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The Toronto Congress.

A YEAR ago, our international calendar showed ninety-eight peoples among whom Baptist churches may be found. Last June fifty-three of these answered at the roll-call in Canada. We really wonder if any other Christian communion, outside the Roman Catholic, could show such an œcumenical assembly. It was interesting that on the Sunday, the Romanists in Toronto were holding a great demonstration, when thousands of men were marching. Meanwhile scores of churches, by no means of our communion alone, heard Baptists preaching. The contrast was significant; those were drilled and marched to order, these proclaimed the Word of God.

Toronto itself, like Adelaide, is a city of churches; it is served by the two greatest railroads in the world, and may be approached by excellent highways as also across a calm lake. Small wonder, then, that the attendance far surpassed London, Philadelphia, Stockholm, and that about 7,000 registered, besides many who came for a day, or even for a special session. Fortunately the Exhibition Park abounds in buildings, so that one could be devoted to meals, one be spared for business, one for hospitality, rest and social purposes, with the great Transportation Hall for meetings, supplemented on occasion by two others, on which were conferred for the nonce the names of John Clifford, and Robert Stuart MacArthur. In the intervals, there was the spacious park, sloping down to the lake; and only on one day did a thunderstorm debar from enjoying its delights.

Most careful preparation had been made in every way; it was said that 1,095 voluntary helpers had been at work, and the results showed their zeal and the skill of their leaders. It can be no light task to find accommodation for thousands, yet the misfits or difficulties were amazingly few, and seemed all cleared up within one day.

The Baptists of Toronto have had grave local troubles which have gained much sympathy for MacMaster university in many parts. It evidently surprised many Torontonians to hear that the man who was so prominent in their midst, carried no weight in wider circles, and was unknown even by name to most. The whole of the Congress meetings were undisturbed by any breath of difference, so that the presiding officer was able to congratulate the delegates on the remarkable harmony and unanimity, after seven days of crowded gatherings.

entangling alliances and stay unincorporated; this has produced two groups of coloured Baptists, of which the smaller may number a million. While the question of incorporation divides them, and inspiration causes another line of division among the whites, and strict communion is a preventive of communion in Britain, we cannot wonder at Dean Swift with his Big-endians and Little-endians, or be surprised that the Chinese tell us they are not impressed by the questions that have produced 140 separate groups of missionaries in their country, and they are determined to start for themselves free from any such rents and seams.

One group was absent, and to any thoughtful person its absence would raise awkward questions—the North American Indians, represented at Stockholm by David Paddlety. From the earliest days Baptists have recognised their obligation to the aborigines, Roger Williams having issued a key to the language which enabled the earliest of British missionary societies to publish a New Testament. That society still works among the Indians of Canada, while the Baptists of the United States maintain many establishments, notably at Bacone College, Oklahoma. It is singular, therefore, that no Indian Baptist was introduced to the Congress, and possibly none was even present. A humorous shock came within two days, for there was a Declaration of Independence by the Six Nations, on the ground that the treaties between the English and their forefathers had been repeatedly violated, while advantage had been taken of their ignorance to buy valuable rights for trifles: the Nations therefore called for the withdrawal of the N.W. Mounted Police, that they might be absolutely free within their own territories. A newspaper comment that this manifesto represented only the pagan element in the Nations, shows clearly that after three hundred years, Baptists have not overtaken their duty to evangelise the peoples whom they crowd out of their lands. In 1905 there was surprised comment from Americans that the official map of the world showed large patches of America predominantly pagan—not New York, Chicago, &c., but whole enclaves in the Middle West; the answer that this was copied from standard American atlases hardly satisfied them. But here we have fresh evidence that even in North America, and far more in South, there are nations barely scratched by Christian enterprise.

A similar map of the world adorned the Hall of Friendship, on which twinkling lights showed where Baptists were to be found. This was but one conspicuous item in a wilderness of exhibits, to which, alas, there was no official guide. Brief lectures at missionary exhibitions are now such a usual feature, that their absence was somewhat to be regretted. But the enterprise of the

great Publishing Boards, both north and south, and Canadian, revealed to many Englishmen how much we have to learn in the way of fostering and issuing denominational literature. A board needs to have very large powers, to meet frequently, to have members who know and love their business, and to command a working capital. We have two capital book-shops in Holborn, but not very much more. Even our Polish brethren, with such recent history, seem to be level with us in many respects.

Of the actual meetings, accounts will have appeared in the *Baptist Times* and other papers, while the Official Report will be available this autumn, so it is needless to speak of most. The Bunyan celebrations enlisted Germans, Americans, Canadians, British, showing the wide-spread appeal; though we should have liked lantern slides of the African illustrations to the *Pilgrim's Progress*. As it was, the only slide depicted the memorial window, designed and executed by Canadian artists at the expense of other Baptists, to be placed in the new MacMaster University about to arise at Hamilton at the west end of the lake.

MacMaster took the opportunity of the Congress to entertain the British-American Fraternal, and then to hold a special Convocation for conferring degrees. For the second function it borrowed the splendid new Yorkminster Baptist church, where W. A. Cameron ministers. The world-wide sweep of the communion was shown in the list of men honoured: J. J. North, first principal of the Baptist college of New Zealand; Frank William Boreham of Australia; Tsih Ching Bau of Shanghai; J. E. Ennals of Johannesburg; F. W. Simoleit of Neuruppin; J. T. Forbes of Glasgow; Thomas Phillips of Bloomsbury; H. C. Mander of Bristol; John Hope of Atlanta; G. W. Truett of Dallas; J. A. Francis of Los Angeles.

There were important visitors from the outside, especially from the City, the Province, the Council of Churches. The Rt. Hon. Newton W. Rowell, K.C., representing the prime minister, adverted to the fact that internal problems were not engrossing our attention, but that great questions like Industrialism, Militarism, Racialism, were receiving attention, both in a combined evening meeting on World Issues, and in separate afternoon sessions for discussion. It was instructive to hear in conversation the awe-struck rapture of negroes from the South, admitted actually to white homes! Then to hear one of their number publicly declaring the disabilities to which they are normally subject, the rising tide of indignation among the yellow brown black and red races, and the danger in which white civilisation would stand of being swept away in world-wide conflagration. The grave pity was, that he was treated like Ezekiel, applauded for his oratory, but not taken seriously.

Each new Congress sees some adjusting of the machinery.

Since the war, there was needed some temporary aid to the nations of Eastern Europe, and to dispense this relief a Commissioner gave much important service; but the need for such activity has come to an end. The experience gained by Dr. Rushbrooke, however, was not to be lost. So the Alliance decided to appoint him as General Secretary for the whole world, with an honorary associate in the person of President Gray of Maine. The problem of co-ordinating with the Executive was met by constituting an Administrative sub-committee which should meet frequently, and report its doings to the Executive for confirmation. The members resident in Britain were chosen for this duty, and they feel most seriously the trust reposed in them. The Executive itself is enlarged by two more vice-presidents, by the ex-president, and by four members chosen not by country, but as representing special aspects of Baptist life, for instance, two women and two young people. Under these circumstances the Administrative Committee will consist of Messrs. Aubrey, Dunning, Grey-Griffith, Laws, Marnham, Rushbrooke, and Whitley; but every member of Executive is entitled to be at any meeting, and thus it will be easy for M. Farelly, Frau Gieselbusch, Direktor Simoleit, to strengthen the Committee for any awkward problem. It is hoped that if the Rumanian Government implements its promises, the need for expensive journeys will be slight, and thus the Budget need provide rather for Regional Conferences by the President, notably in the southern hemisphere.

The guiding thought of the whole Congress was to display Baptist Life in the World's Life. This was well done positively. Another way to estimate its importance would be to imagine a world from which Baptist principles, if not Baptists, were cut out. It is hardly too much to say that from many countries, all vital religion would disappear, and Christianity would be predominantly represented by sacerdotal or bureaucratic machines. The impact on social problems in Europe and America would be vastly enfeebled, leaving ambition and greed to dictate public action. The attack on paganism, Hinduism, Islam would almost have to be suspended at many points. Those who have seen this vision, and there have been hundreds from Britain, some of whom have had their fourth glimpse, will settle down again with a sense of deeper responsibility, to redeem the time and seize the opportunity.

W. T. WHITLEY.

Some Thoughts on the Toronto Congress.

THE largest Congress yet held under the auspices of the Baptist World Alliance has closed. We came together from every part of the earth to consider the general subject of "Baptist Life in the World's Life"—an apt and comprehensive title suggested by President E. Y. Mullins and forming the subject of his own brilliant address. The governing idea, in whose light the problems and tasks included within the general subject were viewed, was set forth in the text chosen as the motto of the Congress, "To sum up all things in Christ."

This has been from first to last a singularly happy assembly. The delegates realised that the sense of a common faith and message, of a unified outlook upon missionary and ethical tasks, and of fraternal solidarity, characterises Baptists as a whole. I think it was well that instead of a series of resolutions on particular topics, the Congress decided to confine its deliverances to central issues and to publish as its message the addresses of the President and the General Secretary with the Congress sermon. Toronto demonstrated that, scattered as our people are over more than sixty nations in all continents, differing in race, language, political and social conditions and in manifold other ways, with an organisation which to the onlooker is amazingly "loose," we belong together in virtue of a great religious experience and a transforming loyalty to the one Lord. Dr. Truett at the Coronation Service which formed a worthy climax of the proceedings, expressed the mind of all as he exclaimed: "This unity of the Baptist spirit is the wonder of the world."

While the all-pervading sense of fundamental unity in Christ was the dominant factor in the happiness of this Fourth Congress, other factors contributed to emphasise the gladness of the occasion. The beauty of the meeting-place, with its buildings so conveniently near to one another in a spacious park alongside Lake Ontario, was one of these. Conditions were ideal for fraternal fellowship, and the weather almost uniformly kind—neither too hot nor too cold. In such circumstances acquaintances were readily made, old friendships cemented, and new added; the lives of thousands of Baptists have thus been enriched. The efficient work of the Toronto people in preparing for and carrying through the Congress evoked unstinted admiration and gratitude. A stronger committee than that which was led by Mr. Albert

Matthews, Dr. George T. Webb, Mr. F. L. Ratcliff and the Rev. W. A. Cameron could not have been. How splendid were the women! The "Hall of Friendship" was their special charge, and they were everywhere in evidence as gracious hostesses. Mrs. R. J. Marshall led a band that has done great things. Nor should the reception by Miss Walker be forgotten—a pleasant restful interlude in a delightful private park.

The one shadow was cast by the illness and absence of our honoured and beloved President. Dr. Mullins has contributed more than any other one man to the notable strengthening of the Alliance during his term of office; and it was a disappointment to be unable to express face to face our feeling towards him. The Congress did what was possible by telegraphic messages of greeting and sympathy, by amending the Constitution so as to recognise the distinguished service of President Mullins by ensuring him a permanent place on the Alliance Committee, and —after hearing his masterly address, finely and sympathetically read by Dr. Truett—enthusiastically voting to publish it. (It was good to have reassuring news at the final meeting regarding Dr. Mullins' health.)

With the President perforce absent, the Congress was exceptionally favoured in having in its midst a member of his own Convention whose genius and charm stamp him as an ideal presiding officer—Dr. George W. Truett. As long as memory is able to recall the Toronto Assembly, it will inevitably linger upon the impressive figure and voice of this unique master of assemblies. It was my privilege, as an officer of the Congress, to see much of him and to hear much concerning him. The great Southern Baptist preacher stands higher than ever in the esteem and confidence of all his brethren; and his conspicuous service in this world assembly has confirmed his hold upon their mind and heart. We were happy to have the leadership of Dr. C. A. Barbour and Dr. L. R. Scarborough to guide the business of the Congress and the Executive Committee.

Certain distinctive features of the programme may be mentioned. A larger place than heretofore was given to Oriental representatives, and it was good to hear Japanese, Chinese, Burmese and Indian treating from their own point of view—and in really good English—the problems of the church in the mission field. The Oriental delegations included a gifted Chinese woman, Mrs. C. C. Chen. The presence of such speakers, and the appearance of some of them in the list of nominees for the Executive Committee of the Alliance, are significant signs of the times. Notable also was the finely sympathetic attitude of missionary leaders and administrators in their approach to the difficult problems of readjustment emerging in the East and elsewhere. From Europe came strong groups, including about a

dozen men from Soviet Russia, and the distinctive problems of that continent are better understood than before.

An outstanding characteristic of the programme was the large place given to sectional meetings. It has abundantly justified itself. I think of Tuesday afternoon when the women's section gathered in a strength nearly equal to that of a full Congress session; yet at this same hour the Young People's section was finding its hall too small, although some 2,500 delegates had gone off to the "British-American Fraternal." On Wednesday afternoon three foreign missionary sectional meetings were not too many: China, India and Africa were separately considered. The experiment of Thursday was especially interesting. There had been on the preceding evening three set addresses upon "Industrialism," "Militarism," and "Racialism." But a set speech is an easy means of evading an issue; and the Alliance had no mind to shirk a real grappling with world problems that severely test our Christian faith. So separate sectional meetings were arranged to deal with these three topics. The opening was in each case an informal talk of fifteen minutes by an expert, and the whole remaining time was devoted to free discussion. The reports indicate abundant frankness and a splendidly Christian temper.

It was altogether profitable that educational topics occupied a large part of our time, and that their importance has been emphasised to the Baptists of the world. In my judgment the Bunyan celebration had a quite extraordinary value. That it would prove a popular occasion was a foregone conclusion, and that excellent speeches would be delivered. If that were all it meant, it might as well have been omitted. It will, however, I believe, arouse among our people some deeper sense of God in history. We do not "canonize" our prophets; but if there is no thrill as we contemplate the grace of God in gifted men through whom our fellowship and the world beyond it have been enriched and blessed, the denomination of Bunyan and Carey, Judson, Broadus and Spurgeon has surely lost its soul. A permanent memorial of the great Pilgrim is secured by a window to be placed in the new McMaster University at Hamilton, Ontario. The McMaster University, by the way, availed itself of the opportunity of the Congress to hold a special convocation and to confer honorary degrees. It is significant that in addition to Dr. Truett and other well-known preachers the recipients included a Chinaman, Professor Bau; a German, the Rev. F. W. Simoleit; and a negro, Dr. John Hope.

It seemed to me that the devotional emphasis in these gatherings was on the whole more generally sustained than in earlier assemblies. The spiritual glow was never dim. The truth is, that where so happy a sense of unity prevailed, and of unity

in Christ, the exaltation of Him was at all times—not merely at stated hours—natural and easy. Inspiring messages were brought by the preachers: who will forget "All authority . . . in heaven and on earth," as Dr. Brown expounded this vast claim of our Lord? That is the conviction which upholds us as we face our tasks. We are sufficient in Him.

Perhaps I may thankfully and humbly recognise as an expression of our sense of oneness throughout the world the creation of a general secretaryship of the Alliance and the united call my brethren gave me to serve in this. I crave the prayers of my fellow Baptists of every land, that I may not be unfaithful or ineffective, but may be enabled by His grace to achieve something for the Kingdom during the coming years. It is a privilege to have Dr. Clifton Gray as my associate. Especially do I rejoice that Dr. John MacNeill is to lead us. From the very beginnings of its story this Canadian minister has been an Alliance man. He was one of the speakers at London in 1905, and his record throughout the years in of the noblest. Baptists everywhere hold him in honour, and as his Presidency of the Alliance brings him into closer association with them, they will acclaim him worthy to form a fourth in the series that already includes John Clifford, R. S. MacArthur and E. Y. Mullins.

The Toronto Congress now belongs to history. With all our hearts we may thank God for its spirit and its message. Will its gains abide? Assuredly; and they will be enlarged if the note of the Coronation Service be sustained, and Baptists are prepared to "Crown Him"—not merely in word, but in deed and truth—"Lord of all."

J. H. RUSHBROOKE.

The Hubmaier Celebration and the Baptists of To-day.[1]

SWEDISH Baptists consider it a great privilege to take part on this important memorial occasion. The picture of the great hero and martyr for whose sake we have gathered here to-day, has stirred our hearts, and enthusiasm for our high ideals burns more brightly because of him. The Baptists of Sweden are also able to show martyrs and heroes of their eighty years of history, and this fact gives us occasion to participate in this festival with the greater reverence and eagerness. The Baptist movement in Sweden gained its first impulses through connection with Germany, although our path-finding pioneer F. O. Nilsson turned to Methodism on the occasion of a visit to America, and the connections with America had a definite influence upon our further development.

We Swedish Baptists are happy and proud to manifest our solidarity with the entire brotherhood of Baptists by our delegation to this celebration.

Only during recent decenniums has the Baptist movement of the sixteenth century found the recognition and attention from church historians which its importance deserves. In modern investigation it has come more and more into the foreground, and to-day every one who has a competent knowledge of the great ecclesiastical revolution of the sixteenth century knows that the Reformation was not limited to the Lutheran and Reformed churches, but amid the ecclesiastical confusion of that time it expressed itself also in a powerful and far-reaching movement of a more radical and more Biblical kind. Through its strong emphasis upon the authority of the Bible, the religious value of faith, individualism and the priesthood of all believers, this movement separated not only from the Roman Catholic church, but also from the State-established Protestantism, and on this account won a pioneerng significance for the Free Church movements of recent times.

More recent investigations in church history have shown that the Baptist movement has often been unjustly neglected, or too lightly disposed of by casual reference to the radicalism of the Zwickau prophets, or the fanatics of Münster. Often too, as was

[1] An address delivered at the celebration in Vienna (March 1928) of the 400th anniversary of Hubmaier's martydom.

the case for example in connection with Hubmaier, the Anabaptists were looked upon as agitators and social revolutionaries, the study of whom really concerned profane history.

It is now understood that religious ideals and religious conviction were the driving force in these men, and that their plans of social reform were shaped by these. From this knowledge the task has arisen for church history to judge and value the achievement of the Baptist movement as an important branch of the Continental Reformation. It is also now clear that the Baptist movement already by about 1520 represented a movement which in extent and spiritual influence rivalled the Lutheran. Among the investigators who have shed light upon this question, the foremost are J. Loserth and Troeltsch, and with these a number of other German church historians may be named.

That this spiritual movement was so soon suppressed is chiefly due to the severity of the methods of repression that were applied. The heaviest blow was struck against this immature and disunited Baptist movement by the fact that its best and most capable leaders were so early snatched away. When on the 10th March, 1528, the blazing faggots here in this city reduced to silence the tongue of Hubmaier and his body to ashes, the Baptist movement lost its greatest prophet and with him buried one of its most valuable human sources. How the Baptist movement endured its martyr period, how, in spite of bloody sacrifices, in spite of fire, water and prison, it trod its pilgrim way, and held aloft its banners and ideals from decennium to decennium, until at last it found new defenders in the British Isles—all this represents a thrilling history into which we cannot now enter.

Baptists of to-day are for this reason gathered in this city to celebrate the memory of a martyr death—that we discover again our ideas in Hubmaier, and indeed are able to maintain that he was the great pathfinder of the post-Reformation Baptist movement. Strangely enough, the connection of the Continental Baptist movement and the Anglo-American Baptists has been repeatedly contested on the part even of writers of Baptist history. Emphasis has been laid upon certain features of the "Anabaptists" which are not characteristic of Baptists. It is my conviction that the view can in no way be maintained that the English Baptist movement of the seventeenth century arose without strong influence from the side of the Continental Baptist movement. There are clear facts which speak against this, and show that the connection is really undeniable. Among others who have taken part in the discussion are Dexter, Dale, Burrage, and Troeltsch. The attempt to deny to the Continental Baptist movement its decisive influence in this matter is seen to be completely ineffective when one reflects that already in 1530 numerous

emigrants from Holland came to England and there entered into relations with the remnants of the Lollards, whilst English exiles under "Bloody Mary" and Elizabeth lived for long periods on the Continent. About 1570, Flemish "Anabaptists" died a martyr death in England; and about the same time Dutch Mennonites played a great part in the independent movements of Browne and Barrow. A still stronger indication of the connection appears in the fact that it was on the Continent that the first English Baptist church was formed.

We must recall all this to mind, since it indicates to us that there is a historical line from the words and deeds of the man in whose memory we are gathered here, via Holland, England, the United States of America, and again back to the present-day Baptists of the Continent, continuing to the Baptists of the whole world. This fact lends our celebration its special significance. That on the other side Hubmaier and the other leaders of the Anabaptists, for example in respect of civic duties, represent views which we modern Baptists in general do not accept, merely proves that the opinions held by Baptists on certain subordinate questions are subject to change in the course of time. To take an example, it is easy to understand that Baptists in Cromwell's England appear other in their standpoint regarding civic questions than Hubmaier's Anabaptists, but this in no way indicates that there are essential differences in their conception of fundamental religious questions. Troeltsch summarises the character of the Baptist movement: "It turned itself against the new theological dogmatism, against compulsory State-Christianity, and against secularisation. It lived by opposition, and emphasised against the actual development of the Reformation elements which belong to the Reformation itself, but which the Reformation had very speedily left to fuse with the tasks of an established church standing in reciprocal relations to a secular culture."

With such an idea regarding the meaning and the task of "Anabaptism," one cannot avoid recognising the connection of the modern Baptist movement that has appeared via England and the United States both in its essential nature as well as its historic descent, with the Continental Baptist movement of the sixteenth century.

A description of these historical lines appeared to me necessary for the reason that it is important that the Baptists of to-day should understand clearly and consciously their intimate relationship and inner connection with the "Anabaptism" of the sixteenth century, and their dependence upon the words and deeds of the hero of faith in whose memory we gather here. At the same time I desire also to give expression to my conviction that Hubmaier is in our history what Luther is for Lutherans and Calvin

for Calvinists. In this fact I see the great significance of this celebration, and I hope that hereafter the Baptists of the whole world will concern themselves closely with the study of our great hero, to whom it was granted by God's grace to remain even unto death a witness of his confesson.

May I then be permitted to emphasise that in my judgment a special content should be given to this celebration? I have already, in a letter to Dr. Lewis, given expression to the hope that what is missing in the present arrangements may not be passed over without attention.

First, there should, either by means of a special historical society or the Baptist World Alliance, be arranged as soon as possible, preferably in the course of this present year, the issue of a critical and scientifically trustworthy edition of all writings and letters of Hubmaier which are recognised as genuine. Hubmaier's teachings are, even among Baptist investigators, still practically unknown, and we should realise that it is an important undertaking to spread the knowledge of the thoughts of this man. "These writings are the one true source of Hubmaier's theology, and therefore their content is of the greatest significance," says Carl Sachsse in his treatise, "Dr. Balthasar Hubmaier as theologian." Moreover, these writings are spread about in various archives, and some are obtainable only with difficulty. Sachsse draws attention to the fact that most of the writings of Hubmaier are preserved, "but all are extraordinarily rare and difficult to obtain." Only a few of them are found scattered in German libraries; the majority are available only in the Moravian provincial archives of Brünn and in the Imperial and Royal Court Library of Vienna." Extracts from these writings are found in Loserth's work and in Sachsse. The significance and need of such an edition of the collected works of Hubmaier is manifest. Sachsse names twenty-five writings, of which most are, however, small tractates. Then there are letters of Hubmaier and similar material. The language is mostly the German of the sixteenth century, and occasionally Latin.

The task here suggested should, of course, include a strict reproduction of the original, furnished with the necessary notes and comments. I leave aside the question of whether there should be an issue in modern German and perhaps also an English translation.

My second proposal is: the Baptists of the whole world should set up a statue or memorial stone for Hubmaier. We Baptists are always disinclined to celebrate our great pioneers; we shrink from building "the sepulchres of the prophets." We believe that we honour their memory most effectively by following in their footsteps and enlarging upon their work. Nevertheless,

it seems to me in this case justifiable to give to all the Baptists of the world, and perhaps also the Mennonites, an opportunity to take part in the erection of such a statue of Balthasar Hubmaier. It might be erected here in Vienna, where he died his martyr's death, or in Waldshut where he passed the most active period of his life, or perhaps in Zürich, where he had also to tread the path of a martyr. And in golden letters on this statue the words should be immortalised, which Hubmaier so often repeated as his *Praeterea censeo;* so that all the world may hear and read them:

Veritas est immortalis.
Die Wahrheit ist unsterblich.
Truth is immortal.
La verité est immortelle.

These words Hubmaier's God, the Lord of all the events of history, has to-day in mighty fashion made to live before all our eyes. Above all, we Baptists of the present should study the Baptist movement of the sixteenth century in quite another way than hitherto, and seek by all means to ensure an earnest consideration of the known and unknown sources for the history of Anabaptism. Much has been done for this in recent years, but already a superficial investigation has shown us that in the archives and libraries of Austria and the Bohemian and Moravian provinces there must be available a mass of unused material. To what extent such a plan can be realised, it is difficult to say, but I desire that this solemn hour should not pass without this matter at least being mentioned.

In all retrospect of the past there is a summons to new action. The great deeds of our fathers lay upon us the obligation to advance. And in this moment in which the greatness of those who laboured before us is impressed upon us, we are mastered by the responsibility of a great task to represent before our fellowmen the high business with which the Baptist movement is concerned. Let us each in his own place and work live in the conviction, strengthened by this solemn hour, that truth is immortal.

GUNNAR WESTIN
(*Professor at Stockholm*).

The Tasks of the Baptist Denomination in Germany.[1]

GERMANY finds herself in a critical situation, suffering shocks from within and from without. Old things have been shaken, and the new do not yet stand out clear and certain. A complete change has taken place among the people within the last hundred years. Till the beginning of the nineteenth century Germany was an agricultural land. In the middle of the century capitalisation and industrialisation began, and by the time of the last three Emperors had reached to such an extent that even farming was affected, and in north and east Germany the peasant had to give up more and more of his land to the large agriculturist. The lower classes moved to the industrial centres and this change was a dangerous uprooting for large numbers of people. Formerly the children had grown up on the land on which their father worked, to a certain pattern, and with an accepted outlook on life, but now the boy went into the town to the factory and entered a completely new world. He lost his connection with his native place and became spiritually homeless. He married a similarly uprooted girl, and their children had hardly anything of the old habits and outlook. The lowering of wages and unemployment drove the family hither and thither, from Silesia to Westphalia, and from there to Saxony. Everywhere new customs and thoughts and men met them. Something unstable and distracted seized people.

Against this background let us look at the historical development of the German Baptist movement. In its first period, which reaches to about 1870, the main field of missionary activity was the country. The first congregations, leaving aside Hamburg and Berlin, which at that time were themselves only small provincial towns, were in Oldenburg, Hessen, Holstein, Lower Pomerania, Prussia, that is, in the agricultural districts. This is the more remarkable because to-day we find it so difficult to win

[1]Translated with considerable abridgment, by E. A. Payne, B.A., B.D., B.Litt., from notes of an address delivered at a Conference of the German Baptist Young People's Union, Whitsuntide, 1927. The full text appeared in the *Jungbrunnen, Monatschrift des Jugendbundes deutscher Baptistengemeinden*, August, September and November, 1927. The author has since been appointed German secretary of the World Alliance for the Promotion of International Friendship through the Churches.

the deeply-rooted country people. In Rhineland and Westphalia, for example, there are proportionally few in the congregations who are natives of those parts. In most cases either the members themselves, or their parents, have come from other districts, that is, are folk who have been "uprooted," in the sense already explained. It is the same in other parts of Germany. In the country, among those who are really attached to the soil our work progresses only slowly, or goes no more forward. The main field of activity in the second period of German Baptist history, which stretches to the present day, shifts from the country to the towns. Our work has taken on quite another complexion from that which it had in the time of our fathers.

What type of people have we in our churches to-day? We are considering the question in no unpleasantly critical or superior manner, nor with individuals in mind. When the self-conscious peasantry in Germany, as a result of the general industrial and capitalist revolution, began to disappear, new divisions showed themselves among the people, and created their own peculiar self or class-consciousness. On the one side the conscious bourgeoisie arose, as we have it in the civil service, in the educated and professional classes, and in commercial and industrial circles, and on the other side the class-conscious workers, the Proletariat. Three clear, distinct, and in part warring social divisions are to be found in modern Germany, the peasants, the bourgoisie and the proletariat. The aristocracy was already before the Revolution a part of the upper bourgeoisie.

We no longer reach the peasants from among whom the first Baptists drew their strength. The higher ranks of the middle-classes have nothing in common with us, know, most of them, nothing about our existence. That also separates us from the times of our fathers, when the State and the general public were often occupied with our affairs, though in a hostile manner. The typical bourgeoisie stand far from us, and equally so, on the other side, do the class-conscious proletariat. There is left only a small section of the lower middle-class. Modern Baptists in Germany are there to be located from the sociological point of view.

That the average German Baptist belongs to the lower middle-class does not mean that we have not also in our ranks many factory workers. We have, but they are no longer members of the class-conscious proletariat. They are being themselves transformed into bourgeoisie, and it is because of this that pious working-men often receive so little sympathy from their acquaintances, being looked upon as traitors. The ideal proletarian is a revolutionary, who devotes himself not to his own little ego, but hears the call to bring salvation to his class, his

people and to mankind. He consecrates his life to a great ideal. Among the bourgeoisie also, there is concern not only for the little "I." The scholar and artist give themselves wholly to an ideal. The official lives not for himself, but for the State. The ambition of the great industrial magnate is often not occupied with personal advantage, but struggles towards the organisation of an idea. On the other hand everything for the typical, lower-middle class individual turns about his own ego. The man is a Philistine, living an ego-centric life. He has indeed an ideal, but it is the possession of a warm stall and crib. His "I," at the most the wider "I" of the family, is the content and aim of his life.

This class of the spiritually homeless and ego-centric we to-day reach, in contrast to our fathers, to the Anabaptists and to the early Christians. The reason can only lie in the way in which we proclaim our message. Our fathers were revolutionary, and were on that account persecuted. The Anabaptists died as rebels. The early Christians were put to death as a public danger. The modern Baptist, however, enjoys hearing pious stories in chapel, and is happy as long as he has his peace—a typical little Philistine! In religious matters he thinks only of his little unimportant ego, feeling himself a child of God with the certainty of one day reaching Heaven, if only he is quiet and well-behaved, and ignorant that in religion he concerns himself with anything other than the blessedness of the individual soul.

For what is our message to-day? To put it crudely, one is told, "You must be converted! If you are not, you will go to Hell! Therefore be converted, and you will go to Heaven, the place of perfect well-being." The result of the proclamation of such an ego-centric Christianity is the attraction in the main of those people already naturally inclined to an ego-centric life. And this leads easily to an egoistic one. How much selfish religious enjoyment there is, how many people who want only "edification" and emotional enjoyment, and who have no idea that Christianity involves surrender and sacrifice! How few developed and responsible folk we have! Such we cannot reach with the "I-emphasising" kind of Gospel, for they want a message of responsibility and action. The conversion of the individual soul is certainly a part of the Gospel, but it is not the whole, only a small part. Why ought a man to be converted? That he may reach Heaven? Conversion is not in itself an end, only the means to an end. Through conversion God selects His instruments, and the really important things come after. The aim is not that one's own little ego may be sharer in another world of eternal bliss, but the honouring of God and the building of His Kingdom. Jesus sought to free men from the fetters of

their little egos, to raise them above themselves, to bring them into relation with the Absolute, the Eternal, the Divine.

Our fathers adopted that expression of Christianity which had been created by Pietism. Pietism had deliberately and, in relation to the age, necessarily concentrated on the salvation of the individual soul. It renounces the task of penetrating to every part of life with the Gospel. One must separate oneself from the world, and if possible avoid all contact with it. That attitude is contrary to the teaching of Jesus, who spoke repeatedly in a collective sense of the light of the world and the salt of the earth, of the field, which is the world, of the will of God on earth, and of the Kingdom of Heaven as a tree which spreads its branches everywhere. Pietism draws in this all-embracing horizon, and makes the salvation of the individual the central aim of religion. Christ becomes only the means to the salvation of the individual, and is thereby given a lower place.

None of the early Christians dared to call Him "Brother." They called Him "Lord!" But Pietism speaks of "the little Brother," "the little Lamb," "the Sweet Bridegroom." How really insignificant and empty of content are the hymns about Jesus which the more recent Pietism popularized, in comparison with the robust hymns of the Reformation, or even the Old Testament Psalms! In the latter God and His Kingdom are praised; in the former in significant fashion God retreats into the background. From such a narrow and "I-emphasising" type of religion we must step out if we want the complete and full Gospel.

Although our fathers during the Hamburg fire opportunely set aside the chapel as a temporary lodging-place, and although privately Deaconesses' Homes and Temperance Societies have been founded, our denomination as a whole has not recognized the social implications of the Gospel, as did the Anabaptists. We run away from the world and are indifferent to culture. A few are even its enemies, and describe all spiritual movements which do not appear in religious garb as inspired by the Devil. We must follow the example of Jesus in regard to the "Law," which was the soul of the Pharisaic culture of Palestine, placing ourselves in the life of our time, and spiritualising and sanctifying it. Our task must be not to "destroy" our culture, but to "fulfil" it. We ought no longer to draw back from the worlds of Art and Poetry and Music. On the more practical side, in so-called work for the Kingdom of God a process of capitalisation and industrialisation has set in. We possess to-day a recognised technique of Christian charity. How many thousands of missioners are yearly supported among our people! What a flood of Christian magazines and tracts there is! Countless con-

ferences and courses are held. There are organisations for the young and the old, for women and children, for laymen and preachers. Everywhere there is more and more organisation, which threatens to choke the real life within. Christian leaders become increasingly scientifically trained and specialised officials. The really worth-while work, however, and that acceptable in the sight of God can only be done through personal contact with a brother man. Only then does power go out from us, and it is as if a spark from our soul jumped across to another, and another life is illuminated.

There must be reform of our personal lives, and also a striving after truth, justice and responsibility in society. The loudest voices on these questions must be those of Christians. Often in the history of mankind, God has selected an individual, or a family, or an entire nation to build His Kingdom. He gives them a certain time, and if they prove themselves unfit then they are cast aside, and other instruments are sought. It was so with the Children of Israel. They were the people of God for fifteen hundred years, but in the end they failed to rise to their opportunity, and their inheritance was taken away and given to the Gentiles. There is danger of our suffering a like fate to-day, if we do not faithfully carry out the will of God. His Kingdom is not something only other-worldly and future, above all it is not something circumscribed, something limited to church or chapel. In the thought of the old prophets and of the poets of the Psalms the Kingdom of God is not equivalent to the Jewish people, but embraces mankind. It signifies a new mode of life in personal, social and political relations here on this earth. So also declared Jesus: it was this that the early Christians expected. Only a later Christianity has so remoulded the conception that Catholics teach that the kingdom is the Church, and Protestants that it is something completely other-worldly and future.

This kingdom does not suddenly enter the world as something completely other. Struggle, work, fighting are the thoughts in connection with it that receive emphasis in the pages of the Bible. Not concern for the Ego, but sacrifice of the Ego, self-surrender that one may become a "grain of wheat," is the mark of a Christian.

Let us face the question honestly: Who are they who to-day stand for righteousness in public life? Who ask that everyone be treated as a brother and not degraded into a means of personal gain? Who concern themselves that the sun may come into the lives of the poor and the down-trodden? Who fight for freeing from the fetters of mammon as he appears in the guise of modern capitalism? Who stand for peace and mutual understanding among the nations instead of threats and sabre-rattling? Can

we who call ourselves the children of God honestly come forward and say: "We are the people!"? Must we not rather creep away ashamed and say: "Of such things we have not even thought. Are we all our brothers' keepers?" It is not implied that Socialists and Communists are necessarily better men than we. It is, however, certain that Socialism draws its power from roots which are religious. Extraordinarily strong in Socialism is the thought of solidarity, fellowship, the sharing of life's burdens, the equal responsibility of all for the individual, and of the individual for all. The right of the stronger and the survival of the fittest may be the law of the animal world, but for the right relations between men, between classes, between nations, and even between men and living creatures in general, this gives no ruling principles. The deepest meaning of righteousness is not the striving after one's rights, but an all-embracing love, and this those whom the spirit of Christ urges should express and spread without wearying.

In the last few years the increase in our numbers has been comparatively slight. Last year the increase amounted to only a third of that of previous years. Is one reason for this perhaps the fact that we are resting on the laurels of our fathers? They were given certain tasks for their own age by God and they endeavoured to fulfil them. They proclaimed the message of the need for the personal decision of the individual for God, of the unconditioned freedom of personal conviction, and of the ideal of the early Christian congregation. This message is to-day accepted in all Christian circles. Has, then, the German Baptist movement completed its work? Are we a dying tree, which has borne its fruit? God grant that it be not so! But we must seek new paths. Instead of habits and customs we need a faith like that of Abraham. What really is faith, as it is demanded by Jesus? The word is difficult to translate. It stands for the exalting and at the same time humbling experience of the call of God to service in the building of His Kingdom. Woe to us if we show ourselves useless! Happy are we if we recognise our tasks and accomplish them!

H. PETRICK.

Bunyan's Message for To-day.[1]

IT is inevitable that we should ask such a question as that which now concerns us:—What is the message of John Bunyan for to-day?—inevitable so long as our interest in the past is deeper than that of the antiquarian. There are, of course, those who love the old for its own sake: they feel an interest in remote centuries just because they are remote. But most of us are interested in what is old because of that principle of continuity which determines all history in the true sense. We are interested in the past because it is the precursor of the present. We like to regard life as a stream, and therefore if our attention is drawn to the 17th century it cannot remain there, but is impelled forward until we have related the 17th to the 18th, the 18th to the 19th, and so on. This is the true historic sense which finds the meaning of the past in the situations of the present. So in all our Bunyan Tercentenary celebrations there is always lurking at the back of our minds this question: What is it all about? What bearing have the Bunyan group of incidents and the Bunyan literary contributions upon the peculiar difficulties of religion and life to-day?

It is always a matter of interest, and it is often difficult to foresee, how much in any writer will survive him. Even greatness has transient as well as permanent elements, and the ever-present problem of criticism is the disentanglement of the various strands in any great life. Every man is in some sense the child of his age: he will reveal this in language, in idiom and turn of speech, in prejudice here and there, as well as in the specific contribution he makes to the thought of the time. Our purpose is to select those elements in Bunyan which make him a figure, not of the 17th century, but of the 20th, and, indeed, of all time.

R. H. Coats has invited us to imagine the surprise Bunyan would feel if he could survey our modern world. It is indeed difficult to imagine Bunyan riding through Bedford in a Morris-Oxford, or listening-in. Between his century and ours there is a great difference, and it is by considering one element in this difference that we may gain a clue to Bunyan's valuable contribution to the special situation which confronts us to-day. Much of our modern difficulty in religion arises from the remarkable development of scientific knowledge and the application of scientific principles to life in general. To understand this develop-

[1] An address delivered before the West Midland Baptist Association, 1928.

ment we are compelled to go back to Bunyan's own time. I think it may be shown that his age, through its scientific genius, is partly responsible for the scientific trend of modern times, and it may not be without interest to ask whether he has anything to say to us in regard to those perplexities for which his own generation was so largely responsible.

It is agreed that Bunyan's century was a century of genius, but this is usually explained by reference to the stirring fight for freedom, political and religious, which called out some of the greatest men in our British history. But it is probably not so commonly realised that Bunyan's century was a century of scientific genius. A. N. Whitehead has stated (*Science and the Modern World*) that for two and a quarter centuries we have been living on the scientific capital accumulated in the 17th century. Think of a few figures on that crowded stage. A year after Shakespeare published the first quarto edition of *Hamlet*, Bacon had published his *Advancement of Learning*. In the year of Shakespeare's death Harvey is believed to have expounded his theory of the circulation of the blood before the College of Physicians in London. Galileo died in 1642, but (as if to compensate for this great loss), the same year saw the birth of Isaac Newton. One year before this Descartes had published his *Meditations*, and a year or two later came his *Principia Philosophiae*. Think of some of these names—Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Boyle, Newton, Locke, Spinoza, Leibnitz—and you gain some idea of the scientific and philosophic possibility of this century. It was during Bunyan's century that there began that strong scientific movement which was ultimately to result in scientific materialism. At the time the full implications for religion of these great scientific discoveries were not realised. For a long time biological and chemical researches went on almost unnoticed by the Church, and although physical and astronomical advances had early attracted the attention of religious men, it was quite possible to keep science and religion in two compartments of human knowledge without realising the problems involved. Witness that remarkable prayer with which Kepler concluded one of his astronomical treatises :—

> "Behold, I have here completed a work of my calling with as much of intellectual strength as Thou hast granted me. I have declared the praise of Thy works to the men who will read the evidences of it, so far as my finite spirit could comprehend them in their infinity . . . but if anything unworthy of Thee has been taught by me . . . do Thou teach me that I may correct it. Have I been seduced into presumption by the admirable beauty of Thy works, or have I sought my own glory among men, in the construction of a

work designed for Thine honour? O then graciously and mercifully forgive me, and finally grant me this favour, that this work may never be injurious, but may conduce to Thy glory and the good of souls."

Such a prayer is evidence of an attitude on the part of a distinguished scientist which it would be difficult to match two centuries later. In the intervening period the deeper scientific knowledge had been brought to bear upon the problems of religion with the result, as Dr. Gore points out (*Belief in God*, ch. 1) that religion experienced a series of shocks. We have not yet fully recovered from these shocks. Thus we may claim that the movement in which Bunyan's contemporaries played so important a part has resulted in an extremely critical attitude to the tenets of orthodox Christianity. The "conflict between Religion and Science" is by no means over. Only a false optimism could think that this conflict had ceased. What has really happened is that the basis of attack has been changed, so that we look rather to certain modern psychologists than to the physicists for the really virile attack: as a matter of fact the physicists are far too busy among themselves readjusting their own basic principles to speak with that air of confident dogmatism that once characterised them.

However this may be, it is certain that (in popular as well as in academic circles) the last century or two has altered the religious perspective. This may be illustrated by reference to three points, and it may not be without value to point out how Bunyan's emphasis will go far to correct the weaknesses of some modern tendencies.

1. It will not be denied that sin, in the popular conceptions of to-day, has lost much of the heinousness it once possessed. We listen to our scientists as they unfold the principles of heredity, and find ourselves (almost unconsciously) losing the sense of personal guilt. It is so much more comfortable for us if we can lay the blame for our misdemeanours a generation or two further back. Then the biologist steps in and tells us about our animal past: sin does not look quite so bad if you can speak of it as a persistence from some lower ancestry, and talk broadly about instincts. Finally the psychologist analyses our ailments, and when we have accustomed ourselves to his vocabulary, and learned to speak in terms of complexes, disorders and repressions, we find ourselves wondering if, after all, sin is not a matter for a doctor rather than a Saviour. Wise men everywhere will rejoice at the great advances of modern times, especially in the realm of the mind—theology can never afford to be ignorant of Psychology (as Augustine would tell us)—but they will be wise only if they realise the limits of modern science. In the nature of the case, it is not the business of a scientist or a

psychologist to point out to us the heinousness of sin, although, if unprejudiced, they will frankly recognise the entrance, with man, of reason and will into the evolutionary process, and the vital difference thus produced. The really vital matter in it all is that we should try to think of what sin is to the eye of a Holy God: not all the investigations into the origin, nor all our attempts to express the facts in new language, can alter the *moral fact*. If you take the Christian view, sin means something so heinous and deadly as to need a Cross and an Empty Tomb for its overcoming.

It is to this aspect of the matter that Bunyan so strongly urges us back. The man who wrote *Grace Abounding* had struggled in black and treacherous waters. Like Christian in the deep river, so had Bunyan struggled, and sometimes in despair of ever finding ground for his feet. But he did find that secure ground, and ever afterwards his strong conviction of the reality of sin was matched by his equally strong conviction of Divine Grace. It is quite likely that we shall use a different vocabulary from that used by Bunyan, but as for the great religious experiences themselves we shall be wise if we follow his guidance into the heart of reality.

2. A second feature of our modern attitude is a somewhat cold and rationalistic approach to religion. There is among us a lurking fear of anything that can be described as emotional. Perhaps this is a reaction from the emotional excitement that has sometimes characterised famous religious movements. The term "conversion" does not occur so frequently in our religious vocabulary as it once did: whether we use the exact term, of course, does not matter, but it is important that we regard the experience as real and fundamental. The same tendency is responsible for our rather "intellectualist" attitude to many of our famous hymns. We hesitate to sing "Rock of Ages," "I lift my heart to Thee, Saviour Divine," "Jesus, Lover of my Soul," because they are sentimental, or perhaps because their theology is "old-fashioned"! Most ministers meet this tendency in their churches, and it is not difficult to understand as a reaction from the crudities and excessive sentimentalism of earlier times. But we need to beware of a very real danger: religion is in danger of becoming a matter of speech, when it ought to be a matter of song. It is an advantage to learn careful articulation, but if in our careful articulation we lose the note of glad exultation, the loss is real. There is a place for intuition as well as reason, for poetry as well as prose, for imagination as well as logic.

Bunyan is calling us back to this. He recalls us to the power of poetry and imagination. He bids us be thankful that there were psalmists as well as legalists in the Hebrew race. He would argue that you cannot set out the Grace of God in a syllogism, or in a series of propositions: you have to write a poem about it, or

say it in an anthem. Our age is not likely to underestimate the advantages of scientific progress, and we must be careful lest the process of calculating, estimating, weighing arguments obscure the romance and poetry of life.

3. The need for Bunyan's emphasis is seen in a third feature of our modern attitude, our conception of life itself. There has developed among us a tendency to regard the world as a kind of vast laboratory wherein various forces act and react: man a kind of meeting-point of bio-chemical forces—with God like some great scientist looking on. We may be sure that Bunyan would not understand this. If anyone could have given him a prophetic picture of the world as the development of Newton's and Kepler's conceptions has made it, he would have declined to accept it. "When you have applied all your scientific theories," he would say, "life still remains for me a Pilgrimage." It is important to retain this idea of pilgrimage. It is valuable as setting out life as a progress towards a spiritual goal. The idea of progress, of course, is prominent enough in the scientific thought of the last seventy-five years, but too often the spiritual goal has been lost, as well as the essentially spiritual character of the development.

On these grounds, then, we may claim that Bunyan has a much needed message for to-day. His emphasis is so sound. He brings us at once to ourselves as needing God, and to God as yearning for our redemption. He will counsel us to look up at the stars and allow us to be guided by the astronomers: but will then ask us not to forget the God who made them in their myriad beauties. He will allow us to study the bones of animals and of man: but will then ask us not to forget the soul-life that makes man a child of God. Since Bunyan's day we have improved our roads: Science has levelled them and given them strength and solidity. But we are not to forget the paths by the stream and through the meadows. It is on account of this that a busy man, tired with the dust and heat of modern life, and bewildered by its speed, can still find refreshment in *Pilgrim's Progress* and *Grace Abounding*. These speak from out of the 17th century, and tell us of imagination, courage and love as the notes of the great life.

F. TOWNLEY LORD.

The Early Years of the Baptist Union.

III

[page 41]
Annual Meeting[25] of the General Union, held at Eagle Street Meeting June [22nd,] 1815. [at eight a.m.]

Dr. Ryland[26] in the Chair. Present the following Pastors.

[The names of forty-five occupy the page. Only the new names are mentioned below.]

Russel	Broughton	[Thomas] Blundell	North'ton
John Kingsford	Batterseafields	John Coles	Poplar
Wm. Anderson	Dunstable	[George] Francis	Colchester
Wm. Weare	Ipswich	[Robert] Humphrey	Stokegomer
James Hoby	London	[B.] Crowest	[Billericay]
John Hall	Kettering	Thos. Thompson	Newcastle

[pages 42 and 43 are blank. Apparently Ivimey turned over two pages in error.]

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Ministers[27]

Opie Smith, Shoveller, Dawson, J. B. Shenston,

Students

Shoveller Junr Caleb Birt.[28]

Brother Upton engaged in prayer.

[25] This meeting was summoned by a letter "To the Churches of the Particular Baptist Denomination in the United Kingdom of Great Britain and Ireland" signed by the three Secretaries, and published in the *Baptist Magazine*, March, 1815. The writers express a "pleasing persuasion that the desire for the annual meeting has not diminished, and that the reasons for holding it are annually increasing." They remind the churches that "the expense attending a journey to London, which would be burdensome to an individual, may be easily defrayed by a united Assembly." They also find "it necessary to repeat" the request of the preceding year for a collection for one of the Baptist Societies.

[26] Rippon was not present.

[27] This designation "Ministers" presumably should be "Messengers." Opie Smith was a Bath layman and benefactor of churches in Cornwall. Shoveller may be the same as the previously mentioned John Shoveller of Newport, Isle of Wight. Dawson must not be confused with Joseph Dawson of Staines, who is already mentioned in the forty-five pastors. In the vicissitudes of his migratory career, J. B. Shenston was now for a time a messenger from Devonshire Square.

[28] Birt was a Bristol student. In 1836 he became President of the Union.

It having appeared from the statements of several brethren from the country that the Annual Meetings of the denomination in London have proved highly advantagous, Resolved that these meetings be continued and that in future this Society be designated "The General Meeting of the Particular (or Calvinistic[)] Baptist Denominotion to be held annually in London.

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2nd. That it would be highly gratifying to the Country Members of the Society, if our London Brethren would prepare a general account of the state of religion in the Churches in the metropolis, & its vicinity, by the next Meeting.

3rd. That the very cordial thanks of this meeting, be presented to Brethren Hinton & Birt, for their appropriate Sermons preached yesterday in aid of the Missions in India; & that they be requested to furnish a compendium, for the Magazine.

4th. That the most cordial thanks of this meeting be presented to the Trustees & managers of the Chapels, belonging to the late Countess of Huntingdon, for the affectionate & respectful manner, in which they have accommodated the Subscribers & friends to the Baptist Missionary Society, with the use of their commodious Chapels for the Missionary Sermons, & for the facilities granted for making collections, & receiving the names of annual Subscribers; & that this resolution be printed in the *Baptist Magazine.*

5th. That it appears desirable to this meeting that a place of Worship should be procured in London for the use of the denomination, sufficiently large to contain the congregation usually assembling at our annual meetings, & other purposes; & that the place be under the regulation

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of Trustees, two-thirds of whom, shall be selected from the Baptist Churches in London; & that this meeting recommends it to the Brethren in the metropolis, to select a Committee from among their Churches, to take into consideration the propriety of this measure, to arrange the plan, etc. for the erection of the building, & either prosecute the plan, or prepare it for the next meeting, as shall seem to them most proper.

6th. That the thanks of this meeting be presented to the Secretaries for their attention to the concerns of the Society during the past year, & that they be requested to continue their services during the ensuing year.

7th. That the respectful thanks of this meeting be given to the Deacons of the Church in Eagle Street, for the kind accommoda-

tions afforded the society by the use of their place of Worship, &c.[29]

[pages 47 and 48]

General Meeting held at Elim Chapel Fetter Lane—June 20 1816 [at seven-thirty a.m.]

Revnd. Dr. Rippon in the Chair.

The business of the Meeting opened in prayer by Bro. Rogers of Eynesford

[The names and churches of thirty-nine pastors follow. The new names are mentioned below.]

Chas. Millam	Highgate	Mark Wilks	Norwich
James Pain	Ipswich	Alexander Wilson	Sunderland
Thomas Welsh	Newbury	Benjm Godwin	Missendin
James Clark	Riggleswede	Thomas Morgan	Birmingham
	Wm Stephens	Manchester.	

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Resolved that all the churches belonging to the denomination who can afford assistance, be requested through the medium of the Magazine, to make a collection on some day in the next year, for the purpose of erecting a larger place of worship, for the use of the Annual Meetings, and other purposes; but by no means shall it be used, so as to interfere with the regular services of the settled pastors on the Lord's Day.

That the following persons be a Committee for carrying into effect the above object, and that subscribers from the country be at liberty to attend the meetings of the Committee

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viz Bagster Senr, Burls, Cuzins and Hanson, and that Mr. Napier be the Treasurer.[30]

The Rev. Henry Dawson of Princes Risboro' ...	...	1	1 0
Mr. Perkins Red Lion St.		1	1 0

[29] The *Baptist Magazine* adds: "The time allotted in the morning for this Meeting, being insufficient to do all the business, the society adjourned till the evening, and concluded it at Dr. Rippon's Vestry." Speaking of all the Anniversaries, the Magazine states: "The meetings, which were numerously attended, exhibited strong proof that a UNION OF HEART was felt by a greater number of our ministers, and persons of our different congregations, both in town and country, than have perhaps met together in London for a hundred and twenty years."

[30] William Burls has been referred to earlier. William Cozens and Joseph Hanson were well known in London Baptist life, but their churches have not been traced. William Napier at this time was a deacon at Eagle Street; later he transferred to Keppel Street where also he was a deacon. We know nothing more of this committee or of the expenditure of the two guineas.

The Ministers from differant counties gave very interesting statements of the state of religion in the differant counties of England and some ministers mentioned some things relating to the churches in London.[31]

[page 51]
Meeting at Dr. Rippon's, Carter Lane, June 25 1817. [at eight a.m.]

Dr. Rippon in the Chair.

After prayer by Bro. Dyer of Reading, the brethren present gave some encouraging accounts of the state of religion in their differant churches in town and Country.

A letter was received recommending that a Loan Fund should be formed to assist in building and repairing of Meeting houses. As it was understood this letter was written by a respectable brother, John Penny Junr.[32] the following resolution was adopted.

That the subject recommended in the said letter be referred to the consideration of a Committee consisting of Messrs. Barber, Penny, Napier and

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Marshall[33] with power to add to their number, & to take such steps as they may think proper to forward the object proposed.

Resolutions of thanks to the christian friends for the use of the Chapels of Sion Chapel and the Spa fields were passed.

Brother Hutchings concluded in prayer.

The first minute book ends there. Pages 53-60 are missing, and the remaining pages blank. As an active, working organisation the Union ceased, the ideals with which it started were left unattained, and the programme of "objects and advantages" was unrealised. It is true that an annual gathering of ministers and messengers was held in June at Carter Lane and a nominal existence thus maintained, but this gathering was little more

31 The minutes are provokingly brief and vague, but we learn from the *Baptist Magazine* that "there had been a very considerable increase of members, that village preaching was flourishing and that a considerable number of Sunday Schools had been formed." It was resolved to obtain full particulars of all the churches for the meeting next year.

32 When the article on Dr. Newman's Loan Fund was published (*Baptist Quarterly*, III. 211) this minute book was not available. In its absence, it was surmised that possibly William Bowser was the writer of the letter. Prior to the publication of *A Popular History of the Baptist Building Fund*, the minute book was discovered, and the author was able to set out the facts of this Loan Fund on pages 88-90 of that volume.

33 John Marshall was a deacon at Keppel Street.

than a friendly Conference on the state of the churches. The men of that day apparently were just as fond of Conferences which absorb valuable time and lead nowhere, as are some of their successors a century later. A contemporary writer informs us that this "attempt to form a general Union, on a variety of accounts, was found impracticable." Before passing in brief review the remaining years ending with 1832, it may be well to pause and enquire why the attempt was found impracticable. The first answer is that means of transport and correspondence were not only slow and difficult but also expensive. For example, Harrow-on-the-Hill is now a suburb of the City, hardly more than half an hour from the Baptist Church House. But in 1812 when Joseph Ivimey and his friends set out from Eagle Street (the site of the Baptist Church House) for the opening services of the new church, they made their way across the fields to Paddington, where, at seven-thirty in the morning, they embarked on a canal boat to Greenford Green, whence they tramped the two-mile-slope to the church. In those years, whatever the emergency, no one could travel or convey news faster than horses could travel, and the stage coach, while it was picturesque, was a somewhat expensive means of transport. Measured in terms of time and accessibility, therefore, country churches were far distant. Further, correspondence was slow, and so costly that it was a luxury to be indulged in only at long intervals, the average charge on inland letters being nearly ninepence. Napoleon's domination had been broken but recently, and heavy taxation inevitably followed the devastation of war. Small wonder that many of the churches found it beyond their means to have contact with the Union, much less to send their minister or a messenger to the London assembly.

Difficulty of transport and communication does not, however, furnish a complete answer, as, during the same years, the General Baptists of the New Connexion maintained a healthy association life. The Particular Baptists had not a like regard for federation. They held an intensely individualistic doctrine of the church. The local Bethel was a "garden wall'd around," with a keen sense of its own sufficiency and independency. It was "a law unto itself, fearful and resentful of outside interference." This often produced an unhealthy stagnation, in which the church was concerned more with its own sound doctrine than with the soundness of its methods and aims. An extract from J. H. Hinton enables us to appreciate the unfruitful nature of the soil in which Ivimey and the other pioneers sowed the seeds of the Union: "So far from producing kindred societies, or even increasing their own strength, there are in some churches marks of decay, and even a struggle for existence. In conjunc-

tion with this, however, let it be remembered that internal mischiefs have kept pace with the external, and enable us to assign a sufficient cause for them. Sometimes the introduction of false doctrine, Arianism here, and there antinomianism; sometimes the neglect of wholesome and necessary discipline, followed always by a declension of vital godliness, and often by the prevalence of flagrant immoralities; sometimes the disregard of divine ordinances, with the very inefficient occupation of the ministerial or pastoral office; and sometimes a spirit of disunion and mutual estrangement, fostered and embittered by angry debates respecting trifles and absurdities; by these various maladies have our churches been afflicted; and is it surprising that their strength has wasted, and their usefulness been impeded?" [34]

One other answer may be advanced. It is questionable whether the basic ideal of the Union was big enough; in any case it is clear that the leaders did not realise all the implications of their proposals. The articles of 1811 and 1812 show that very largely their thoughts were back in the 1689 Convention. They failed to make any new application of truth to the special problems of their age, and to devise methods of giving organised expression to such application. Their churches were left in their rigid independency, with no inspiring conception of their common life, of their underlying bond of fellowship, of the challenge of their new day, or of the Union's potential service for the Kingdom. To quote Dr. Whitley: "The Union inherited only the outworn methods of the eighteenth century." In justice to the leaders it must be recognised that various societies, some quite recently formed, were doing much of the work to which the Union would naturally have applied its powers. It was emphatically a time of societies. Enthusiasts seeing a need banded themselves into a society to meet that need; others, likeminded, joined them, and so the organisation grew. It derived its support from the churches but it was independent of them. Thus, at the formation of the Union, the evangelisation of the homeland was the task of the Home Missionary Society, Stepney College trained men for the ministry, financial aid for country buildings was organised by the London Case Committee, poor ministers received grants from the Particular Baptist Fund, and the work of the Missionary Society was making great strides. Surely, facing the Union leaders was a brilliant opportunity to co-ordinate the societies and give increased stimulation to their activities. That, however, would have revolutionised the denominational machinery, and possibly history teaches that the genius of the denomination in the nineteenth century best found

[34] *A Review of the Congregational System, in Connection with a Department of its Local History,* by John Howard Hinton, A.M.

its expression through independent societies. Such societies exist to-day, independent both of the churches and the Union, and yet their existence is of vital importance to the churches and the Union. The present is an age of federation, and probably it will be one of the tasks of the statesmanship of this century to contrive that, amid the departmentalising of societies, the vigorous initiative and enthusiasm of the past shall not be lost.

But, meagre as were the results of those early days, the Union did not wholly fail. Ministers and churches were brought closer, problems were discussed and counsel given, and anniversary gatherings of many societies, both denominational and interdenominational, were made more successful.

To pass to the few years before the reorganisation of 1832, the decision of the Missionary Society in October, 1819, to transfer its headquarters from Northampton to London, and to hold its twenty-eighth annual meeting in the metropolis in June, 1820, presented an opportunity for the better organisation of the Union and the formulation of a policy of advance, but vision was still lacking. The annual conference continued, but not until eleven years had passed was anything decisive done. The meeting on the 21st June, 1831, at Church Street, Blackfriars (now Upton, Lambeth), resolved: "That this meeting is deeply impressed with the necessity of some organised plan by which the state of the churches and the progress of the Gospel in connexion with the Denomination may be ascertained, and it does respectfully, but earnestly, entreat the London ministers to organise such a plan before another anniversary." At a general meeting of the Baptist Board on the 25th October, specially called for the purpose, the London ministers responded to this "respectful but earnest entreaty" by resolving that "it is eminently desirable that a list be yearly prepared by this body, exhibiting in a tabular form the state of our churches throughout the kingdom, with such information and observations as the state of these churches may supply," and they requested Joseph Belcher of the Chelsea Church "to open communications with the secretaries of our country Associations, and with other friends, either ministers or laymen, for the purpose of collecting such information as may be required for this end." Belcher took his task seriously and prepared a valuable report (published in extenso in the *Baptist Magazine*, July 1832) giving a general and detailed view of the denomination, county by county, over a period of forty years, commencing with 1790. On the 21st June, 1832, this report was presented to the annual meeting, which, again held at Blackfriars, "was more numerously attended than for some years past." The report was well received: Joseph Belcher was requested to prepare another, under the direction of the Baptist

Board, for the annual meeting in 1833; a subscription was commenced to defray the expenses of correspondence; and Belcher was " requested to act as Secretary in all affairs connected with these meetings." From that time printed annual reports were issued, and the foundations of the Union more securely laid. Sixty-five years later, there was called to the Secretariat, John Howard Shakespeare, who, in T. R. Glover's fine words, " taught all Baptists to form larger ideals for their Church, to conceive of it as a great society, where differences of tradition should not outweigh the fact of a common faith, and where women should have their function as well as men; to realise it in its world-wide range and significance; and to live more consciously as members of one another." In doing so, he built on those early foundations the fine and enduring edifice that we know to-day.

SEYMOUR J. PRICE.

Mrs. Judson on her Husband's Imprisonment in Burma:

A Letter to Mrs. J. Deakin of Glasgow.

Rangoon, May 12th, 1826.

My Dear Mrs. Deakin,

Yours of Aug. 1824 I received a few days ago, the only one since I left America. Had you received *all* I have written *you,* you would not ask if I "recollect once being with my friends in Sauchiehall." Indeed, my dear Mrs. D., my visit in Scotland made too deep an impression on my mind to be erased even to this day, and those loved friends I there met, are still ranked among the dearest on earth, and will I trust forever be associated with us in heaven. I most sincerely thank you for all the interesting particulars of my friends in Scotland, which you so kindly gave me. But what account shall I give you of myself, since my return to Burmah? Expect not to hear of the flourishing state of our schools, of the great increase of the Burman church, or rapid advance in favour of this intolerant Govt but prepare yourselves to hear of disappointments and vexations, of poverty and distress, of chains and wretchedness, and I may also add of the faithfulness of a covenant-keeping God, who amid all our sufferings, "has never left or forsaken us," and who in his own time delivered us from the hand of the enemy, and brought us again to Rangoon, our old home. On our arrival at Ava, there was a fair prospect of succeeding in the schools. A school house was built, a teacher obtained, and four little girls had acquired the alphabet and began to read in words of four letters. Between three and four months from our arrival at the capital, Rangoon was taken by the English. This was at first joyful intelligence to us, not thinking what we had to suffer in consequence of it. Previous however to this event, all foreigners had been forbidden to enter the palace. This we considered as a piece of policy merely, and did not feel much alarmed for our own safety, till the three Englishmen residing in Ava, were arrested and put in confinement. At the same time it was intimated to the king, by some of the members of the Govt, to put in confinement the two teachers Judson and Price, but the king replied:—"They are Americans and true men let them remain." In examining the accounts of Mr. Gouge, one of the Englishmen, it was found that both of the teachers

had received money to a considerable amount from him, which was a sufficient evidence that they were in the employ of the British Govt and very probably spies. On this representation being made to his majesty, in an angry tone, he issued an order for their immediate arrest. It was on the memorable eighth of June, 1825, just as we were preparing to dine, that in rushed a dozen Burmans with an officer at their head, accompanied by *one*, whose spotted face denoted him a "son of the prison," and an executioner, and in the name of the king demanded Mr. J. The small chord, the instrument of torture was produced, Mr. J. thrown on the floor, his arms drawn so tight behind as to almost prevent his respiration, and in this manner dragged away and committed to the death prison. The horrors of that dreadful moment are so strongly imprinted on my mind, as to make me shudder in my relation, even at this distant period. My situation at this time was agonizing. Ignorant of the fate of Mr. J. I was left a solitary, un-protected female surrounded and closely watched by a guard of ten Burmans, whose delight seemed to be in the increase of my distress. As the night approached, I withdrew into an inner room with my four Burman children, and barred the doors. The guard spent the night in threatenings and abusive language, ordering me to unbar the doors and come out or they would beat the house down. I resolutely persisted in not unbarring the doors, and endeavoured to intimidate them, by saying I would complain of them to higher authorities on the morrow. Disappointed at my obstinacy, they took my two Bengalle servants and confined them in the stocks in a most painful position. But I soon obtained their release by promising a present of handkerchiefs in the morning. The next day I sent Moung Ing to ascertain the fate of Mr. J. and carry him some food if still living. Moung Ing returned with the intelligence that Mr. J. Dr. P. and the other white foreigners were confined in the death prison, in three pair of fetters each, and fastened to a long pole to prevent their moving. My greatest distress now arose from my confinement, as it precluded all hope of Mr. Js. release. I applied however to the Gov. of the City to remove the guard and allow me to go to *him*, with a present. My petition was granted and on the third day after Mr. Js. arrest I was allowed to visit him in prison, and after paying to the Gov. of the City 200 tickals, I obtained an order to remove Dr. P. and Mr. J. from the great prison into a small open shed in the prison enclosure. I next applied to the Queen, through the medium of her sister in law, for the release of the missionaries, stating particularly that they were Americans, and teachers of religion and had nothing to do with the war, or politics. Her majesty replied, "They will not die, let them remain in prison." There was but little hope of their release after this reply, but their

confinement was too distressing to allow of my remaining quiet so long as I had anyone to apply to. For seven months, almost daily, I made application to some member of Governt, or of the royal family, but none dared to speak a word in favour of foreigners, so long as the english arms continued successful. After remaining eleven months in prison at Ava, Mr. Judson and the other white prisoners, in an unexpected moment, were taken out, ropes put round their bodies, tied two and two together, and in this way *driven* eight miles into the country, in the middle of the day without hat, or shoes. One of the poor fellows died on the way, through fatigue and ill-treatment, and Mr. J. did but just survive. He was in a high fever, his feet torn to pieces, and would never have reached the spot, but for a Bengalle servant, who tore up his headdress to bind Mr. J's feet, and assisted him in walking the two or three last miles. All the prisoners were put into a small wood prison, with one pair of fetters only, and excepting constant extortions from the jailors, found themselves more comfortable than at Ava. But my wretchedness, comparatively speaking, now commenced. While Mr. J. was in the prison at Ava, I was allowed to remain in our own house, where I had many conveniences left, and where I could supply Mr. J. and Dr. P. with food. But at this miserable place I had not one single comfort. I applied to the jailors to allow me to remain in the prison enclosure, but this they denied me, fearing it would be too great a gratification. A little bamboo *room* six feet long and five wide, not far from the prison, was all that I could obtain, and for this I was continually obliged to make presents. I should have mentioned, that all our property was confiscated in a few days after Mr. J's arrest, and we had been living for the year past on the little I had secreted, which was at this time so reduced as to make it difficult to satisfy the cravings of the jailors. Soon after our arrival at this place, my two little Burman girls were taken with the small pox. I immediately innoculated my little Maria, then an infant only three months old. The innoculation did not take, but some time after she caught it the natural way, and suffered extremely in consequence, and my watchings with her together with fatigue anxiety of mind and want of comfortable provisions, brought on one of the diseases of the country, from which there was no hope entertained of my recovery, and from which I did not entirely recover untill my arrival at the English camp. My poor little Maria was a sufferer indeed. My illness deprived her of nourishment, and neither a drop of milk, or a nurse could be obtained in the village. By bribing the jailors they sometimes allowed Mr. J. to come out of prison in his fetters, and take the little darling round to some of the Burmese women to beg a little nourishment. After remaining in the country prison six months, an order arrived for Mr. J's

release, and to be sent immediately to Ava. My name not being mentioned in the order, as I had not been sent there as a prisoner, the jailors took advantage of this circumstance, and forbid my accompanying Mr. J. I as resolutely however determined I *would* go, and bid defiance to their threats. But notwithstanding all my exertions, we were detained half a day, and it was not 'till I had given them almost everything remaining that they allowed us to depart. With joyful hearts we bade adieu to this scene of our suffering, tho' we knew not what what awaited us in Ava. Mr. J. was conducted immediately to the court house, where he was detained two days, without being allowed to go to our house, and whence he was put on board a little boat and sent off to the Burman camp to act as interpreter. On his way down the river, he was allowed to land, for a few moments, opposite our house, when I had an opportunity of providing a few things for his comfort. He arrived at the Burmese camp in two days, where he was kept a close prisoner, without fetters, for six weeks almost in a state of starvation. Soon after his departure for the camp, as tho' my sufferings had not reached their height, I was taken with the spotted fever. I knew from the symptoms of the disease its dangerous nature, and without any medical attendance or scarcely any assistance, I concluded at once it would be fatal. But before I could sufficiently command my feelings " to set my house in order," and dispose of my little Maria, I lost my reason and was insensible to all around me. But my heavenly Father forsook me not in this wretched situation. Just at this period, Dr. Price was released from prison, and obtained leave to visit me. He saw my case was almost hopeless, but had recourse to the most energetic means, which were blessed to my recovery. My hair was shaven off, my head and feet covered with blisters, and every measure taken to recover my reason. A Bengalle servant, my only attendant told me my fever had run seventeen days, five or six of which I was insensible, and refused all nourishment. My recovery seemed to myself and all around me a perfect miracle. When the English army had nearly reached the Burmese camp, Mr. J. was instantaneously put on board a boat and sent off to town, with this communication only, " We have no farther need of Yudathan, and send him back to Ava." Mr. J. was conducted to the court house, thence to one of the City prisons, where he was ordered to remain 'till he could be sent back to the country prison. I was informed of his arrival, but had not so far recovered from my fever as to be enabled to lift my head from the pillow. Our faithful Moung Ing, who had remained with us through all our difficulties, was despatched to a member of Govt, who had repeatedly tried to obtain Mr. Js release from prison, to induce him once more to make an effort and prevent

Mr. J's being sent into the country. He was successful in his application, the officer immediately petitioned Govt. offered himself as Mr. J's security, obtained his liberation, took him to his house, where he remained a prisoner at large till our final release. As soon as my health allowed, I was removed to the same house, where we received all the kind treatment and attention in the power of this officer to bestow. The Burmese Govt. now began to feel the necessity of consulting the missionaries relative to the means of saving their country which they saw on the eve of destruction. They consulted them in everything, and entreated Mr. J. to act as mediator between the two nations. But fearing it would prevent our removal from Ava, on which we had determined whenever we could, he declined, and advised them to apply to ******[1] who was very willing to accede to their wishes. Negociations were **** on 'till they terminated in a treaty of peace, in which our release was included, and after an imprisonment of nearly two years, we found ourselves under the protection of the English flag, waving on the banks of the Ayanwatte at Yandaboo. Sir Archibald Campbell received us with all the kindness and hospitality in his power, pitched us a tent by that of his own, received us at ********** of the Burmese Govt all our ********** safely down to Rangoon in one of the gun boats. His kindness has made a lasting impression on our minds. My long letter warns me to desist, though I have not half done But I must leave the remainder for another time. Mr. J. has written Mr. Deakin. The glasses for Mah-men-la have arrived. She will be delighted with them. Where is Mr. Barclay? I have received no letter from him since I left Scotland. My love ********** all my friends in Edinburgh and Glasgow. Our little Maria is now fifteen months old, a lovely child, with blue eyes and light hair. Her name is Maria Eliza Butterworth. The *next* shall be a Deakin. Pray for us that we may be faithful unto death.

Ever affectionately yours,

A. H. Judson.

[1] At these points the MS is no longer decipherable.

"The Baptists of London."

By W. T. Whitley, M.A., LL.D.[1]

IN this book Dr. Whitley has made a valuable addition to the historical library he is building up for the Baptist Denomination. It represents long and painstaking research and furnishes a store-house of information which will be invaluable, not only to the student, but to the practical worker. The facts of the past which Dr. Whitley brings out enable one to view with a new understanding the problems of to-day.

Dr. Whitley does not attempt to tell the London Baptist story continuously, but he selects epochs during the past 300 years, taking as key-years 1641, 1691, 1741 and 1841, and giving pictures of Baptist life at these dates in relation to current London conditions. A very helpful feature of the book is its linking up of Baptist with general history, showing how denominational progress has been affected by events in the life of England, and especially of the capital.

In the chapter of beginnings, we are carried back to the early 17th century when the few little Baptist churches had no chapels of their own. We see them meeting in private houses or in warehouses. As they grew stronger, they would look out for better premises—a derelict mansion or play-house; or they would hire a school or a city company's hall for Sunday services. Not till the end of the century did the churches really begin to erect buildings specially for worship.

It is interesting to note that when chapels became usual, for some time they had no baptisteries attached to them. Dr. Whitley tells how for many years baptisms were carried out in the Thames or its tributaries, and describes parties being taken up stream in wherries to the quiet banks of Lambeth and Battersea. Then the churches put up a building here and there to which they could resort for the ordinance. The first of these seems to have been at Horsley Down, in South London, "and satirical writers spoke of the tub of salvation, up Dipping Alley." It was as late as 1784 that "the aristocratic West End church at Eagle Street" led the way in providing a baptistery on its own premises.

The upgrowth of our services is traced, with a special reference to the hymn-singing controversy. The propriety of using hymns in worship was hotly debated, causing a pamphlet war and even the splitting of churches.

[1] Published by the Kingsgate Press, 4, Southampton Road, W.C.1.

The officers of a church, Dr. Whitley points out, were always of two kinds, corresponding to the modern pastor and deacon. There was at first, however, a tendency to have two pastors—possibly owing to the fact that the chief pastor might be often away, in prison or in exile, and it was desired to have one ready to take his place. These early pastors were usually men who supported themselves in other ways—school-masters, tailors, shoemakers, silk-weavers, butchers. Gradually the need of fuller teaching than such men could give led to a desire for ministers specially trained for their holy calling.

The development of "Co-operative Life" forms the theme of a valuable chapter. The writer shows how from the beginning Baptists have tried to maintain fraternal relations between churches. "In 1644 the seven London Particular Baptist churches issued a joint confession." By 1677 they were holding regular meetings. In 1691, two years after the accession of William and Mary and the passing of the Toleration Act, they re-organised themselves, and in that early fellowship it is interesting to find included—in the city, Devonshire Square: across the river, Horsleydown and Maze Pond; in Surrey, Richmond: in Middlesex, Turnham Green; in Essex, two churches near Harlow; and in Herts., a church meeting in the old palace of Theobalds. The General Baptists also had their association.

After the defeat of the Stuarts in 1715, a stir took place in Dissent, and some of the Baptist leaders formed the Particular Baptist Fund, with a view of helping brethren in the country; this being followed by a second Baptist Fund, for the training of young ministers in study, as well as for the supply of cash or books to older men. About this time London ministers drew together in the Fraternal, which was to become known as "The Baptist Board." It is clear, however, that at this time the London churches, like others throughout the land, lacked spiritual enthusiasm.

Then Whitefield arose, to achieve with Wesley the wonders of the Evangelical Revival. Much of Whitefield's work was in London. How far did it influence the Baptist churches? "Strange to say," writes our historian, "the London Baptist churches seem to have been less touched by his influence than the colonies of Georgia, Virginia, Pennsylvania and New England." Still they were not wholly insensible to this spiritual movement, and we hear of twelve of our churches in 1748 resolving to resume monthly meetings, which had been dropped, for prayer and the preaching of the Word.

One significant cause of the weakness and slow progress of the London Baptists at this time evidently lay in the inadequacy of their ministry. Dr. Whitley even alleges "that they had on the

whole been a drag on the denomination; many were illiterate, many had to be expelled for immorality, most were terribly conservative." There were of course shining exceptions, but taking the rank and file it is clear that a new standard of ministry was urgently demanded, and out of this demand arose the London Baptist Education Society, and ultimately Stepney Academy, in later years Regent's Park College.

Another event which told deeply on London Baptists, though at first they gave it scanty welcome, was the founding of the Baptist Missionary Society. At first this was a country movement, with Carey, of Leicester, and Fuller, of Kettering, at its head, but gradually the appeal of the mission told, and London opened its heart to the new enterprise, becoming its headquarters and receiving from it a new spiritual incentive.

When we approach the modern era Dr. Whitley's guidance is full of light. He shows how with the growth of London, closer organisation was felt to be a necessity in civic as well as in spiritual affairs. He quotes Sir Lawrence Gomme, who pointed out that by 1862 London had expanded " from one square mile to 120 in the county." As a consequence old arrangements were breaking down; new systems of control were needed; and soon the School Board and the County Council were created to unify effort. In the Baptist realm the same need was felt. Churches were being multiplied; yet others were needed in new suburbs; but there was no common mind. At this time there was no association; the last of the earlier ones had been dissolved in the despondent time of the Crimean War and Indian Mutiny. Who would start a new and greater one?

The impulse came in 1865 from C. H. Spurgeon, then in the heyday of his great ministry. In visiting Yorkshire, as Dr. Whitley tells us, he had been struck with the chapel-building policy of the Association there, and on returning took counsel with Dr. Brock and Dr. Landels, with the result that on November 10th, 1865, the London Baptist Association, as we know it, was formed —though as Dr. Whitley says, it might be called " the eleventh " L.B.A. The unfolding of the Association and its work during the past sixty-three years are not traced by Dr. Whitley. Many will regret this, as there is a story well worth the telling, and the " Baptists of London " have reached a strength and influence in modern times such as they never touched, or even approached, in the earlier centuries. However, Dr. Whitley had to define the scope of his book, and the limits he has set to it leave room for another volume which it may be hoped he will some day produce.

After describing the origin of the London Baptist Association, Dr. Whitley goes on to tell of the Metropolitan Association of Strict Baptist Churches, the Home Counties Association, the

Gospel Standard Societies, the Old Baptist Union, and the London Property Board; a further paragraph being also given to the Baptist Board in its later and wider fellowship. At this point Dr. Whitley indicates what he feels to be a missing element in our present-day equipment. He finds no such "Social Union" among us as he sees at work across the Atlantic. We have the Church House and the Mission House, but Dr. Whitley suggests the need of "a Milton Club," where town members might spend their leisure and country members find a bed. Perhaps the historian's suggestion may lead to the expression of a demand for such a social centre.

The tour de force of the book, however, remains to be named. This is the Chronological List of the Baptist Churches in London, with their homes, and successive pastors. About 856 churches founded since 1612 are catalogued here, of which some 440 have ceased to exist as separate entities. This list must have involved immense research, and its interest and value are beyond estimate. It will be a standard for reference in all coming years.

Another fine feature is the Topographical List of present churches, classified according to Boroughs and Urban Districts, and indicating the Associations and Groups to which the churches belong, as well as the Missionary Societies to which they subscribe. This list is full and carefully drawn up, though there will no doubt be here and there a correction for future editions. For example, in the Camberwell Borough list, one of the largest London churches—Rye Lane, Peckham—is omitted. The book closes with a Street Index "to every place in the whole area . . . where Baptist worship is or has been conducted."

As the above review will have shown, Dr. Whitley has produced a work of singular importance, not only brimming with historical interest, but charged with practical guidance for to-day. We see in these pages the mistakes which have caused trouble in the past—beacon-lights for to-day; and in the survey of present-day London with its imperfect Baptist provision, we detect the weak points in our armour now. Dr. Whitley turns his search-light on a central "City of London" from which, as he says, "the Baptists have fled"; on "nearer" Boroughs in which Baptists are but a handful; and on outlying districts, opened up by tube, tram or 'bus, in which we need at once to plant churches.

These problems are not new to us, but they are brought out in this book with figures and facts which give them a new and vivid reality. Above all, Dr. Whitley places the present opportunity in London in historical perspective, and in his pages one may believe that many a London Baptist will hear the challenge, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

JOHN W. EWING.

Dr. H. Wheeler Robinson's "Christian Experience of the Holy Spirit."

WE feel it proper to draw the special attention of our readers to this book,—not because its author happens to be the President of the Baptist Historical Society and a frequent and valued contributor to its periodical organ, nor yet merely because it is a book by a Baptist writer on a most important doctrine of the Christian religion: we have more solid reasons than these. The book appears in a new series entitled the "Library of Constructive Theology" (published by Messrs. Nisbet & Co., price 10s. 6d. per vol.). The object of the series, as stated in the general introduction, is "a candid, courageous, and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of our common Christianity" (p. v.). As it is the distinctive note of modern knowledge to found upon the data of experience, the writers desire "to develop their theology on the basis of the religious consciousness'" (p. vi.). It is surely a fact on which our Denomination may be congratulated that the General Editor of the series is a Baptist, Sir James Marchant, and that Dr. Wheeler Robinson is himself one of the Theological Editors, having as his colleague the eminent Anglican divine, Dr. W. R. Matthews, of King's College, London. Two other volumes had previously appeared, and achieved prompt and conspicuous success—Dr. H. R. Mackintosh's *Christian Experience of Forgiveness,* and Canon O. C. Quick's *Christian Sacraments.* We wish to say that in our judgment the latest addition to the series is fully worthy of its place side by side with these predecessors. We hope that many of our readers will put themselves in a position to form an opinion of their own on the book by reading it for themselves. The object of this notice is not to attempt a critical estimate of it, but to show them cause for thinking that they would be well rewarded for such a perusal.

And in the first place we think it worth while to emphasise that the book is eminently *readable.* It is well written in a style that is clear, vigorous and interesting throughout. The vocabulary used is literary rather than technical. Too often, in learned works on theology or philosophy, there is such a frequent recurrence of certain terms used in a peculiar sense as almost to constitute a technical jargon of the writer's own. This work is favourably distinguished by an almost complete absence of such a vocabulary

—a characteristic which may be due in part to the author's wide acquaintance with the best literature of former and recent times, including not only theology, philosophy, and science, but also biography, poetry, and fiction. This acquaintance contributes to the readableness of the book also by furnishing frequent and usually most apt illustrative quotations on almost every page.

But most important of all, this is a thoroughly *live* book. It makes constantly the impression of contact with reality. The subject is one that inevitably raises many questions which precisely at the present time are matters of controversy, and occasion great difficulty to thoughtful people. These are not evaded, but honestly met, and a courageous attempt is made to deal with them. That he is equally successful in all cases we do not pretend, but we can promise his readers that they will find real light thrown on a considerable number of present-day perplexities. And it will not diminish their confidence in his guidance to find him frankly disavowing ability to give any satisfactory answer to certain questions which by their intrinsic nature transcend the bound of human experience or reason. He speaks as he finds. The reality of the handling rests above all on the fact that it is no detached treatment of the theme from a merely theoretic or intellectual point of view, but the search of a man with all the powers of his nature for truth, on matters felt to be of the most vital import to himself as well as to others. And herein he is only faithful to the programme set before him. For if theology is to be drawn out on the lines of Christian experience then of whoever else's experience account is taken, that of the writer himself must needs play a foremost part, as the source of a first-hand knowledge of his subject.

The foundation on Christian experience will serve to explain the omissions as well as the inclusions of the book. Very likely some readers may be inclined at first sight to feel disappointment at not finding a discussion of certain matters in which they are personally interested. But in most cases they will perceive that the omissions are explained and justified by the limitations involved in the programme. Thus, e.g., there is no section dealing at length with the history of the doctrine of the Holy Spirit; earlier attempts at formulating it are referred to only as this serves the purpose of the author's own exposition. But he has notable insight into the development of religious ideas, and not the least valuable feature of his book are the penetrating remarks on the significance of important events or phases of thought in the past history of the church (see, e.g., the outline of modern English Church History on p. 48, or the indication of the inadequacy of "Adoptianism" on p. 132, or of the loss of immediacy in the sense of the divine presence introduced by Catholic sacramentalism, p. 239).

We cannot, on the other hand, but be struck by the breadth of his treatment of the subject, and the large ranges of Christian theology which come within its compass. The explanation of this feature lies, of course, in the fact stressed at the outset that this doctrine really " comprehends or involves all the others, for it is in experience that all the great doctrines are focussed to their burning point, and the doctrine of the Holy Spirit is the doctrine of this experience " (p. 1). Yet, as he points out elsewhere, in the earlier days of the church, there was comparative neglect of it, and what formulation was accorded it was, so to speak, at secondhand. " Broadly speaking, we may say that the Catholic doctrine of the Holy Spirit was reached by a simple transference of the victorious doctrine of the Son to the Third Person, without any adequate discussion of the new problems, least of all discussion of them on the basis of Christian experience, the only true basis of a doctrine of the Spirit. May we not say that . . . we are only now beginning to see the new approach to the doctrine of the Holy Trinity through a doctrine of the Spirit based on experience. The fourth century, by the very manner of its approach to the doctrine of the Holy Spirit, divorced the work from the Person. It is our opportunity to return to the standpoint of the New Testament, and to put the work of the Spirit into the foreground of discussion " (p. 65).

Accordingly, our author's object is just to invert the ancient procedure, and instead of approaching the doctrine of the Spirit through that of Father and Son, rather to approach the doctrine of God through that of the Spirit. It is carried out with conspicuous ability and fruitfulness. Despite the breadth of treatment just mentioned, he never for a moment loses sight of his central theme, or fails to make apparent the connection therewith of the topics dealt with by the way. An outstanding feature of his book, which at once shows his grasp of the subject, and greatly assists the reader in following his argument, is the clearness and logical sequence with which the material is arranged. At this point we cannot do better than quote his own summary. " It begins with a survey of Christian experience in general, in order to show the context of our experience of the Holy Spirit, and further discusses the reality of that experience (meeting the criticism that it is illusory), and the nature of the Spirit, so far as our own spirits throw light on this. The first part concludes by a cursory review of the chief manifestations of spirit in the widest sense of the term—in nature, history and personality. The second part begins with the Incarnation in relation to the Spirit of God, and shows how the Holy Spirit (working through the personality of Jesus Christ) creates the Church and its sacraments, uses the Scriptures and sanctifies the individual life. The third part . . . deals with