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The Barthian Idea of Revelation.

WHILE reading *The Word of God and the Word of Man,* by Karl Barth, one seems to hear echoes of Prof. Teufelsdröckh in *Sartor Resartus.* There we are in the atmosphere of eternities and immensities, the everlasting No, the everlasting Yes; and man in the midst of it all, with his folly and littleness confronted by Choice, Decision, Duty. In Barth man is represented as setting himself up as judge and accepting only what approves itself to his own judgment. He makes himself the measure of all things, even of God, whereas the only true attitude to God is the acceptance of the Revelation He is pleased to give; and man's true business is to fit himself to hear the "Word of God." This "Word" comes to those who have faith, who believe. To ask for proof is to paralyse faith; is, in fact, the ultimate human revolt against God.

The Hebrew Bible and the Greek New Testament are the only, the exclusive sources of the knowledge of God. No certain revelation of divine things can be found in other "sacred books," or in extra-canonical literature. Now, this is nothing less than a revolt from much current thinking—a direct challenge to the modernist outlook. But it is stated and enforced with strong conviction, and with an enthusiastic ardour that compels attention. The picture of "The Strange New World within the Bible" has about it a glow and a rousing stimulus that must appeal forcibly to the Christian preacher, because of its insistence on the great central message he has to proclaim, the objective reality for our beliefs.

The familiar "God has never left Himself without a witness" is generally supposed to allow for a preparatory revelation in the Ethnic religions and in philosophies, but Barth maintains that in these we find only man's groping search for the Infinite, whereas in the Bible it is always God's search for man. God takes the initiative, and there is no movement possible in the contrary direction from man to God.

All through the Bible there are divine calls, promises, assurances, through witnesses—leaders, prophets, and psalmists, and through Jesus, and echoes of Jesus in Paul, John, etc. "Who," asks Barth, "set these echoes ringing? What is the truth underlying it all?" The Bible gives to every enquirer such

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answers as he deserves. Everything depends upon what he looks for, and on what sort of man he is who looks. We receive varying answers according to our earnestness and experience. But these answers may only meet the demands of our temperament, of our religious and philosophic theory. The Bible says, "You want to see yourselves mirrored in me, and you have found your own reflection there." But we must dare to reach far beyond ourselves. The Bible says, "Seek *Me;* seek what is here," and the highest answer is a New World, a World of *God.* We may stop and play among the secondary things, but there is a Spirit that presses us on, a river that (if we entrust our destinies to it), carries us away from ourselves to the sea; and the daring to follow this drift is faith, while the invitation to dare is the expression of the Grace of God. To our uncertainties, relativeness, and subjectivism Barth opposes the absolute authority of Scripture as a revelation of God.

It might be surmised that this is based on a position of Fundamentalism, but that is very far from being the case. The validity of literary and historical criticism is frankly acknowledged. Verbal inspiration and inerrancy are repudiated. The Bible contains errors and inaccuracies, myth and legend, obsolete cosmology, faulty history. Brunner says, "the witnesses were men, doubtless entangled in human error." In science, evolution is well grounded! There are important differences between the synoptists and Johannine and Pauline tradition, and even the synoptic tradition itself is sometimes unreliable. But nothing of real importance is destroyed because of these defects; only the divine authority of what was merely human is lost. It is, indeed, no catastrophe, but a most necessary deliverance from a misconception that for centuries has damaged and crippled faith. Brunner employs illustrations to make clear his position.

(*a*) The pearls of revelation have been imbedded in a covering of sand, and criticism wipes away the sand to show the pearl in its pure whiteness. But nobody would throw away a pearl because of the sand in which it lay.

(*b*) The Bible is the crib in which Christ lay, but no accident to the crib affects the reality of the Christ who found His resting-place in it.

Clearly, then, the Barthian position is not founded on any theory of Literalism. An important distinction is drawn between the contents of the Bible, and the content of the contents. The contents of the Bible are considered under three headings, (1) history, (2) morality, (3) religion.

(1) The historical narratives are often vivid and full of interest and instruction. But when regarded merely as history they are "flat and incomprehensible." The Bible is silent about

the why and the how things happened, or certain characters appeared upon the scene. No account is given of their natural causes. There *were* reasons, but such reasons as cannot be reached by logical argument or by parallels. The one answer is *God*. The only explanation is that God lives and speaks and acts, and when God enters the field, history for the time being ceases to be, and there is nothing more to ask, for something new and wholly different begins, with its distinct grounds, possibilities, and hypotheses. In mere *events* there is no basis for faith.

(2) Is the uniqueness of the Bible found in its *Ethical* contents? Certainly the moral level is often lofty, especially for the time. But there is no "moral curriculum," no complete code of rules for conduct. There are also examples of virtuous and noble character, good representative men from whom we may learn wisdom and heroism. But on the other hand, many characters and incidents are far from praiseworthy, such stories as those about the patriarchs, about Samson, David, Elijah, etc. Better models of good behaviour more suited to our need are to be found in extra Biblical literature. Even the life and teaching of Jesus do not provide any manual of instruction for practical affairs, very little guidance about industry and business, civil statecraft or war. For all this we fall back on other writings. And even for personal difficulties many earnest souls find more comfort and inspiration in Christian poetry and homilies, and some even in modern psychology. In short, the Bible offers not at all what we first seek in it. Jesus seems indifferent about many of these interests and says, "What have I to do with your 'practical' life? Follow thou *Me*." We stand before the other New World, in which the supreme concern is not the doings of men but the doings of God—not the various ways which we may take if we are men of goodwill, but the power out of which goodwill must first be created. The reality which lies behind all the spokesmen in the Bible is the world of the Heavenly Father, in which morality is dispensed with because it is taken for granted. The life blood of the New Testament is the Father's Will, which is to be done on earth as in heaven. The Bible makes straight for one point—the point at which we are confronted with the necessity of decision, to accept or to reject the Sovereignty of God.

(3) Is the Bible then a revelation of the true religion? How to find God, and how to comport ourselves before Him? Is it a text-book for worship, service, godly living? Yes, but it is something more than all this. All the various "religions" appeal to the Bible. Are all these right? or may they all be wrong? Looked at closely, there are no religions in the Bible, only the other new and greater world. There are many religious problems :

which creed is the more correct? whether understanding, will or feeling should be predominant? But all these questions we must decide for ourselves. The great question is not right human thoughts about God, but the right divine thoughts about men. That is, there is revelation, not religion only, not religious self-expression, but the standpoint of God, "These are they which testify of *Me*." All through, the theme is never the religion of the Jews, or of Christians, or of the heathen, but of God. We are lifted out of the old atmosphere of man, up to the open portals of a new world.

It is this new world of God that brings us to the content of the contents—the divine sovereignty, majesty, and incomprehensible love. What, then, is the revelation? God as the fountain of life, the source of peace. Jesus Christ as Redeemer, Saviour, Comforter, Lord of the heaven which awaits us. Yes, but there is something more and greater. All these blessings represent a God and a Christ by *our* measure and according to our own desires—the saving of our own souls. But the highest point is God as Heavenly Father even upon earth, and upon earth really as the *Heavenly* Father. There is no gap between here and beyond. God has caused eternity to dawn in place of time, or rather *upon* time. He breaks through, and purposes nothing less than the establishment of a new world—a new world in which God, through the Son, is to redeem *all*, and through the Spirit to establish the righteousness of heaven in the midst of the unrighteousness of earth, and will not stay until all that is dead has been brought to life, and a new world has come into being.

So far I have given a rapid summary, partly from Barth's *The Word of God and the Word of Man*, and partly from Brunner's *The Word and the World*, and we cannot fail to be impressed by the passionate conviction and urgency of their message. And there is certainly much that is true and timely in it in these days of timid and perplexed faith, when, in some quarters, a confused humanitarianism is offered as an equivalent for Christianity. The Gospel is sometimes conceived as little more than a duplicate of moral ideals which, in the gradual progress of enlightenment, would have evolved apart from Christ. But the Gospel does not merely hold up ideals and make demands, but brings a gift of that which the world neither possesses nor knows, the secret of God's purpose of love, the message of reconciliation. It has been well said that "What the Church needs is not a clever Apologetic, but a new and fresh insight into its own peculiar message." There has been an undue and sometimes an exclusive emphasis on the divine immanence, and it is refreshing to have the equally real divine transcendence brought into conspicuous prominence. This Barthian movement might

take for its motto the words of Isaiah: Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of? The Lord alone shall be exalted in that day. Or Francis Thompson's lines in *The Hound of Heaven*:

> How hast thou merited—
> Of all man's clotted clay the dingiest clot?
> Alack, thou knowest not
> How little worthy of any love thou art!
> Whom wilt thou find to love ignoble thee,
> Save Me, save only Me?

Yet, in our sympathy with the aim of these writers, we cannot be blind to serious flaws in their system of thought. Their reaction against the "liberal school" has swung the pendulum too far. And a few points open to criticism may here be briefly stated.

(1) A rigid Dualism—a sharp antithesis between God and Man, an eternal qualitative difference between the divine and the human, and there is no continuity between them. In his revelation God is hidden *sub specie contraria*. To believe that God can be *directly* known by man is heathenism. God is the Altogether Other, the reality that breaks through from the other side. The human mind is passive and only when God speaks in Scripture is there any revelation—any direct contact with human nature. So-called "religious experience" is futile, for there is no road from God to man. Now, this surely is a hard saying. It means that all human devotion, all endeavours to realise a lofty ideal, all the travail of philosophic thinkers (apart from the acceptance of God in Christ), are spurious, because they are the subjective self-assertion of a fallen and impotent humanity. The Reason by which we know and interpret the world we live in has no place in matters of the soul. God is never an *object* of knowledge—but ever the subject, and can only be known through Himself. Is not this an impasse similar to Paul's metaphor of the clay and the potter? The answer is, of course, that we are not clay, and Paul himself does not pursue the analogy, but at once recedes from its implication. Surely our natural value judgments concerning the good, the right and the true are not false or illusory. They are the only ground we have for acknowledging any claim or authority that comes to us from beyond ourselves. And how are we to commend the truth of our religion to non-Christians on the ground that the character of Jesus is surpassingly good and beautiful, and that His life reveals thereby the beauty and goodness of God? Surely God touches us through loving human hearts and draws us by helpful human hands, "with cords of a man, with bands of love." What significance are we to attach to "God created man in His own image"?

or to that jewel of Augustine's, which many feel to be an almost sufficient creed, "Thou hast made us for Thyself, and our souls are restless till they find rest in Thee"?

(2) The rejection of "religious experience" as purely subjective and human. This is, of course, a corollary of the strict dualism. But in experience there are two factors, one objective, the other subjective. Sometimes the one may be stressed, at other times, the other. We may occupy ourselves with our own feelings to such an extent that they become merely sentimental or morbid. But when the object of thought is distinctly and steadily held in view, then we have fellowship, which surely is the indispensable condition of revelation and inspiration. To insist so absolutely on the "Deus absconditus" really excludes the possibility of any communication at all between the infinite and the finite—and the result is to strengthen the position of those who take refuge in either obscurantism or in agnosticism.

(3) No ordered progressive revelation—no gradual education imparting truth as men were able to receive it. That would involve the transcendent God in a time process of natural law, and make revelation a relative and natural thing. There was a sudden break into history. If God does not reveal Himself altogether, He does not reveal Himself at all. But is any revelation possible except in a real fellowship—the activity of God at work upon the experience of His witnesses in their personal life, interpreting for them historical movements, and their own circumstances? The distinction between man's approach to God, and God's approach to man, cannot be sharply drawn. It has been well said that "Revelation and Discovery must be the same process viewed from different standpoints." Revelation is a form of communion in which the act of God and the spontaneity of human personality are inextricably interrelated.

By neglecting development in the divine discipline of Israel we miss the fascinating interest of how God led His people on, not in the line of their natural genius and inclination, but in spite of these—always in advance but not too far ahead to be out of touch—on to ever clearer understanding and acceptance. The Bible is the record of how God by His Spirit, entered intimately into the nation's life, into the experience of its choicest personalities, that the purpose of His Grace might be wrought out on the stage of history for all the world to see.

(4) The idea of Crisis. When God breaks into the human mind it is for judgment. Man is reduced to a sense of his exceeding sinfulness and utter impotence. "Nothing in my hand I bring. Naked come to Thee for dress." Barth seems to lay exaggerated emphasis on this aspect of God's approach. God

appears first to condemn and then to save. But that is too meagre an account of the "great transaction." It is only one side of the truth, and at least an equal emphasis must be laid on the Love and Grace of God's dealings with the soul.

(5) The "Jesus of History" is of secondary importance. Knowledge of the earthly career of Jesus is no sufficient ground for knowledge of Christ. The historian sees only the human "incognito" of Jesus. The real Christ is not visible in the life and teaching. "Historical understanding is irrelevant for faith." The Cross (God's No on human sin), and the resurrection (God's Yes)—all is summed up in these two acts, and only those who hear the No can hear the Yes. Now this "incognito" suggestion looks dangerously like the ancient Docetic heresy which obscured or denied the truly human nature of Jesus. But the Cross and the Resurrection do not stand apart by themselves. They are the completion, the climax, of a ministry and witness prepared for by His intercourse with men as a brother man:

> But warm, sweet, tender, even yet,
> A present help is He,
> And faith has yet its Olivet,
> And love its Galilee.

(6) The dogmatic norm for faith exists exclusively within the Bible, because the Church acknowledges that it contains the Word of God. And the Church can change the canon if it is assured of the leading of the Spirit. It is the law of the Church, not the experience of any particular persons that determines the priority of prophets and Apostles. But this ground for the elevation to absolute and exclusive authority of the traditional list of books is rather precarious in the light of the well-known process by which the canon was fixed. Substantially, general agreement was reached by the end of the second century, but for two centuries afterwards at least five of the New Testament books were doubted in many quarters, and they were finally accepted largely through the influence of Jerome and Augustine. And the Bible of the Apostolic Church, the Greek Septuagint, included writings which are now relegated to the Apocrypha. Indeed, Jerome included the Apocryphal "Judith" in the Old Testament Canon. And at the Reformation the question was re-opened, when Luther raised doubts even about "James," which he characterised as an "Epistle of Straw."

Brunner goes so far as to say that each part of Scripture is the complete Word of God, and can, by the accession of the rest, be made clearer. Surely that is a bold position. The modern Church is as well equipped for selection as the Fathers and Councils were, and, now-a-days, who would not give up (for example) "Esther" for "Ecclesiasticus," or "Chronicles" for

"Maccabees"? The Barthian position is virtually that of the Roman Catholic Church. And although, roughly speaking, the books chosen are, as a whole, on an altogether higher plane than those which were finally rejected, it remains true that the limits of the Canon have fluctuated, and the line between Canonical and uncanonical cannot be drawn with precision or confidence.

We do not accept our present Scriptures *merely* on the decisions of Councils. We verify them for ourselves by the immediate response each part awakens within our own reason and conscience and spiritual intuition, and by the course of our own religious experience. It is the witness in our heart answering to the Witness of the Word.

Finally it ought to be gladly acknowledged that the teaching of Barth is timely and valuable as a corrective (his own word) of certain tendencies in modern religious thought. It originated in his experience as a preacher, as he brooded on the confusion and perplexity occasioned by the tragedy of the Great War, and the break up of assured religious convictions that followed. He says that he was like some one groping his way up a dark and difficult church tower. To help himself forwards he clutched at what he thought was a rope, and he found that it was the bell pull. Its clanging note startled him into a quest for new certainty, and he found that in God alone and not in any human thought at all. But it was a short cut to assurance. He was, as Dr. Quick suggests, more concerned about certainty at all costs than about the whole truth of religion. It was, after all, but "a gesture of intellectual impatience." However, Barth disclaims any attempt at propounding a complete system. He has already considerably modified his position, and we must await with sympathy his further and more ripened thought.

DAVID GLASS.

P.S. The following sentence by one of Augustine's biographers might be not unfairly applied to Barth's teaching. Commenting on Augustine's doctrines of the corruption of human nature through the Fall and the consequent slavery of the human will, and on Election and Reprobation, he writes: "His language is far from uniform, and much of the severity of his doctrines arose from the bitter memory of his early experience, and from the profound impression which the corrupt state of Society, in his time, and the vast desolations of barbarism had made on his earnest and susceptible soul. In his desire to give glory to God, he sometimes forgot to be just to man."

Personal Evangelism.[1]

WE have been called by our leaders to consider and realise the personal duty of all Christians to make disciples. We have been directed to seek our example and inspiration to this end in the records of the earliest Christianity. Certainly, we could not draw a faithful picture of Christian life in the New Testament times which was not also a portrayal of personal evangelism. The foreground of that picture would be occupied by men who were first of all missionaries. In the Gospels, Christ is the centre of missionary activity; we see Him sending His disciples to the cities and the villages of Israel. The very name "apostle" is eloquent of this vocation of the first disciples; they were men "sent out" to preach the Gospel. The Acts of the Apostles, the first of all Church histories, is really the record of the missionary labours of Peter and Paul, in widening circles of appeal. The epistles of Paul are the letters of a missionary to his converts, largely concerned with the practical problems of missionary work; but for this they would never have been written. The seer of the Apocalypse lifts his eyes from the Churches of Asia, creations and centres of missionary activity, to the unnumbered multitude out of every nation before the throne of God, and hears already that future song of praise to the Lamb repeated from the ends of the earth. But there is something to be seen which is even more impressive than the evangelistic energy of these protagonists of the faith. In the background of the picture we get frequent glimpses of unknown men and women, engaged in the ordinary occupations of life, yet not less earnest in their evangelism than their greater brethren. Their names for the most part are not enrolled in any book written on earth, yet to them, rather than to any apostle, the proud Church of Rome must ascribe its origin. A group of such names is found in the closing chapter of Paul's letter to the Romans, most of them otherwise unknown to us. Yet it is clear that these unknown men and women were each of them living centres of personal evangelism, men and women who "laboured much in the Lord," men and women whose houses were often the homes of churches. It is of such as these, the rank and file of Christian

[1] Two of the editors heard this paper when it was read to the Western Group of the London Baptist Association in 1922. At their request it is now published in view of the Discipleship Campaign of the Baptist Union. Some paragraphs were printed in Dr. Robinson's book, *The Life and Faith of the Baptists* (Methuen, 1927).

faith, that we especially think, when we speak of the "personal evangelism" of the New Testament. What was it, and what can it teach us for our present aims?

I.—Personal Evangelism is at the Centre of the Gospel.

First of all, we may say that personal evangelism is the life-breath and the pulse of the Christian Gospel, the evidence of its vitality, the expression of its energy. There is no need to appeal to the call of the first disciples, "Come ye after Me, and I will make you to become fishers of men," which we have been apt to apply to the call to a professional ministry; or to the Great Commission, "Go ye, therefore, and make disciples of all the nations," which we have been wont to assign to foreign missions. The obligation which the New Testament lays upon us does not depend on any uttered command; it is inseparable from the intrinsic idea of the Gospel. The unloving man does not know what love is, and cannot therefore know God who is love; herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. That sacrificial love of God is both the source and the standard of all love; but no man can claim really to know it, who is not stirred to experience something of the compassion of Jesus on the multitude, helpless for want of guidance. The ethics of the Gospel is inseparable from its theology, for the prophets of Israel laid its foundation when they made the nature and purpose of God the ultimate rule of human conduct. The measure of our loyalty to the King is our passion for the Kingdom. The greatest of modern philosophers found the test of the good will in the possible universality of its maxims; my will is good only when I will that which I would will all other men to do. Not less does the Gospel repudiate all particularity of ownership in itself; it is true for all men, if it is true for me. God so loved that He gave—but the gift is not yet mine, if I do not share God's purpose. Emerson was thinking of other things when he said, "To believe your own thought, to believe that what is true for you in your private heart is true for all men, that is genius." It is at any rate the genius of the Christian faith. And if a man does not realise that evangelism (without any distinction of home or foreign) is at the centre of the Christian Gospel, it can be only because he is not himself there. That is a hard saying, and I am conscious of its reproach even as I say it; yet I am bound to say it as an interpreter of the New Testament. Perhaps the most significant and important feature of the earliest evangelism is its implicit challenge to our own knowledge and experience of the Gospel. We are made conscious that there is something here deeper and more vital than the quasi-professionalism of the

ministry and the decent pieties and respectabilities of the laity. We are made uneasy about our own standing in the Gospel, like those who cried, "Is it I, Lord?" If our movement is not to repeat the relative failure of the Anglican National Mission, it can be only by our conviction that we who are so pledged by the Gospel itself to evangelise others, need first to be more deeply evangelised ourselves, till we share the Lord's passion and the Father's purpose to save.

II.—The Human Contacts of the Earliest Evangelism.

A significant feature of the earliest evangelism is its naturalness and spontaneity. It moves along the lines of normal human contacts, with an unstudied and untutored simplicity. It is almost misleading to speak of "methods" in such a connection. The familiar stories of the evangelism of Jesus are remote from any "plan of campaign" save the will to do the will of His Father. He takes life as it comes, and uses the opportunities of each day; the crowded street and the way-side well are for Him as rich an opportunity as the synagogue. Sometimes the deep emotions of others move Him to speak, as to the woman in Simon's house; sometimes He takes the initiative, as with Zaccheus, preaching the Gospel by the simple offer of companionship; again, it may be by simply being what He is that the message gets home, as to the penitent thief upon the Cross. The Apostle Paul sings hymns in a prison-cell, or says grace before his breakfast on the reeling deck of a storm-tossed ship, and these are just as much a part of his evangelism as the speech at Athens, and apparently more successful. Aquila and Priscilla are like Paul, not only because they earn their living by tent-making, but also because they are eager propagandists, as we see from their evangelisation of Apollos. Their journeyings from Rome to Corinth and from Corinth to Ephesus illustrate the trade relationships and movements which had so great a part in the evangelisation of the Empire, just as the centurion's party of soldiers guarding Paul reminds us that a Christian soldier in the ranks would become a personal evangelist, as his century or legion moved from place to place. Any one who looks at a good map of the distribution of early Christianity, will see that if trade followed the flag, or rather the Roman eagle, Christianity followed trade, and soon established itself in the trading cities of Asia Minor, the coast-lands of the Mediterranean, the great ports of Alexandria and Carthage, the capital city of Rome, and up the river Rhone at Lyons. It is a mistake to think that Christianity began in the villages and country places. The strategic centres of evangelisation have always, from the beginning, been the cities, as the very name "pagan" meaning

"countryman," or "heathen," the dweller on the heath, may serve to suggest to us. Where men gathered most thickly, and where human lives most often touched each other, there was the opportunity for the Christian faith, so long as its disciples were personal evangelists. We note the hint thrown out by Paul as to the possible influence of a Christian husband or wife on a heathen partner, and the letter to Philemon shows us that the relation of master and slave could be itself evangelised. How fruitful such personal relationships of the household must have been we know from one of the most bitter opponents of Christianity in the second century—Celsus. He is speaking of slave craftsmen who are Christians employed in the households of wealthier Greeks and Romans:

"We see, indeed, in private houses, workers in wool and leather and fullers, and persons of the most uninstructed and rustic character, not venturing to utter a word in the presence of their elders and wiser masters; but when they get hold of the children privately, and certain women as ignorant as themselves, they pour forth wonderful statements, to the effect that they ought not to give heed to their father and to their teachers, but should obey *them;* that the former are foolish and stupid, and neither know nor can perform anything that is really good, being preoccupied with empty trifles; that *they* alone know how men ought to live, and that if the children obey them, they will both be happy themselves and will make their home happy also." —(Origen against Celsus, III., 55; ANCL. Trans.)

Best known of all as an illustration of the use of private intercourse for personal evangelism is the incident of the conversion of Justin Martyr. He tells us that as he was meditating in a lonely field, an old man who was searching for some of his household engaged in talk with him, and that their talk turned to Christ. The stranger passed away unknown, but not before the flame of Christian devotion had been kindled in Justin's soul. Then again, we have that delightful account of a walk along the shores of the Tiber taken by three cultured Romans, one of whom throws a conventional kiss to the image of Serapis in passing. His Christian friend, Octavius, remonstrates, and in subsequent conversation convinces his companion of the claims of Christ. The lesson of all this is that personal evangelism did not energise in a vacuum. It employed the normal human relationships, and to this naturalness it undoubtedly owed much of its success. There is a flourishing Church in Lancashire which has grown out of the meetings of half a dozen friends to practise orchestral music—and that is a true type of the way faith spread in the early generations. Part of our difficulty to-day is that either our life or our faith is of such a quality

that they do not easily mix, and an attempt to "bring in religion," as we say, is then bound to be artificial.

III.—The Simplicity and Sincerity of the Message.

It is characteristic of this personal evangelism that its message was both simple and sincere. We who come to the New Testament as a whole, with a traditional interpretation of its meaning in some sort of theological system, are apt to miss this simplicity. We see the variety of ways in which the claims of Christ are presented in the New Testament by men of very different temperament and training, and we have often the impression that Christian faith must be something rather elaborate and complicated to be worthy of the name. But the earliest message brought by the disciples of Christ can be put into four words—"Jesus is the Messiah." This is, for example, the point of Paul's preaching in the synagogue at Thessalonica: "This Jesus, whom I proclaim unto you, is the Christ" (Acts xvii. 3). That is a Gospel for Jews, and only Jews, or those with some knowledge of Jewish religion, could possibly understand it. The Ethiopian eunuch, evangelised by Philip, was of this type; he was, you remember, reading the fifty-third of Isaiah, and Philip, beginning with this Scripture, preached unto him Jesus (Acts viii. 35). But in the Gentile world, to which "Messiah" was an unknown word, the message inevitably takes new forms. When Paul wishes to show that the Spirit of God is active in the humblest believer, he writes, "No man can say, 'Jesus is Lord' but in the Holy Spirit" (1 Cor. xii. 3). In that acknowledgment of personal loyalty to Jesus, we have the simplest confession of faith, that faith *in* Christ which brings a man to share the faith *of* Christ, so that by the same Spirit he cries Abba, Father. The glory of that simplicity is that it can bring with it an inexhaustible height and depth of experience. All the theology of the Epistle to the Romans centres in the cry "Jesus is Lord." All the vast sweep of the prologue to the Fourth Gospel lies behind that simple confession. All the consolation of the high-priesthood of the glorified Son of God unfolded in the Epistle to the Hebrews may spring from it. The believer who has climbed to such heights will be eager to lead others to a like experience. But we quite misunderstand the simplicity of the New Testament evangelism if we think that it made its disciples by preaching all these things at once. It began, with Jew or Gentile, by demanding personal loyalty to Jesus Christ, and that is where we must begin, if we would enter into that apostolic succession.

We are apt to forget that the New Testament has its own rich background of religious life. Much of it is directed either to Jews or to those who had come under the spell of the Jewish

religion. Many of the things said in the New Testament presuppose a considerable religious experience, which is not the same as that of any religious environment of to-day, and very different from the life of those who have had no religious training. Take, for example, the sense of sin. That was highly developed in the religion of Judaism, relatively weak or non-existent in Gentile communities such as that at Corinth. We complain that it is weak in the average consciousness of men to-day, but that is really nothing new. In a very true sense, the evangelical sense of sin comes only with the vision of God. It comes as it came to Isaiah in the temple or as it came to Peter in the boat—"Depart from me, for I am a sinful man, O Lord." The more we see of God, the less we shall think of ourselves. But that means, for to-day, that it is by steadily and faithfully proclaiming Christ, by trying to bring men into some sort of personal relation to Him, that the vision of God will be given through which the sense of sin is created. The stereotyped formula, even though it uses the New Testament language, is here of little use, sometimes of positive harm. This leads me to say that the cardinal fact in regard to the message was then, as it is now, its sincerity. There is a contagion in conviction that is the noblest logic. As the Anglican Report of the National Mission said, "The supreme evangelistic need of the Church is reality in its members" (p. 22, 23). There is more value for personal evangelism in fragmentary truth that is sincere and real, than in a complete compendium of New Testament theology which does not come from the heart. The New Testament evangelism is an appeal to the will, more than to the emotions or to the intellect, though it includes both. But just because it is an appeal to the will it must have the will of the evangelist behind it. He must mean all he says, though he by no means says all that there is to be said. It was because the appeal of the individual was thus reinforced by the tokens of sincerity that Christian evangelism had its marvellous success. As the Apology of Aristides in the second century says, "truly this people is a new people, and there is something divine mingled with it." Their philanthropy was not a graceful accompaniment of their doctrine, their morality was no decent setting for it. They may often have believed a good deal less than we give them credit for, less then we think *we* believe; but they did believe it with such sincerity, such surrender of the will to their convictions, that they were able to convince others, and set their feet on the personal path of faith.

IV.—The Corporate Consciousness of Personal Evangelism.

Perhaps the chief difficulty and hindrance to personal evangelism in the minds of most of us is the consciousness of our

own unfitness to speak of Christ to others, whether because of our own failure to maintain a high standard of discipleship, or because of our consciousness of the lack of those gifts of speech or persuasiveness which mark the successful evangelist. There is also, of course, that reserve that is characteristic of the Englishman; he resents any intrusion into his own private feelings, and is usually reluctant to give any one else such cause for resentment. But so far as the sense of unfitness and unworthiness are concerned, the earliest evangelism has something to say to us. One of the great reinforcements of that evangelism was the corporate consciousness of the Church, the realisation of a membership in the Body of Christ, which threw the emphasis less on the individual self-consciousness and more on the one animating Spirit of Christ. The idea that underlies Paul's parable of the body is the underlying thought of baptism in the New Testament. We are baptised into the one body; the whole body is linked to us and we to it. This means that personal evangelism is not some private venture made in our own strength and for our own ends; it is an energy of the body we represent. Some things can be done only through our brother, some things perhaps only through ourselves; that is immaterial, for in any case the energy is that of the whole Body of Christ. It may not be given to me to speak the decisive word to another; that is quite secondary, so long as my own part in the preparation for that word be done, and there certainly will be some part that is my own. My brother's words will have a new power if my words have prepared for them; they belong to him as do his to me, and both to Christ. We should gain a new confidence in personal evangelism if we thought less of the poverty of our own equipment and more of the wealth of the communion of saints.

To maintain this corporate consciousness of the Church at its fullest pressure, which means its pressure towards a simple and sincere message of personal evangelism delivered in an atmosphere of natural human relations and genuine sympathy, is the work of us all; just what form it will take for each of us we must settle with God individually. The creation of such a consciousness means Pentecostal power, and Pentecost means man's prayer and God's discovered presence. There were some words in the closing paragraph of the Anglican Report on this subject that are of universal application. "Though we cannot organise spiritual revival it is possible to direct the thought of the Church to one end, and of thought there is born desire, of desire prayer, and by prayer the Kingdom of God will come."

H. WHEELER ROBINSON.

Experiments I Have Made.

The Morning Service.

IT has been suggested to me by the Editor that I should write something about the recent experiment which we made, primarily with a view to deepening the religious life and experience of those in fellowship with the Church. I do so with a certain amount of reluctance, not because I am unwilling, but because any such account must involve the use of the personal pronoun, but if any experiment is to be considered, it is imperative that the purpose should be definitely stated, the gains recorded, and the disadvantages, if any, be faithfully set down.

I somehow feel if we were not so much in bondage to tradition and hide-bound convention, as we are compelled to be, we should break away from many of our inherited fetters and strike out along new paths. Probably every minister contemplating some rearrangement, or slight modification of an order of service, has met with the restrained approval of some greatly honoured and beloved deacon in words such as "we have never done it in that way," or, "our people don't take very kindly to changes," and we have even heard it hinted that a suggested alteration is only "the thin end of the wedge," which simply means "as it was in the beginning, is now and ever shall be," whether it has any relation to modern life and its needs, or whether it be as antiquated as is candle light to electric illumination. If that is to be our attitude, then it leads to stagnation and paralysis, and we must be prepared to see a diminishing church attendance, with a consequent degeneration of spiritual life and power in our churches. Our fathers thought for themselves, and made the best arrangements they knew to meet the needs of *their* day. We claim the right to do the same, since our supreme responsibility is to apply the unchanging facts of our faith to the changing times in which we live. It surely is no disrespect to our ancestors to set their customs on one side if we feel they have served their usefulness. "The old order changeth, yielding place to new."

Then has the time arrived when we should reconsider the appointed hours for Public Worship? Is there any authority or

sanction for eleven o'clock and half-past six, other than that of convention and custom? Are these the best and most convenient hours for gathering our people together for worship? When these times were first agreed upon, they suited local conditions. Men and women had long and dreary hours to work during the week, shops were open until midnight on Saturday in the towns, and in the country there was the usual routine work to be done. So one can only presume that eleven o'clock was felt to be a good time for morning worship. But this hour is not uniform, since there are many churches whose service commences at 10.30 a.m., and others at 10.45, and for the evening 6 or even 7 p.m. is found more convenient. The principle is already in operation; the question is, is any further alteration necessary or desirable? Are we agreed that the present times are most convenient for our people to come together for worship?

The Church exists to meet the needs of Church Members and adherents, as well as the outside world, and the fact is, sad and regrettable as it may be, "our ain folk" are not present at morning worship, either because they are careless and indifferent, or because the hour is inconvenient. We are living in a new world, customs have changed, old sanctions are gone, church members *do* play tennis and golf and go hiking and motoring on the Lord's Day. Apart from what we may think to be the rightness or the wrongness of these changed habits, are we open to the charge of hauling down our flag, and are we compromising if we have an earlier morning service that these folk may attend before they go off to their games, or for their long walks? *Would* they attend if they had an opportunity? Other principles may be involved, but facts must be faced.

Further, are there not factors which make it desirable to consider the question? Domestic arrangements make it impossible for many of our women folk to get out for the morning service. If they do, it means the mid-day meal is late, and that creates problems and difficulties for those engaged in Sunday-school work. Whereas we are frequently told if the morning service were earlier it would be possible for many of these "Marthas" to attend and have adequate time to meet home duties. On the other hand, where there is a morning school, some readjustment would have to be made there.

With these thoughts in mind, I was led to make an experiment. For some time I had brooded over a plan in secret, and when I was fully convinced of what I wanted, I talked the matter over with my deacons. The proposal was heartily welcomed, and the minister encouraged to go forward with an assurance of a loyal co-operation. There was no advertisement of any kind, other than that on the preceding Sunday it was announced

a fellowship service would be held at 10 a.m. at which the Ordinance of the Lord's Supper would be observed. The ordinary service would be shortened to one hour. No one knew exactly what would happen, and there was no attempt to make anything in the nature of a "splash," but to our gratification, one hundred and fifteen were present, the majority of whom remained for the next service, which concluded at 12 o'clock. Thinking perhaps it was simply because it was a new venture, with something of novelty about it, the response having been so gratifying, after the lapse of six weeks, another service was arranged at the same hour, this time for praise and prayer. No special effort was made to rouse folk; the fact was emphasised that so many found it impossible to attend the mid-week service, and here was an opportunity for quiet waiting upon God. To our joy, one hundred and twenty-five were present. Encouraged by the response, and feeling it was something which was appreciated, another Communion Service was recently held, and this time no less than one hundred and seventy-three joined us at the Table of our Lord; and it is impossible to express in words the influence of such a service upon the work and worship of the day. Our morning congregation was considerably strengthened, and the fact that folk knew they would be home earlier than usual, I feel, contributed in no small measure to the success of the effort. Many have asked why we can't have the usual service earlier.

Whether an earlier hour would result in an increased attendance at morning worship cannot be definitely stated. It has not been tried, but this we do know, the present hour is not eminently successful. I know of an Anglican Church where the morning service is held at 9 o'clock, and my informant tells me the attendance has been doubled. I also know of a Baptist Church in Birmingham which can gather a congregation of six hundred people every Sunday afternoon, whilst the average morning attendance is less than a sixth of that number, and the evening not more than a third. No one Church, I fear, would risk the experiment of an alteration: it calls for united action, but one thing is sure—we must venture and be courageous enough to scrap methods and customs which we feel have served their day, if the Church is to count and fulfil her redemptive purpose in the world. For myself, I will countenance anything, save compromise with the truth, if by so doing we can create the Glorious Church of Apostolic dream and promise. I believe in the Church of the High Threshold, but a threshold is meant to be crossed, and if by some rearrangement or modification of our present methods we can make it easier for people to enter into His courts with thanksgiving, then why allow ourselves to be

arrested and held back by the dead hand of the past, and fettered by customs originated by those who have served their generation by the will of God, but now are fallen on sleep? We must legislate for ourselves and if the time has arrived for new legislation, then for the sake of the Kingdom, let us courageously face our responsibility.

T. PERCY GEORGE.

[The above is the third of a series of articles by different writers on "Experiments I have made."]

CANTERBURY GENERAL BAPTISTS. The documents and the premises of this church have been the subject of a careful study in the Transactions of the Unitarian Historical Society, by George Eyre Evans, who began enquiring into them in 1891. The church-book of 1663-1695 is at Dr. Williams' Library. Other books, 1698-1783, and 1717-1721, were lodged with the General Assembly, and were catalogued in 1855; but they have been mislaid, with a few papers. In 1865 the chapel-keeper lit a fire with a book "too old to be good for anything," said to record some doings by early members. Sampson Kingsford persuaded the church in 1779 to begin registering births and burials; the register was placed in Government custody at 1837, and is safe, though a transcript has perished. Kingsford also compiled a history of the church, which in 1855 belonged to John Brent, a deacon, subsequently an alderman of the city: a transcript was made by W. H. Black: Mr. Evans does not know where either is to be seen. He does possess a letter of 1737 signed by 23 men, including an ancestor of Robert Browning.

Sixteen years earlier a fine Genevan Bible was bought at Dover, and rebound. Eleven years later, the refectory and garth of the Black Friars, which were owned by one of the members, were bought for a meeting-house and burial-ground. The descent of this property from the time of Queen Elizabeth has been traced, through a doctor Peter de Pierre, obviously one of the Huguenots welcomed in the city, who had been allowed to set up their looms in the crypt of the cathedral. The church flourished greatly, as was to be seen early this century by its fine Jacobean communion-table and its vessels of Sheffield plate. When Kingsford died in 1821, a handsome altar-tomb was placed over his remains. A lad then attending school in the vestry, watched 21 candidates baptized one afternoon. In the next 70 years there were 17 ministers, including a Ph.D., a D.C.L., an M.A., but none known in ordinary Baptist circles. Worship ceased about the end of the century, and in 1913 the premises were sold to a dealer in antiques for £140.

The Early Church at Leeds.

(Continued from page 82.)

Failing health gradually began to handicap the work of so zealous a man. It is melancholy to observe how thoughts of death seem to have occupied his mind for the last ten years of his life. He was obliged to abandon the " Sunday evening lectures " which he gave at Holbeck every third week. By 1820, when he was so ill that his life was despaired of, he was a broken man.[47] He felt unable to visit his members, the weekly lecture and prayer meeting were held at his house, he was forbidden to breathe the night air; Robert Hall reiterates advice to him to take care on this last point: " I am persuaded your long evening walks are extremely prejudicial. Do, my dear friend, be prevailed upon to give up your evening lectures." [48]

At last it was thought advisable to appoint a co-pastor, and James Acworth being appointed, he was ordained on May 29th, 1823. Acworth[49] was admitted to Bristol College in 1817, and in 1820 proceeded to Glasgow to finish his studies; the story of his visits to Leeds, reception at the Old Chapel and kindnesses received is best told in his own words. " . . . Near the close of the third year of his student life in Bristol College, Dr. Ryland, his venerable tutor, appointed him to spend the ensuing vacation in Weymouth, then without a pastor. Very soon afterwards Dr. Ryland summoned him into his study, and said, " I have just received a letter from Leeds, intimating that the minister there is becoming increasingly infirm and feeble, and requires assistance. You, I understand, intend to prosecute your studies at Glasgow University. Give up Weymouth, and on your way to Scotland visit Leeds." Accordingly, at the appointed time, he (Acworth) took his place on the outside of the stage coach travelling northwards, and arrived as far as the top of York Road about four o'clock of a Saturday afternoon. Obtaining

[47] *Memoir,* p. 50 (1817), 56 (1820), 57-8.

[48] *Memoir,* p. 114 (Jan. 14, 1820), 115, (Sept. 22, 1820), 120 (March 19, 1821). *Langdon's address.* He always lived at some distance from the church. 1798, Woodhouse Lane (Directory); 1817, school given as West Street (Directory); 1820, still West Street (letter to B. Goodman); Infirmary Street is also quoted (Cloth Hall tavern, picture with note by A. Mattison, Yorks. Evg. Post, Feb. 1923).

[49] Information from Bristol reports, kindly supplied by Rev. Prof. F. E. Robinson. Aug. 6, 1817, Acworth admitted; Aug. 3, 1820, " Dr. Ward's trustees have taken Mr. Acworth under their patronage to finish his studies in Scotland "; Aug. 1821 (report ending June) Rev J. Acworth noted as then at Leeds.

thence his first glimpse of Leeds, and coming as he did from the county of Kent . . . the impression received was aught but favourable. He could scarcely discern the buildings owing to the thick, murky atmosphere that rested upon them. Nevertheless, next day every unfavourable impression vanished. On coming down the pulpit steps at the Stone Chapel, he was greeted in such a manner as convinced him that he was amongst a people very kind, very hearty, and, moreover, very considerate. By their request he continued with them until the time when he should proceed to Scotland. They then paid him the unexpected honour of asking him to remain and settle, but he replied that he was under a pledge, at least to himself, to neglect no opportunity of scientific and literary culture, before entering the ministry. They yielded to his wish, and, without exacting any pledge from them, he said that if they desired it—if in the meantime their minds had not become fixed upon some one else—he would return to them at the close of the University session. . . . He went to Glasgow, and upon his return thence, he undertook whatever ministerial labours the good old man chose to allot to him. Thus they went on for six months, at the end of which time the dear, kind people allowed him to go back to Scotland, though pressing him to stay; and yet again: till, on the last occasion, he said, "You have treated me most handsomely and generously, and if you are disposed to receive me at the close of my curriculum, I throw myself into your arms, to do with me what you like." This was in 1823,[50] . . . He (Acworth) was then associated with his revered colleague in the pastorate; and no senior could have treated a junior more tenderly, more generously, or more considerately throughout, than Mr. Langdon treated him." For two months he was given leave of absence to accompany a friend on a tour in France, Switzerland, and Italy. "Gradually the Church and congregation increased. At the celebration of the first Lord's Supper, there were some thirty-five or forty communicants. They went on increasing; and it was then said, "It's not fair to allow ourselves to be buried here. Surely we ought to remove." He consulted with Mr. Langdon, who said they would never accomplish it. He asked him why, and Mr. Langdon then mentioned an obstacle which he (Dr. Acworth) thought might be removed, and which he determined to endeavour to remove. Soon after[51] they had a meeting in the upper room of the Old Stone Chapel, and the Friend who was considered the obstacle said, "If there is to be a new chapel, and there is a debt upon it, I won't enter it." Then another Friend said, "Let us see what can be done;

[50] Acworth's ms. minute book records his arrival at Leeds on Sat., April 5, 1823.

[51] Early April, 1824: for these negotiations, see later.

here's my £500" ; and that other Friend instantly said, "And here's mine." The families of these two friends at once promised £250 each, and £2,000 was thus raised immediately.[52] . . . They soon found they could calculate upon from £3,000 to £4,000. But still bearing in mind the declaration of the Friend who had said he would not enter the Chapel if it were in debt, they strove to get more money. In the meantime he induced a Friend to enter into negotiations for the purchase of the site upon which South Parade Chapel now [i.e. 1876] stands, and the land was secured. Mr. Langdon was still alive, and Mr. Aspin, a well-known friend of the place, took the draft of the conveyance to him for his signature. But before the foundation-stone was laid, God was pleased to take Mr. Langdon to the upper and better world. The foundation-stone was laid in February, 1825. . . . They opened the new chapel with seventy-four members."[53] The movement for a new church will be outlined later.

There is little more to tell of Langdon. On the 6th January, 1823, his daughter Mary, aged thirty-one, died after a short illness; it was a heavy blow to the old man.[54] At the beginning of October, 1824, he became alarmingly ill; on Monday, the 11th, the deed of conveyance mentioned above was read to him; on the next day he was dead. He was buried on the eighteenth of the month in Mill Hill churchyard, Leeds, where five of his children were already laid to rest; Dr. Steadman delivered an address at the old chapel before the burial, and on the following Sunday Mr. Acworth preached on the text, 2 Cor. xiii. 11. The events of that week are dramatic in their intensity and contrast.[55] Mrs. Langdon survived until December 27th, 1837, and the following children at least also survived him: Caleb Evans, James Brown, Sarah, Susannah, Ann, and Thomas.[56]

[52] These two friends were Benjamin Goodman, "the obstacle," and Michael Thackray; Thackray soon gave a second £500. G. and J. Thackray gave each £250, as did G. and J. Goodman. The friend who negotiated the purchase of the site was John Goodman. (MS. notes of W. R. Bilbrough; Cash-book; &c.)

[53] *The jubilee of South Parade Baptist chapel, Leeds, edited by J. W. Ashworth,* 1877, pp. 25-9. Supplementary notes as above ms. cash-book and minutes.

[54] *Memoir,* p. 58; see bibliography for her funeral sermon, of which extracts are printed in the *Memoir,* pp. 61-76.

[55] *Memoir,* p. 86; details of that last week, ibid. 83-7.

[56] Subscription to the debt, 7/7/1828, Caleb Evans Langdon £10; similar subscription 13/9/1830, the other names each £1; Ann mentioned in list of members c. 1826 and subscription list of 1836. Mrs. Langdon's death noted in minute book, and *Leeds Mercury,* 30 Dec., 1837, Sat., p. 8. The 1834 *Leeds directory* records under Langdon: 1. Mrs. Ann and Miss, day and boarding school, 25, St. James's St.; 2. Caleb Evans, day school, 97A, Park Lane, house at Burley Terrace; 3. James, librarian to the Literary Institution, 25, St. James's St.

After his death a sum of £1,340 was subscribed as a testimonial to his family; of this £338 15s. 6d., collected by M. Thackray and B. Goodman came from the church and congregation, and £275 4s. 6d. was collected from Langdon's old pupils; but exactly half, £726, collected by George Rawson and T. S. R. Reade, was the gift of the public. Could there be a better testimony to the esteem in which he was held by the townsmen of Leeds? The name of Richard Oastler as trustee stands with those of B. Goodman and George Thackray.[57]

There is nothing of the tinkling cymbal or the sounding brass about the life of such a man, and it is not surprising that the world should have forgotten him. The history of the first Baptist church in Leeds is largely the story of his ministry; he came a young man fresh from college to a small, poor cause, neglecting higher offers because convinced that he had a divine call to Leeds. And here he spent his life, a life not of ease or of opulence, a life not without cares and trials, but a life so humble, so serene, so consistent, and yet so zealous, that we can but think that Leeds was divinely blest in him. When he came to die, his little church was no longer an insignificant factor in the rapidly changing town of Leeds: it was a force of prime importance in its religious life.

He was no great scholar, it seems; philological and similar studies[58] did not attract him; his printed sermons do not savour of the bombast of some of his successors, but are yet sincere and direct. His interests would seem to have been social. Of his friendships something has been said, but not enough to show in what high esteem Robert Hall held him; the depth of their regard is recorded in the letters printed in the Memoir. A man with at least twelve children knows something of the warmth of the family hearth and its gatherings, even if there are some away at school; there were boarders too, at the "academy for young gentlemen" and many of them afterwards entered the ministry, and acknowledged "that their first serious impressions were received whilst listening to Mr. Langdon's Sunday evening conversations." [59]

His own and his family's interests disclose something of the enthusiasms of the church itself. His daughter Mary distributed Bibles to the poor (the Bible Society was exceedingly dear to Langdon); she visited the afflicted; she taught in the Sunday School, which it is said she begun; she collected for the "support of schools for the education of the wretched female children of India." Rev. Andrew Fuller could write shortly after the fire

[57] MS. cash-book.
[58] *Memoir*, pp. 95-6.
[59] *Memoir*, p. 57, the Sunday evening conversations described.

at Serampore, which destroyed the printing presses: "Leeds has done wonders!" Robert Hall in 1819 wrote to him: "Leeds surpasses every place in liberality to the Missions . . ." and in 1824, when Hall preached two sermons at the Chapel, the collections for the B.M.S. amounted to £73 10s. Langdon sent a copy of his circular letter to William Wilberforce in 1792, and received a reply, dated February 23rd, 1792, from him thanking him for his interest in the great cause.[60]

The Rev. Dr. R. W. Hamilton contributed a chapter of recollections to the *Memoir* of Langdon, in which, amongst much rhetoric, is contained Langdon's ministerial outlook. He avowed a "decided Calvinism"; he told Hamilton "that all his hope and comfort arose, not from the general truth of Christianity, but its distinctive doctrines, especially the Godhead and Atonement of Christ." Yet his candour "led him to believe that 'if the life be in the right,' however erroneous the creed, the persons of whom this could be affirmed were, though unconsciously, under a Divine influence, were virtually included in the benefits of the Saviour's expiation, and were, consequently, in a state of safety and acceptance for eternity"; on all this Hamilton was compelled to differ from him. Then there was the question of Open or Mixed communion; "he had incurred some obloquy and inconvenience at an earlier period of life, in carrying the measure of Open or Mixed Communion. In this state of things he greatly rejoiced. He saw in the Christian feast the symbol of love, not the badge of partizanship." Hall wrote to him in 1797, speaking of the Bedford Union: "It would delight a heart like yours, to behold Dissenters, and Methodists, and Church people, and Moravians, blending together their affections, forgetting their differences . . ."[61]

"In all his views of the national policy of party, of jurisprudence, he was a firm but temperate Whig," and that, not always according to the way the wind blew.[62]

His was a deep humility and a deep sincerity; long afterwards[63] it could be written: "the writer only saw him once and

[60] *Memoir*, 73; an impression of Langdon at meetings of the Bible Society, ibid. 96-7; Fuller's letter, ibid., 128, from Serampore, 1806; Hall's letter, ibid., 142; Wilberforce's letter, ibid. 151. On Miss Langdon and the Sunday School, South Parade jubilee book, p. 62. On missions, cf. ante. p. 82, 1817 meeting of the Y.F.L., B.M.S. auxiliary. On Hall in 1824, *Leeds Mercury*, 15 May, 1824.

[61] *Memoir*, p. 89 &c. Hall's letter of April 29th, 1798, ibid., p. 145. See the bibliography on this subject.

[62] *Memoir*, p. 102.

[63] *The jubilee memorial of Horton College, Bradford*, 1854, p. 51; historical sketch by B. Evans. Portrait of Langdon prefixed to the *Memoir*.

was struck with the venerableness of his appearance, the gentleness, the blandness and courtesy of the Christian and the gentleman." And that is the impression gained from his portrait.

III.

The Old Assembly Rooms[64] in Kirkgate, where the congregation first met had been for long the musical centre for Leeds, but from 1777 onwards new and better premises were available for lovers of music and the dance. The Old Stone Chapel was built, opposite an earlier Wesleyan structure, on the west side of St. Ann's Street, also known as Low Street, St. Peter's,[65] later St. Peter's St. Its position may be accurately established by consulting two maps[66] of Leeds for 1806 and 1815; in 1781 it was in a good residential district on the edge of the town, near Sheepscar beck, but by 1824 Leeds had expanded so much that the chapel was in the centre of the town, and, more than that, in an undesirable district. A minute of a meeting held in the vestry on April 12th, 1824, puts it thus: "That in consequence of the very obscure, unpleasant, and in other respects disadvantageous situation of the place in which we are accustomed to assemble for religious worship, it is highly desirable to erect a new building in a more eligible spot, provided the requisite funds can be obtained." The old building could have no bodies buried in it, according to the terms of purchase.

The Stone Chapel was opened with a debt of £600, and Langdon himself early made efforts to reduce the debt, but it was long before it was cancelled; in 1797 a collection amounting to £49 0s. 6d. was made to pay "Joseph Sharp an accumulated interest and other expenses"; in 1800, £187 12s. was collected to reduce the debt then amounting to £360, and as late as 1815, so large a sum as £200 was collected to clear the debt.[67] The effect of this long debt on Langdon and other old members may be ascertained from their opinions when it was proposed to make a move in 1824.

[64] Thoresby Soc., vol. 28, p. 321, quotations from 1726 onwards. Miss Hargrave, author of the article, could not identify the site. Parsons, *History of Leeds*, I., 136, "on the site of an ancient chantry." *Leeds directory*, 1817, p. 38.

[65] *Leeds directory*, 1817.

[66] Thoresby Soc., vol. 11 (*Miscellanea*, 1904), p. 130, p. 281: there is also a map prefixed to the 1826 Leeds directory, but this is less clear. There is a photograph of the exterior at South Parade, and many of the present members saw it before its demolition.

[67] B. Goodman's cash book, MS. The 1800 collection includes the item £25 10s. 0d. "Collected for Revd. Thomas Langdon in London and other places."

As its name implied, it was a plain stone building,[68] and it stood back from the street a few feet; the space in front, three feet lower than the pavement, being flagged and fenced in with a low wall having iron railings. Entry was obtained through the middle of this wall, down semi-circular stone steps, enlarging to the bottom, and through the two chapel doors. Inside, at one end, stood a small, square, wooden pulpit; and an oblong baptistery, three feet deep, was to be found "below the floor of the table pew in which the pulpit stood"; in this latter fact Leeds was remarkable, for it was apparently the first baptistery inside a church in Yorkshire; at Bradford, wrote Dr. Steadman[69] in 1805, "they have baptised in a small stream, the only one near them, scarcely deep enough, muddy at the bottom, and from which the minister and the persons baptised have at least a quarter of a mile to walk along a dirty lane in their wet clothes, before they can change. The place likewise is quite unfavourable for seeing or hearing, and by that means the benefits of the ordinance are lost to the congregation, few of whom ever attend it. Persons of a little more genteel or delicate feeling are quite kept away, under an idea that an ordinance having so many degrading circumstances attending it, cannot be their duty. . . . However, we hope for a reform, as two baptisteries are made: one at Rochdale, the other at Leeds, and we are about to have one at Bradford."

The floor was flagged, and in the centre stood a stove with an upright chimney pipe. On three sides there was a gallery with pews, the rents from which formed the minister's salary; under the gallery were forms, the "free seats"; by 1791[70] the demand for sittings had grown, and pews were placed along two sides under the gallery and across the front—thirty pews with wooden floors and covered in green baize, fastened with brass-headed nails. An undated, but no doubt a late list of sittings, gives the number, 494, their distribution (number of sittings according to cost, both given), and their total worth per quarter ("rates amount quarterly") £41 9s. 0d., making £165 a year; to that number must be added "the minister's pew, and the two

[68] Unpublished notes by Wm. Radford Bilbrough, 1904, in the possession of Mr. J. E. Town; his mother, from whom he obtained the details, was Miss Radford, daughter of Wm. Radford (1764-1826), who, though never a member actually, was in fact intimately connected with the chapel, entertaining and giving generously. She knew the old place well: her reminiscences have been quoted already; on Radford, later. Most of the details concerning the exterior are plain on a photograph made about 1900, preserved at South Parade.

[69] Letter of December 28, 1805, in the *Memoir* of Dr. Steadman, p. 234.

[70] 1791, collection to seat the floor, £69 5s. 4d.; added to the statement is an item of £94 12s. 6d. paid to J. Theaker.

corner pews in the gallery for scholars, also the singing seat of Richard Doolen." [71]

There was[72] a "fine toned organ," which stood "at the top of the front gallery, opposite the pulpit"; the organist from 1817 at any rate was Joseph Theaker.[73] Artificial light, when required, was supplied by candles placed at the sides of the pulpit and at convenient parts of the chapel; but in those days of ill-lit and ill-guarded streets, there was no evening service.[74]

Later, a vestry and offices were erected on one side of the yard in front of the chapel, and in 1821 a subscription of £92 8s. was raised to enlarge the vestry.[75] The special pews for the scholars have been noted, but little is known of the Sunday School; in 1817 the figures are given as fourteen boys and sixteen girls.[76]

After the Particular Baptist congregation left it, the building was put to various uses; in turn it was a chapel, a boot factory, a Jewish tailoring establishment, and a lodging-house, and finally, about 1910, it was demolished as part of a Corporation street-clearance scheme. Its sale in 1827 brought in £1,000. The register of the Church (1781-1836) was sent on May 1st, 1837, to Somerset House.

[71] B. Goodman's account book, MS. The MS. "contains the church balance sheets from 1820-1880. It also contains a list of members to 1834, various lists of subscriptions from 1791 to 1827, Rev. T. Langdon trust money, the cost of South Parade Chapel, and various notes." Also called the "Leeds Baptist Chapel cash-book," it was the "gift of Benjamin Goodman." It provides a comparison with the new church at South Parade—641 sittings (there were also 100 free seats) at £83 6s. a quarter, or £333 4s. a year.

[72] *A walk through Leeds*, 1806; *Leeds directory*, 1817. The hymns, it is said, were "lined out." No hymn-book recorded, but perhaps Watts'? The South Parade archives include several old tune books, but only one (an oblong octavo ms. of anthems and hymns mainly from Watts) that may be dated back to the time of the Old Stone Chapel. Mr. J. E. Town possesses a copy of Watts' *Psalms and Hymns* (a duodecimo of 1792) from the library of Wm. Radford. This was bought for the mission station at Woodhouse in 1838 when it began; cf. South Parade Jubilee Volume, 1877, p. 13.

[73] Theaker is given as organist in the 1817 directory; in the one for 1830 he is an upholsterer and music preceptor at 26, North Street. The account book records payments of £10 10s. a year from 1821 to 1826 and a free gift as a token of respect for former services, September 1830, of £10 10s.

[74] *Leeds directory*, 1817, gives services: Sun. 10.40 & 2.40; Wed. 7.

[75] B. Goodman's account book, where is also entered the item £1,000 for the sale of the chapel (28-3-27).

[76] *Leeds directory*, 1817; same in Whitaker, *Loidis and Elmete*, appendix, 30. The Sunday School movement was early taken up in Leeds, and the Baptist figures are surprisingly low. *Gentleman's Magazine*, 1784, i., 377. A short note on the early Sunday School will be found in the Jubilee volume, p. 62.

Whether the coming of James Acworth and the agitation for new premises happened at the same time as a matter of coincidence or not, it is not profitable to enquire. Some of the events of 1824 have already been chronicled; the month of April was a momentous time.[77] On the 7th a meeting was held "at Mr. Thackrey's, Burley," limited to the deacons (Thackray, Goodman, Aspin, Doolen) and Acworth, when, after agreeing on the desirability of a move, it was resolved to call a church meeting; this was held on the 12th in the vestry, when it was resolved to move if funds could be found, and to request the pastors and deacons to ascertain the cost and probable support; these resolutions were publicly announced in the church on the following Sunday, the 18th. Reports were presented at a further church meeting on May 3rd, and it was resolved to accept the site chosen by John Goodman, who was then made treasurer of the building committee, with G. Thackray as secretary; at the close of the meeting, donations amounting to over £2,000 were subscribed, as has been already said. At a further meeting on May 10th, it was resolved amongst other things to make the new church "of sufficient dimensions to accommodate eight hundred persons and no more." The trust deed records that the site contained 980 square yards, and the land was bought at £1 a yard; the foundation stone was laid on the 23rd of February, 1825, when Dr. Acworth gave an address; the church was opened for worship on Wednesday, October 25th, 1826, when Dr. Marshman preached in the morning, the Rev. S. Saunders in the afternoon, and the Rev. Dr. Raffles in Queen Street chapel in the evening. The original cost was £5,217 3s. 10d, before the accounts were finally closed in 1830.

[77] MS. minutes of the South Parade Building Committee; "An account of the proceedings of the church and congregation meeting in St. Ann's Street, Leeds, relative to the erection of a new place of worship. 1824."

(To be concluded)

F. W. BECKWITH.

BAPTIST ACADEMIES.—The account above shows two kept in Leeds about 1797-1834 by the Langdons. Volume IV. mentioned Abraham Booth's school at Sutton-in-Ashfield till 1768, and James Hinton's at Oxford in 1810. Mr. Hewett gave the list of 33 pupils in Sutcliff's academy at Olney, 1775-1814. William Giles junior was like Frankland, moving often; Chatham 1817, Patricroft 1831, Ardwick 1837, Seacombe 1842, Chester 1848; Charles Dickens was his most famous pupil.

Dissenting Academies, 1662-1820.

THE prominent place occupied by Dissenters in the history of higher education in England has very largely escaped the notice of general historians. The pages of Trevelyan and other modern writers will be searched in vain for any real appreciation of the undoubted fact that "in the art of education and the love of education, Nonconformists are no novices." The closing to them in the seventeenth century of the national universities presented an opportunity of which they were not slow to avail themselves. They thereby exemplified one of our national characteristics, for England has seldom failed to have men with initiative ready to experiment at their own risk. With their sons forbidden Oxford and Cambridge, Dissenters set themselves to provide the needed higher education; and schools, or academies as they were then called, sprang up in many parts of the country.

These academies were not solely, or even mainly, for the training of men for the ministry. They did this effectively, but in most academies the purely theological students were outnumbered by the lay. That needs to be borne in mind, as, from 1764, when Noah Jones drew up an account of a dozen provincial academies, they have been studied primarily from the standpoint that their chief object was to train ministers for Dissent. Their proprietors, it is reasonable to suggest, had an eye to the main chance. They were human enough to want to earn their own living, and also, if possible, to accumulate some little competency, as a number actually did. So they took all comers and prepared them for life in general, and such was the quality of the teaching given that Anglicans entered their sons in increasing numbers. Wilson, for example, in his *Dissenting Churches in London,* tells of one school which "was thronged with gentlemen's sons of the first rank, though many of them were averse from Nonconformity."

At the outset there was uncertainty as to the lawfulness of these private proprietary schools, and from time to time the earliest teachers found it needful to move from an unpleasant area into a jurisdiction where the magistrates were friendly. Thus Frankland's Academy (1669-98) had no fewer than six migrations and Doolittle's (1672-1707?) moved five times. Many of the schools were founded by ministers ejected in 1662. They were men of stern stuff, loyal to principle and devoted to learning,

a number being graduates of Oxford or Cambridge. Episcopalians held that by teaching in Dissenting academies these graduates were guilty of breaking their "Stamford Oath" not to lecture in university style outside those places. But they refused to accept this interpretation of the old "Oath," and the later Clarendon Code had an effect opposite to that hoped by its authors. Instead of putting an end to Nonconformist teaching, it gave it "an impetus which finally set the Dissenting schools far in advance of those—the grammar schools—under the control of the church." [1]

A handsome volume of 274 pages, with eighteen illustrations, and elaborate appendices, bibliography and indices, dealing with this neglected side of national history was published last year (*English Education under the Test Acts,* Being the History of Nonconformist Academies, 1662-1820. By H. McLachland, M.A., D.D., University Press, Manchester, 12s. 6d.). The title might have been more exact; it causes a preliminary stumble. 1662 was the year of the Great Ejectment, not the Test Act, while the Test Act of 1672 had nothing to do with educational establishments. However, the learned author has made a valuable addition to our knowledge of the intellectual life of the more than a century-and-a-half prior to 1820. He gives a list of seventy-two of the chief Dissenting academies, traces in detail the history of thirty-eight of them, discusses them at length as centres of university learning, and in Appendix I. gives extended notes of the lectures and text-books:

We learn much of fascinating interest. Theological students of to-day may regret that their tutors are not as Thomas Hill at Findern, who expected his students "to sing their Psalms, not merely as rendered in Latin, but in Greek verse too. A tutor of a yet severer stamp made his pupils sing them in the original Hebrew." Perhaps one of our college Principals will accept the suggestion that next term an attempt might be made to revive this interesting mental discipline. Dr. McLachland tells us that the scholarship of the tutors in the academies was at least equal to that of contemporary teachers in the Universities, and their devotion to their work more conspicuous. Of the need for the academies there is abundant evidence, as the eighteenth century was the very nadir of education in the Universities. Their examinations were a farce. One student for the Cambridge B.A. "was asked what was the English of Anno Domini, but the blockhead was not able to tell. Another was asked how long it was since our Saviour's birth; he said, about a hundred years: another differed from him in his chronology, for being asked whether Noah or Christ came first in the world, he gave it for

[1] Irene Parker: *Dissenting Academies in England,* p. 47.

the latter." The standard was very different in the Dissenting academies. We are also told much of the life of the students in various academies, and have sympathy for those who "on Sunday mornings at time of prayers were required to repeat *memoriter* the substance of last Sunday's sermon," for those who at dinner had to converse in Latin, and for the one who, from alleged excessive application to work, suffered a breakdown, and "to prevent the return of a like disorder was persuaded to smoke Tobacco," which "caused much inconvenience" and "the loss of much precious time."

The encyclopaedic nature of the curriculum arrests attention. Warrington had a fourteen hours' time-table for each day of the week, commencing with prayers at 7, and finishing with prayers at 9. Monday's time-table was 7, Prayers; 8, Arithmetic, Bookkeeping, Breakfast; 9, Algebra; 10, Greek Testament; 11, Geometry; 12, Writing; 1, Dinner; 2, Classics; 3, French; 4, do.; 5, Anatomy or Chemistry; 6, —,; 7, Composition Society; 8, Supper; 9, Prayers. Had these students any opportunity for recreation? Doddridge's four-year course at Northampton included: *First Year,* Logic, Rhetoric, Geography, Metaphysics, Geometry, Algebra; *Second Year,* Trigonometry, Conic Sections, Celestial Mechanics, Natural and Experimental Philosophy, Divinity, Orations; *Third Year,* Natural and Civil History, Anatomy, Jewish Antiquities, Divinity, Orations; *Fourth Year,* Civil Law, Mythology, and Hieroglyphics, English History, History of Nonconformity, Divinity, Preaching and Pastoral Care. In addition, French was an optional subject, and Hebrew, Greek, and Latin, besides being taken at Prayers, were also the subjects of evening tutorials.

Careful scholarship is written on every page of Dr. McLachland's book, and painstaking research has gone to its preparation. It is wonderfully free from misprints and inaccuracy, although on page 12 *John* Hardy, the pupil at Oswestry, becomes *Thomas* Hardy, the tutor at Nottingham. The volume will be indispensable to all who would be well informed on an important period of our history, and should have its place in all reference libraries.

Nevertheless we experience some disappointment. The book is so good: just a little more research and how much more complete it would have been! The author has mainly explored territory that had already been visited by explorers and in his quest was helped by a series of articles in the early numbers of the *Transactions of the Congregational Historical Society* and Irene Parker's *Dissenting Academies in England* (Cambridge University Press, 1914). True, his exploration has been in greater detail, he has examined many by-paths and considerably

and advantageously increased our knowledge of the territory and its surroundings. But the volume purports to be "The History of the Nonconformist Academies, 1662-1820," and surely should take approximately the same cognizance of the contribution of all denominations. The academies dealt with are mainly Independent and Presbyterian, with a smattering of Unitarian and three Baptist. The educational provision of Methodists was generally subsequent to the author's period; but, even if Whitefield's School at Kingswood, founded 1739, for the sons of colliers, and continuing for sixty years, was not deserving of mention on the ground that it was not concerned with higher education, Wesley's School at the same place, founded 1748, for the education of fifty boys whose parents could pay for a liberal boarding-school education, should have attracted attention. About forty years later this school was restricted to the sons of Methodist ministers, and, now located at Bath, still maintains its fine work.[2]

But our chief regret is that the author did not find it convenient to deal adequately with the Baptist contribution. Possibly he found it difficult to get to sources, although three or four clues mentioned in his book were not followed. All paths do not lead the explorer to a cul-de-sac or an unclimbable pinnacle! On page 3 there is a list of nine denominational Funds which, either wholly or in part, were formed to assist in the education of Nonconformist ministers. As early as 1689 the Baptists established a Fund for this purpose, and the example was promptly followed by the establishment of a Fund available both for Independents and Presbyterians. Reference is made to the latter Fund, but not to the former. Although this Fund of the Baptists may not have been worthy of mention, it is difficult to understand why the Particular Baptist Fund, which was inaugurated in 1717, was not included in the list. The Fund is "still going strong," and it has, during over 200 years, aided the education of ministerial students and made financial and book grants to ministers. Its last Annual Report showed grants of £700 to two colleges, of £158 for theological books for ministers, of £1,382 to ninety-two ministers, and of £1,315 to ninety-five churches in aid of their ministers' support. In his references to Educational Societies the author is silent as to the London Baptist Education Society for assisting students, founded in 1752, which had an existence, albeit somewhat chequered, for over forty years.[3] Again, the Baptist Academies are represented by three

[2] Townsend: *A New History of Methodism*, Vol. I., p. 219f. Eayrs: *Wesley and Kingswood*, p. 57f.

[3] Dr. G. P. Gould had access to its minutes in writing *A Centenary Record of Regent's Park College*, and quoted freely.

only, namely, Bristol, the old General Baptist, and Horton (now Rawdon). The omission in a standard book in the Historical Series of the Manchester University Press of any reference to Ryland's fine academy, which continued for nearly half a century from 1748; to the Midland College opened in London by the New Connexion General Baptists in 1798, later moved to various provincial centres and continued for 123 years; and to two existing and flourishing colleges which were founded within the author's period, namely, Regent's Park of London and Oxford (originally Stepney), and Cardiff (originally Abergavenny and later Pontypool) is a mystery. There were other Baptist academies at least as distinguished as some which are listed by him but not examined in detail, and they should have found their place in the list.

It may be urged that Baptist historians have been remiss in their attention to the denomination's contribution to education in the seventeenth, eighteenth, and nineteenth centuries, and the fairness of such a reply cannot be gainsaid. No one has gathered the necessary information into a whole and collated it. The task awaits some one with the necessary leisure. He will find interesting passes to traverse which will take him from one end of the country to the other. In the meantime the writer has prepared the following list of twenty-four academies, which gives some indication of the part taken by Baptists in the provision of educational facilities. It does not profess to be a complete list of their academies and schools, and obviously the treatment is far from exhaustive. Fuller investigation may reveal that some were so small as to be worthy of no more than passing mention, and that others were mainly concerned with boys younger than those in the type of academy that Dr. McLachland had in mind; but it can be stated definitely that all were in existence during the period 1662-1820 covered by his book. The writer's principal authorities are given after each academy, and it will be observed that in most cases the information has been verified from at least two sources. *The Dictionary of National Biography*, Whitley's *History of British Baptists*, and Bogue and Bennett's *History of Dissenters*, were consulted in so many instances that references to them are not given individually.

1. BIRCHCLIFFE. Like his neighbour, John Fawcett, of Hebden Bridge, Dan Taylor, the noted leader of the New Connexion, "Kept a school [commenced about 1765] in order to insure a sufficient maintenance. But . . . his seminary was comparatively small and unlucrative. In common with all teachers, he had to endure painful trials from stubborn and untractable youth; but he endeavoured to form their minds

character as well as to furnish their vacant minds." One of his assistants was Mr. Birley, afterwards minister at St. Ives, and another was John Sutcliff, who afterwards had a school of his own at Olney. (See No. 11.) In 1775 Dan Taylor took a house large enough to accommodate a few boarders. This succeeded better, for he soon had fourteen boarders and about thirty other pupils. Dan Taylor is also mentioned in No. 9 below.

(*Life of Dan Taylor,* by Underwood, p. 24. General Baptist Histories, by Adam Taylor and J. H. Wood. New Connexion Reports and Magazines.)

2. BRISTOL. William Foot founded a grammar school on St. Michael's Hill, in which he "was very successful and his school held in high reputation." . He had settled at Tiverton in 1728 where he remained two years. He then moved to Moretonhampstead, and in 1736 to a General Baptist Church in Bristol. The school was started between 1736 and 1743. In 1747 he published an essay on education designed to explain the course of studies pursued in his school.

(*Historical Memoirs of Tiverton,* by Dunsford, *History of the Presbyterian and General Baptist Churches,* by Murch, pp. 475-6.)

3. CARDIFF (originally Abergavenny and later Pontypool). In 1807 Micaiah Thomas, of Ryeford, who had been trained at Bristol, moved to Abergavenny "to undertake the pastorate of a church yet to be formed, and the presidency of a college yet to be established." He remained Principal of the college thirty years and minister of the church forty-six years. The college was formed to "instruct young *Welsh preachers only* in the English language, to advance their knowledge in divinity, and afford them the rules of just composition." In 1836 it was moved to Pontypool, and in 1893 to Cardiff, where it continues with unabated vigour.

(*Welsh Nonconformists Memorial,* by Richards and Evans, p. 374. Swaine's *Faithful Men,* chap. xviii.)

4. CHIPPING NORTON. William Gray, the minister of the church here and later at College Street, Northampton, opened a boarding school in 1810, "and he carried it on with credit to himself and his pupils for nine years. In 1819 this avocation was succeeded by the more congenial one of conducting the preparatory studies of candidates for the ministry." Among these candidates were J. M. Phillippo and J. P. Mursell.

(*Bi-Centenary History of College Street Church, Northampton,* p. 47. *Biographies of Northamptonshire,* XVIII., pp. 2-3. *Life of J. M. Phillippo,* by Underhill, pp. 15-21.)

5. ENFIELD. William Tonge maintained an academy here for a period of about twenty-five years, and, as in later life, he was a man of some affluence, it is likely that a fair measure of success attended it. Among his students were Samuel Medley and the captain of the ship on which Medley went to sea as a young man. He relinquished the school in 1756 on removing from the district, and became a member at Eagle Street, probably attracted by the cultured ministry of Andrew Gifford. Later he served the church as deacon for several years.

(*Memoirs of Samuel Medley,* pp. 63-65, 74-75. *Kingsgate Chapel,* by Ward, p. 29.)

6. HEMEL HEMPSTEAD. Daniel Turner, M.A., the hymn-writer, was the proprietor of an academy here, commenced about 1738. It was apparently not of long duration. He published various works, among them an "Abstract of English Grammar and Rhetoric."

(*Baptist Hymnwriters,* by Burrage, p. 39.)

7. KINGSBRIDGE, DEVON. An academy was established here and continued for several years by Martin Dunsford, who was minister 1700-1713.

(Rippon's Register, II., 305.)

8. LONDON. Joseph Stennett moved to London from Wallingford in 1685, and for five years before entering the ministry maintained a school.

9. MIDLAND. For a quarter of a century the New Connexion of General Baptists had been concerned about the better equipment of its ministers, when at its Annual Assembly in 1797 it was resolved to provide an academy. This was started the following January at Mile End and Dan. Taylor (see No. 1), was first President. He was succeeded in 1813 by Joseph Jarrom who continued in office after Dr. McLachland's period. In 1814 the Academy was moved to Wisbech where it remained until 1825. Its last home was Nottingham. About 300 students had been trained when the college finally closed its doors in 1920.

(*Baptist Quarterly,* Vol. I., pp. 218, 263, 327. Authorities mentioned in No. 1.)

10. MOORFIELDS. In 1710 John Ward, LL.D., F.R.S., F.S.A. opened an academy for boys in Tenter Alley, Moorfields, and maintained it for many years, preferring, as he said, "to converse with boys on the subjects of literature rather than transact the ordinary affairs of life among men." A letter dated twenty-five years later, to a schoolmaster who asked advice shows some of the principles on which he worked in his own academy.

" A proper discipline is necessary, managed with authority rather than severity." " The great thing is to make them understand what they are about." " I am inclined to apply this maxim to the case, Frustra fit per plura quod fieri potest per pauciora." One hint has a glint of humour : " Obliging them to speak Latin or be silent has the advantage of preventing much noise in school, which is of equal service to children and master." Among the students were three who entered the ministry, John Gale, Isaac Kimber, and Samuel Wilson.

(*Transactions of the Baptist Historical Society,* IV., 2, British Museum, Addl. MS. 6181, fo. 181.)

11. OLNEY. John Sutcliff, who was minister 1775-1814, maintained an academy primarily for the preparation of young men for the ministry. Of his thirty-seven students, twelve went to the Mission Field. William Carey received his first lessons in Latin from Sutcliff, and another student gave his testimony that he " never saw Sutcliff lose his temper but once, and then he immediately retired into the study."

(*Brief History of the Baptist Church, Hebden Bridge;* Ivimey IV., 438, 444, *Baptist Quarterly,* IV., 276.)

12. PERSHORE. There is a strong tradition, which has been accepted by some Baptist writers, that John Ash, LL.D. (1742?-1799) carried on a private academy while minister of the church. He was trained at Bristol under Foskett, where he distinguished himself as a student in several branches of knowledge. Called to Pershore in 1751, he remained there, a simple rural pastor, until his death in 1799. It may be that the tradition that he maintained an academy arose from the fact that he was the author of various educational works, which, in 1774, procured him the diploma of Doctor of Laws. His " Introduction to Lowth's English Grammar," published 1776, passed through at least thirteen editions. " Sentiments on Education," in two vols. were published in 1777, two years after the publication of his ponderous and learned " New and Complete Dictionary of the English Language, in which all the Words are introduced, the different Spellings preserved, the Sounds of the Letters occasionally distinguished, the Obsolete and Uncommon Words supported by Authorities, and the Different Construction and Uses illustrated by Examples," a title long enough to justify more than the two editions into which the dictionary passed! Certainly John Ash had the necessary learning for a tutor, and by his publications he influenced education over a wider area than his immediate surroundings.

(Swaine, pp. 61-64. Ivimey, IV., 561/2.)

13. RAYLEIGH, ESSEX. Within a few years of his settlement as minister of the church in 1797, James Pilkington started an academy which he retained for about twenty years. During this period he had forty boarders and a good many day-boys. He is described as a remarkable man, both stern and gentle, a moderate Calvinist, and a *fair* Latin scholar self-acquired. Pilkington was succeeded by his nephew and among his students was R. W. Dale, who spoke in drastic terms of the training he received. In the second half of the Victorian age, the school again achieved considerable success. "Young Anglicans, or Nonconformists or Nothingarians went to the school," which continued until 1892.

(*Life of R. W. Dale,* p. 5. Fuller particulars are in the possession of Dr. W. E. Blomfield, who was trained at the school and was related to the proprietors.)

14. REGENT'S PARK (LONDON AND OXFORD), formerly Stepney. Founded by London Baptists at Stepney Green in 1810 and moved to Regent's Park in 1856. The first President was William Newman, D.D., and he was assisted as tutors by F. A. Cox, M.A., and Solomon Young, M.A. The fine story of the College was told in 1910 by the then President, G. P. Gould, M.A., D.D., in *A Centenary Record,* by which date nearly 600 students had been trained. In more recent years the College, while continuing its London work for the present, has taken the bold and enterprising step of moving to Oxford, where it is establishing the first Baptist College in a University that has always held the study of theology in high esteem. Thus it will fulfil the project of a Baptist College in one of the two great University centres, first propounded by Robert Robinson, 150 years ago.

(*Centenary Record,* by Gould. Annual Reports of the College. *Memoirs of Robert Robinson,* by Dyer, pp. 468-471.)

15. SALISBURY. Henry Philips, minister of Brown Street Church, 1766-1789, had earlier kept a school near Trelech, Carmarthenshire, where he was born, and soon after moving to Salisbury he opened a *free* school which was free indeed. Possibly a wealthy marriage helped him to continue this school, as we learn from the *Salisbury and Winchester Journal* of 1781, that his second wife was "a most agreeable lady with a handsome fortune." At one time he had more than 150 scholars whom he taught to read, write, and cast accounts. He was an early exponent of the practice of giving prizes, as, through the generosity of John Thornton, a London philanthropist, he was able to reward his scholars with presents of books according to

their progress. Some years before the death of this benefactor, Philips had given away books to the value of over £500.

(Rippon I, 129; Ivimey, IV., 307-8; *Salisbury and Winchester Journal,* 1769, 1781.)

16. SOHO AND WATFORD. Samuel Medley opened an academy in Seven Dials in 1761 particularly for the study of the classics and sacred literature. "He succeeded in it to a very great degree and left many proofs of his attention and assiduity to the duties of his station." On his marriage in 1762 he removed the school to King Street, Soho, "where his attention was amply repaid by an increasing and respectable school, which continued as long as the providence of God kept him in London." In 1767, having entered the ministry, he accepted a call to the Beechen Grove Church, Watford. Here he "continued the arduous task of education and had a very respectable boarding school.

(*Memoirs of Samuel Medley,* pp. 79-83. *Memorials of Beechen Grove Baptist Church, Watford,* pp. 29-31.)

17. SOUTHWARK. Thomas Crosby, the Baptist historian, in 1740 advertised that "at his Mathematical School upon Horsely Down in Southwark, Young Gentlemen were boarded and taught Arithmetic, Algebra, Geometry, Trigonometry, The use of Globes, Charts, and other Mathematical Instruments, and Book-keeping."

(*History of English Baptists,* III.)

18. SOUTHWARK. William Nash Clarke, M.A., the minister at Unicorn Yard, 1762-1785, maintained an academy and was "judged by the Particular Baptist Fund a proper person to teach and several students were placed under his tuition." Those trained by him for the ministry included John Sandys of Harlow, Leonard Ray, of Aberdeen, George Hall, of Ipswich, William Button, of London, Daniel Gillard, of Hammersmith, J. Brown, of Harlow, and H. Coxe Mason, M.A., of Southwark. Clarke later moved to Exeter, where he continued to act as a tutor.

(Rippon, II., 277. Ivimey, IV., 397-8.)

19. STEPNEY. Nathan (or Nathaniel) Bailey, a Seventh Day Baptist, who died June 27th, 1742, had a successful boarding school here. He was the first to publish a good series of English lexicons, which found their way into other educational establishments. "An Universal Etymological English Dictionary," published in 1721, went through thirty editions. A Spelling Book followed in 1726, "All the familiar colloquies of Erasmus Translated," in 1733, "Dictionarium Domesticum," and "Selections from Ovid and Phædrus," in 1736, and other Exercises and Works at intervals.

20. TIVERTON. James Sampson, minister 1714-1737, established a private academy in which students were given a classical education.

(Rippon, II., 305.)

21. TROSNANT, CARMARTHENSHIRE. Between 1730 and 1740 an academy was established here and "several young men designed for the ministry were placed for instruction, under a person of the name of [John] Mathews, who is said to have been pretty well qualified for the undertaking. This seminary was not confined to students for the ministry, but was likewise a general school, where farmers' and tradesmen's children were educated and fitted for such different situations as their parents or friends had in view for them. . . . Nearly forty young ministers are said to have been indebted to him [John Mathews] for profitable instruction, which they received from him at Trosnant." Miles Harris, pastor of Penygarn, near Pontypool, was a tutor about 1750. Dr. Thomas Llewellyn, the first tutor of the London Baptist Education Society, who later had an academy of his own at Hammersmith, was one of the students in 1741, and Morgan Edwards, afterwards of Philadelphia, was another.

(Ivimey, IV., 307, 583; *Welsh Nonconformists' Memorial,* pp. 279f, 374; Rippon, I. 128.)

22. TROWBRIDGE. John Davisson, who had served the church as early as 1669, and was one of the pastors in 1714, when begin the minutes referred to by Murch in his *History of the Presbyterian and General Baptist Churches in the West of England,* superintended what was possibly the pioneer Baptist Academy for the education of young men for the ministry. He was the author of *De Ordinatione Dissertatis Historica.* Thomas Lucas succeeded him both in the pastorate and the tutorship. The fame of this academy was not limited to the West Country, as Wilson in his *Dissenting Churches in London* states that "in 1737 certain books in the library belonging to the Barbican Church [Paul's Alley] were voted for the use of the academy at Trowbridge, under the direction of Mr. Thomas Lucas."

(*Transactions of Baptist Historical Society,* III., 17.)

23. WARWICK, NORTHAMPTON AND ENFIELD. John Collett Ryland settled at Warwick from Bristol College in 1745, residing in the Parsonage House, which he rented of Dr. Tate, the Rector. The latter was soon in trouble with his people for having let the house to an "Anabaptist teacher." "What would you have me do?" was his reply, "I have brought the man as near the church as I can; but I cannot force him to enter it." In this Parsonage

House, John Collett Ryland started his academy in 1748 and in the first year had seven pupils. When he moved to Northampton in 1760, the academy went with him and greatly prospered. Among an interesting collection of Northampton manuscripts left by him is a "List of all my Boarders for twenty years, comprising their names, present state, and characters." The entries against the 346 names are illuminating, as the following indicate:

3. Thomas Jones, in London, Devilish and Beastly.
7. John Oram, at Coventry, Mad, a Rakish Infidel.
18. Thomas Hudson, Sensible, Worthy, Wise Man.
21. John Hands, a True, Honest Christian.

His son, Dr. John Ryland assisted in the school until 1785, when the father moved from Northampton to Enfield, where the school gained even greater repute. William Newman, who was afterwards first Principal of Stepney College, was one of the assistants for five years, and other tutors were John Clarke, Guy Medley, and Joseph Wells. Among the pupils was Samuel Bagster, of Paternoster Row and Old Windsor, the founder of the publishing firm, and in his unpublished autobiographical reminiscences he throws interesting light on the school when in Northampton. "The time was now come when it was determined by my parents that I should go to a boarding school (1780), and the school selected was that of the Rev. John Ryland, A.M., of Northampton—a choice I never regretted. The school was large—about ninety boys. It was of celebrity, and justly so. Mr. Ryland was assiduous in improving mental talent when it appeared, and several men became eminent for oratory and scholarship by the education and training imparted there. A short period before my entry Dr. Ryland, of Bristol, and the renowned Robert Hall had left the school.

"Severity was no means the mode of management. During the four and a quarter years I was there I saw but two boys whipped, and that punishment was inflicted for running away from school. These two boys, before being punished, were brought to 'a trial by their peers,' as Mr. Ryland called it. Before the assembled scholars the boys were arraigned, defended, and by a jury of boys 'found guilty,' and the presiding judge passed the sentence, 'To be whipped,' the enticer the most severely. Mr. Ryland then made a speech, and read chosen portions of Scripture. The boys stood in the centre of the room to receive sentence. The punishment as to pain was trivial, but the length and solemnity of the proceedings made it heavy.

"Mr. Ryland was intense in his desire to implant patriotic

and Protestant feelings in the bosoms of his scholars. On November 5th, the morning was employed in reading from Rapin's *History of England,* in folio, the account of the Gunpowder Plot, and in the evening we were not discouraged from turning our fervour into squibs and crackers, or clubbing to buy blue candles or rockets. Another trait of the good man I will state. One autumn morning he called up the whole school to see the departure of the swallows, which had clustered in surprising numbers on the roof of the building. His presence and zealous manner of explaining their migration have made this departure of the swallows a frequent occasion of bringing my worthy tutor to remembrance when watching this summer visitor skimming the air with unwearied wing."

Rippon, in his funeral sermon for Ryland said, " His school was a blessing to Northampton, with its neighbourhood; and our towns, our pulpits, and the bar have been indebted to it." And in a footnote he added, " What this school was capable of performing, may be seen by another extract from Mr. Ryland's papers, dated August 28, 1764, when Mr. Ferguson was in Northampton, reading a course of lectures on experimental philosophy. ' From this epoch, I date the true time of my son John's [Dr. John Ryland's] beginning to use the mechanic powers with sense and pleasure, as his real initiation into this glorious science, in all its branches. Oh, what might be done by schoolmaster of skill and spirit! John is now eleven years and seven months old; he has read Genesis in Hebrew five times through; he read through the Greek Testament before nine years old. He can read Horace and Virgil. He has read through Telemachus in French! He has read through Pope's Homer, in eleven volumes; read Dryden's Virgil, in three volumes. He has read Rollin's ancient history, ten volumes 8vo. And he knows the Pagan mythology surprisingly.' "

(*The Three Rylands,* by J. Culross. *Rylandiana,* by W. Newman. *History of College Street, Northampton.* H. Wheeler Robinson's Articles: " A Student's Programme in 1744," *Baptist Quarterly,* II., 249f, and " A Baptist Student—John Collett Ryland," III., 25f.)

24. Worcester. John Poynting, M.A., the minister of the Church, 1740-1791, established a boarding school which was continued for a long period, probably about forty years. " His voice was weak and his pronunciation too much like a school-boy's," but, despite these disadvantages, which may have been a secret joy to his scholars, a good measure of success would appear to have attended the school as he left upwards of £1,200.

(Rippon, I., 511.)

There are several other Baptists whose educational careers should be studied. Among them may be mentioned, Abraham Austin, who founded a Baptist Free School in 1807; Gilbert Boyce (born 1712), who was a schoolmaster at Tydd St. Giles; Lawrence Butterworth, who had an academy at Evesham in 1764; Thomas De Laune (died 1685), the Irish Huguenot who sought to maintain a grammar school; John Piggott, who kept a school while he was a member at Goodman's Fields, and Ebenezer Wilson, of Walbrook (about 1705), who "kept a school at Bristol and was a man of great learning." The career of Dr. Thomas Llewellyn, referred to in No. 21, should also be investigated.

SEYMOUR J. PRICE.

Our Walk and Annual Meeting.

IT was a happy inspiration which led to the arrangement of a Baptist pilgrimage in Southwark during the week of our Baptist meetings, thus following the example of last year when the Cripplegate and Finsbury areas were visited, and the large company which assembled showed how the plan was appreciated.

Meeting near London Bridge Tube Station, the party proceeded down St. Thomas's Street, where some of us were reminded that on one side formerly stood the ancient hospital of St. Thomas, where Coverdale's Bible was printed, and so came to the Courtyard of Guy's Hospital, where Dr. Whitley sketched briefly the story of Thomas Guy the Baptist, who, by successful Bible-printing and investment in the South Sea Company, and careful, not to say parsimonious, living, with able to found and give a generous endowment to the hospital which bears his name.

Here the party, manifestly too large for one conductor, divided, the writer joining the party under the leadership of Dr. Ewing. Our first halt was at the site of old "Maze Pond" Chapel, where we were reminded of Keach's suffering for truth, when at Winslow, in Bucks., and of the controversy as to singing when he introduced this novel practice into the worship of his Meeting House in Horsleydown, and so caused the less progressive of his church to leave him and form the church, which still continues at Maze Pond, Old Kent Road.

Passing along St. Thomas's Street, at the corner of Snowsfields, we were reminded that there was the original home of the Strict Baptist Church still worshipping in another part of Bermondsey.

Reaching Tooley Street, the site for more than a hundred years, the later years of its history, of Keach's Horsleydown

Meeting House was pointed out and we recalled that it was a dispute as to the election of a later Pastor which led to the formation of the Church, now worshipping at the Metropolitan Tabernacle. The position was that a majority of the members wanted Gill (still remembered as Dr. Gill), but if only male members were counted, as had been the practice of the Church, his supporters were in a minority, and so they hived off and formed a church which still flourishes, while the mother church ceased to exist some sixty years ago.

We now went along Tooley Street, under the approach to London Bridge, the erection of which caused the removal of Gill's Church from Carter Lane to New Park Street, and so we reached Southwark Cathedral, where we were shown the Bunyan Memorial Window (an evidence of the happier relations of the present-day Anglicans with Nonconformists as compared with that of Bunyan's time), the chapel where some of the Marian Martyrs, Hooper, Rogers, Bradford and others were condemned, the Tomb of Lancelot Andrews, and other spots of world-wide historic interest, including the memorials of Shakespeare and Gower.

Our walk then took us by the Brewery, with its memories of Dr. Johnson and Mrs. Thrale, which occupies the site of Shakespeare's Globe Theatre, to New Park Street, where we visited the building in which C. H. Spurgeon commenced his great London ministry. We were reminded on our way that Park Street was part of what was formerly the Park of the Bishops of Winchester, whose palace was near the Cathedral; and that part of the ground became a burial ground, where Cruden and others were buried, and that in Deadman's Place (now Park Street), had been a Chapel where Bunyan was said to have preached, as well as at another meeting house in Zoar Street, a street which we passed after leaving New Park Street. Proceeding, we came to Great Suffolk Street, where for many years the church now at Borough Road worshipped, probably in a wooden chapel in King's Place, which was demolished within the memory of the writer. We were now in Dickens' London and remembered the King's Bench Prison, the site of which is now occupied by artisans' dwellings, and so reached Borough Road Baptist Church, the esteemed and hard-working Pastor of which, Rev. T. E. Grout, gave us a hearty welcome. Here Dr. Ewing gave an outline of the Church's history, from its probable rise in Commonwealth days (although the Church only dates itself from 1672), through the chequered years of the eighteenth century to the days of George Wilson McCree, and the present minister.

Our pilgrimage fittingly ended at the Metropolitan Tabernacle, where, after a photograph of the party had been taken, we were generously entertained to tea by the Church officers. The annual meeting of the Baptist Historical Society followed. Principal Wheeler Robinson presided, and Dr. Whitley presented the following report of the good work done during another year, work which justified an appeal for wider support from the denomination.

REPORT OF THE BAPTIST HISTORICAL SOCIETY, 1931-2.

With October, 1931, the fifth volume of the *Baptist Quarterly* was completed. Thus the Transactions have been published continuously from 1908, and a wealth of material has been made available far beyond what previous generations had in print. As an instance of how the past is thus recoverable, we may mention the case of the church now housed on Borough Road. Its documents have been lost since 1847, but we have printed in various places facts which enable the story to be told fully since 1654. Even where material is not yet published, we have accumulated information about nearly every church which is more than a hundred years old; and whenever a Centenary Souvenir is contemplated, are able to aid. Next year, the church now at Walthamstow, is proposing to celebrate its Tercentenary, and we look forward to a worthy series of celebrations.

Our assistant secretary, the Rev. A. J. Klaiber, who has been guiding a party this afternoon, has finished his story of Association life in Suffolk; and a copy of the volume has been sent to each of our Honorary Members. If sufficient encouragement is forthcoming, he is ready to write the story of every church in that county.

Sources for all this research need constantly to be discovered, and saved, and properly distributed. One of our committee, the Rev. A. S. Langley, has been active in appealing for old reports, magazines, handbooks, and similar ephemeral literature. Such pamphlets may too often seem rubbish, yet if they be steered into permanent libraries, they will be of great service. The Society is always glad to be residuary legatee of such material. Even when such pamphlets are already in one great library, it is possible to arrange that duplicates be exchanged, and valuable collections be built up, say at each college, as well as at the Baptist Church House.

Our own collection is under the care of Prof. F. E. Robinson at Bristol. During the year he has carefully arranged everything; books, manuscripts, pictures; and has prepared a MS. catalogue. A notice of this in the *Quarterly* elicited offers of further gifts,

notably from Miss Irene Morris, of Coventry books, and from Mr. Bernard B. Granger, of Nottingham, with memorials of Abraham Booth's family, and that of Francis Smith, a founder of the New Connexion. Eminent in this group is a Bible of 1611, the second edition of the Authorized Version, which was for years used at Melbourne in Derbyshire, and has on its fly-leaves notes as to its successive owners.

The sixth volume of the *Quarterly* is coming out on a new scheme, in that Mr. Seymour J. Price, our vice-president, is taking charge of the modern side, and has already given two specimen numbers which show new writers and new themes; the purely historical side will still be superintended by W. T. Whitley; while reviews of Baptist works and others of special interest will be provided by Dr. F. Townley Lord. In all these departments, the editors have far more material than they can afford to publish. Appeal is therefore made that the membership be increased, in which case we can provide quantity as well as quality.

RECEIPTS FOR 1931.

Members' Subscriptions	£106	16	6
Sales per Kingsgate Press	1	15	6
Balance from 1930	20	11	0
	£129	3	0

EXPENDITURE FOR 1931.

Printing, etc., *Baptist Quarterly*	£80	17	0
Purchases: *History of Weston* ...	2	8	0
Suffolk Baptists	25	0	0
Expenses	6	6	7
Subscriptions paid in advance	9	15	0
Balance carried to 1932	4	16	5
	£129	3	0

Mr. F. J. Blight's financial statement was equally good. The election of officers and committee concluded a very business-like meeting, at the close of which we had the opportunity of inspecting some of the Tabernacle "Relics," no, we must not say that, "Treasures."

Altogether the pilgrimage was one to make us proud of our heritage, and to desire to be worthy of it.

HENRY N. PHILCOX.

Reviews.

Reunion and Nonconformity, by W. G. Peck. (A. R. Mowbray and Co., Ltd., 2s. 6d.)

THE thesis of this little book is that "the fundamental grounds of the whole Nonconformist structure of thought and practice are to be found in the assertion of the individual as prior to society, whether secular or religious; and in the assertion of a permanent and ineffaceable distinction and distance between secular society and its organisation in the State, and that religious society which is called the Church." The author hardly appreciates that the Nonconformist spirit is that which exalts life above organisation, and he appears unaware of the doctrine held, for example, by Baptists that the Church must consist wholly of people who have pledged themselves to Jesus Christ and to His service. He regards "Nonconformity as a declining force," incompetent to deal with modern issues, and strangely intractable when faced with Anglo-Catholic ideas of Reunion. He forgets that the Baptist and Methodist Churches are world-wide, and probably does not know that the Baptist World Congress, when it meets next year at Berlin, will represent a communion thrice the size of the Anglican. The author's closing review of the problem in which he discusses doctrinal, psychological and ministerial difficulties again reveals the wide gulf which exists between the Anglican and the Free Church conceptions of vital issues.

From the wrapper of the book we learn that "the author was for many years a well-known Methodist minister before his reception into the Church of England in 1915." Obviously his name should be familiar; it is confession of inexcusable ignorance when we admit that neither as an erst-while "well-known Methodist," nor as a fully-fledged Anglican Rector, had we come across it; but that ignorance must not hinder our congratulations to him on the ease with which he can now write of John Wesley's "schism," of Baptists who "had a doctrinal speciality of their own," of Nonconformist "denominations," "bodies," "sects," etc. We are grateful to him for pointing out that Nonconformity "does not produce supreme religious personality" (our pen almost wrote the names of Bunyan and John Angell James and Spurgeon and G. H. Morrison and a host of other Nonconformists of "supreme religious personality"), and we bow our heads as we are reminded that "there is no Free Church art

or architecture; no Free Church music worthy of attention, except a few Methodist hymn tunes; no Free Church poetry" and that in the realm of theology "Nonconformity seems to offer little or no permanent contribution." Probably Mr. Peck would say it is a mere accident that one of the theological editors of *The Library of Constructive Theology* is a Nonconformist, and that of the first six volumes announced in that very able series, the first is by a Presbyterian, the third by a Baptist and the sixth by a Congregationalist. But Nonconformity has done one thing, and for that we must be supremely thankful: it produced Mr. Peck.

SEYMOUR J. PRICE.

A History of British Baptists, by W. T. Whitley, M.A., LL.D., F.R.Hist.S., Second (Revised) Edition, (The Kingsgate Press, 7s. 6d. net.)

THE first edition of this, the standard History of our Church, was fully reviewed by Dr. Dakin on its publication in 1923, and no one who wishes to understand our history can afford to be without it. We need only, therefore, express gratitude that, in less than ten years, a second edition has been called for. Dr. Whitley has taken the opportunity of referring to a few books published in the last eight years, of doing ampler justice to the prominent position occupied by Abraham Booth, of making a few small corrections and of providing an ampler index. These revisions make the new volume essential to those who have a copy of the first edition. Once again his colleagues in the Baptist Historical Society would congratulate Dr. Whitley on this invaluable history and on his many other historical contributions. By his painstaking industry, he has greatly lightened the task of those who are inspired by his example.

A History of Manchester College. By V. D. Davis, B.A. (George Allen and Unwin, Ltd. 10s. net.)

SINCE the article on *Dissenting Academies* in this issue was written, the above volume has been published. It deals in an interesting, well documented, way with the progress of the College from its foundation in Manchester in 1786 to its establishment in Oxford in 1889 as a post-graduate School of Theology. The author also traces the history of earlier academies which preceded the establishment at Manchester. Notable names in the record are Charles Wellbeloved, John Kenrick, James Martineau, and L. P. Jacks. The volume is well produced with four illustrations and is a useful addition to the books which

are revealing the important part played by Nonconformists not only in the supply of men for their own ministry, but also in the provision of secondary education.

Catholicity, by Fr. Herbert H. Kelly, S.S.M. (Student Christian Movement Press, 4s.)

THE author defines catholicity as not an attainment, so much as a quality of mind; it cannot be possessed, but it can be hungered after. His attitude to Reunion is "that no real unity can be made which ignores what is, if in numbers alone, the greatest of all churches. Yet most of us do ignore the Roman question simply because the immovable assertiveness of its attitude makes it impossible to do anything effective." He also makes the interesting admission that over "*the relation of baptism to conversion* the Church, till the fourth century, had no difficulty. People were baptized because they had been converted." Later in the same chapter the author discusses "the custom of *Infant Baptism*, which has obviously so changed our whole outlook that the simple, primitive way of thinking is no longer possible to us." As will be realised the book is written from the high-Anglican standpoint. It is interesting and as far as possible a controversial tone is avoided.

Europe and the Gospel. By Everett Gill. Educational Department Foreign Mission Board, Southern Baptist Convention, 174 pp.

SINCE 1921 Dr. Gill has represented the Southern Baptist Convention in Europe. He now makes Bucarest his headquarters. For some time he was engaged in relief work in Russia. Formerly he and his wife were missionaries in Italy, having gone there first in 1905. He is therefore well-qualified to write on Baptist life on the Continent. This book seeks to do for American Baptists what Dr. Rushbrooke has done for those in this country, but since the American interests are centred mainly in the southern lands, while ours are in the north, Dr. Gill's emphasis and standpoint are rather different from those to which we are accustomed and his work will be useful here as well as across the Atlantic. The chapters on Rumania, Spain, Hungary, Jugoslavia, and Italy contain material not easily found elsewhere. Fifteen illustrations add to the attractiveness of the book. There are two general chapters, and throughout Mr. Gill sets his story against the wide background of Christian history. Those who are hoping to go to the Berlin Congress next year will find in these pages much that will help them to understand their Continental brethren.

ERNEST A. PAYNE.