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The Spurgeon Centenary.

LONDON Baptist life of 1853 presents few exciting features. Somnolence rested on most churches. Extension proposals aroused little enthusiasm. Ministers fed their flocks with solid, soul-satisfying doctrinal sermons, and buried them to the accompaniment of funeral orations of wearying length. In the main members were faithful to their churches and the means of grace; albeit, those on whom the responsibility of church membership sat lightly were no more unknown than they had been unknown eighty years earlier or are unknown to-day, eighty years later. The London Association of Particular Baptist Churches was slowly dying a painless death, and the Baptist Metropolitan Chapel Building Society, formed the preceding year "to erect and aid in the erection of commodious chapels," was having a hard struggle to collect the funds to build the one chapel that was erected under its auspices. A drought was in the churches; refreshing dew and rain had been absent; but, in the closing days of that year, the aged deacons of one historic church, wearied with their looking again and again, wondered if they saw "a little cloud out of the sea like a man's hand." Before the passing of another year they knew that the windows of heaven were open and that refreshing rains were falling on the churches.

Humanly speaking an Essex youth, then in his twentieth year, was responsible for this change. He came unheralded, for he was unknown to the denominational leaders. His two years' pastorate at Waterbeach had passed unnoticed by the editors of the *Baptist Manuals* of 1852 and 1853; and when, in 1854, they became aware that Charles Haddon Spurgeon was at New Park Street, their knowledge was so meagre that they failed to print his initials correctly. In 1934 the centenary of this youth's birth will be celebrated, and it is fitting that, in anticipation of the celebrations, we should publish a series of articles on some aspects of our greatest preacher. The writer of this, the first article, desires to acknowledge his deep indebtedness to the pastor and deacons of Spurgeon's Tabernacle who, four years ago, generously placed their minute books and records at his disposal. Mention should also be made of the kindness of several who knew Spurgeon intimately; particularly the late Dr. W. Y. Fullerton who, on the 30th May, 1928, gave the

writer a prolonged interview at the Mission House, answered his many questions and permitted him to take full shorthand notes of the replies; and the late Rev. John Bradford, who gave him interviews both at Leytonstone and the Baptist Church House.

Gleanings from the Minute Books.

"Memorandum: The Rev. Charles Haddon Spurgeon, formerly of Waterbeach, near Cambridge, commenced his pastoral duties over the Particular Baptist Church in New Park Street, Southwark, on the first Lord's Day in May, 1854." Those words, the first of a new minute book, record the commencement of the most remarkable pastorate in history. Two books preceded this book. The first, dating from the formation of the church in 1719, covered the whole of Gill's long pastorate and more than half of Rippon's. The second, from 1808, covered the closing years of Rippon and the full period of the three short pastorates which followed. Spurgeon's first and second books lasted seven and five years respectively. The comparison needs to be modified, however, by the statement that Spurgeon's volumes, although quite hefty, were smaller than those of Gill and Rippon, and that Gill, who wrote his own minutes in writing as microscopical as his *Body of Divinity* is complex, succeeded in filling his pages with many more words.

As one would expect, the series of church and deacons' minute books covering the thirty-eight years from 1854 to 1892, open many windows on Spurgeon's character and activities. Not all the features have been emphasised by his biographers.

I. The Zealous Pastor. The crowd might come to hear Spurgeon preach, but the crowd was made up of individuals and they needed shepherding. So, in the New Park Street days, he toiled, early and late, visiting and interviewing. Cholera ravaging the metropolis only challenged him to redouble his efforts to take the gospel to the sick and dying. His memory for names and faces was remarkable, and his members were known to him one by one, the humblest not being lost in the crowd. Genuine pride is revealed in his annotations of his earliest members. "The pastor resided with this pious couple," he writes against two. "First student in the College, pastor at Portsmouth in 1876"; "afterwards Mrs. C. H. Spurgeon"; "afterwards deacon"; "a conjuror"; "Became pastor at Tottenham Court Chapel, and then an actor on the stage. A sad case"; "Became an eminent preacher among Plymouth Brethren"; "Missionary to

India" ; "Became pastor at Limpsfield," are but a few of the comments in his own handwriting in the first of his minute books. A comment of another type made on the 5th March, 1866, after certifying the minutes, was "Shocking pens, it being a custom to use the worst possible pens in our vestries."

Help soon became essential. Additional deacons were appointed without delay, and within four years Spurgeon asked for elders "to watch over the spiritual affairs of the church." On January 12th, 1859, ten were set apart, and four of the deacons "having for some time really attended to both the spiritual and temporal affairs" were also elected. For thirty-three years Spurgeon gave his elders a task that occupied all their spare time. He expected them to labour with a zeal like to that he had shown in his own early years, and the records reveal their hearty response. Books were supplied for full reports on their visitation of candidates. Other duties allotted to them were "the seeking out of absentees, the caring for the sick and troubled, the conducting of prayer meetings, catechumen and Bible classes for the young men." These elders well deserved Spurgeon's tribute, "The success of my ministry is very largely owing to those who go round picking up birds after I have wounded them."

Church meetings became a problem. Except at the annual church meeting in January, there was little business other than membership. But each candidate received careful consideration, there was no rushing in of members to build up a huge membership. First, the candidate appeared at the meeting and "gave a satisfactory account of the Lord's dealing with his soul," next, the reports of the two messengers and the pastor's testimony were given, and then, all being favourable, "it was agreed that he be received as a member in full communion with this church after he has been baptised." At one such meeting which commenced at 2 p.m. on the 18th May, 1860, forty-two candidates appeared. At the end of the minutes Spurgeon wrote, "This most blessed meeting lasted till a late hour at night. Bless the Lord." He was then only twenty-five, but he could not continue holding meetings which lasted for several hours, and he found it needful to fit in shorter meetings whenever opportunity offered. Occasionally one of the officers shared with him the privilege of presiding. In July, 1861, church meetings were held on the 8th, 11th, 15th, 22nd, 25th, 29th and 30th; but possibly the most interesting series was before the April Communion, 1874, when the church met (1) 9th March, after the prayer meeting, (2) 12th, at six before the lecture, (3) 12th, after the lecture, (4) 16th, after the prayer meeting, (5) 19th, at six before the lecture, (6) 19th, after the lecture, (7) 22nd, Sunday afternoon, (8) 23rd,

after the prayer meeting, (9) 26th, at six before the lecture, (10) 26th, after the lecture, (11) 30th, after the prayer meeting, (12) 2nd April, after the lecture. Ninety-three were welcomed at the following Communion. This number was eclipsed on at least three occasions, 121 on 2nd June, 1861 (apparently the largest number at any one service), 102, on 7th January, 1872, and 114 on 8th December, 1872.[1] By this time much of the pastoral side of the work was in the hands of Spurgeon's invaluable brother, J. A. Spurgeon; and the minutes reveal that no one could have served with greater love and unselfishness, or more completely maintained his elder brother's thoroughness in all the church organisation.

Two early minutes relate to the observance of the Lord's Supper. "11th May, 1859. Our Pastor announced that the Ordinance of the Lord's Supper would in future be administered on the first two Sundays in the month, the present over-crowded state of the chapel and schoolrooms consequent upon the continued increase of the church having rendered this step necessary." "8th October, 1863. Our pastor stated that several of the brethren thought it their duty to celebrate the Lord's Supper every Sabbath, and he himself considered it to be an apostolic practice which ought to be revived. Although there is no express command for weekly communion, yet it is certain that in the time of the Apostles it was so observed, and therefore the church agreed that convenience should be provided for those who desire it."

Other pastoral minutes illustrate Spurgeon's difficulties with Strict Baptists concerning the transfer of members and the steps he took to protect the position of those who were in full and honourable membership. These difficulties commenced with his first member. On 17th May, 1854, "Ann Wake, at present a member of the church in Trinity Street, was proposed for membership, but that church declines to grant dismissions to us on account of their holding strict communion principles." New Park Street dispensed with the letter of transfer. Difficulties of a like nature occurred on other occasions as, for example, on the 3rd March, 1867, when a church replied, "We cannot dismiss any of our members to a church that holds the doctrine of 'Duty Faith,' and opens the Lord's Table to all that profess to love God irrespective of their Baptism and membership with the

[1]In his *Life of Spurgeon* (p. 141), Dr. Fullerton states, "At one Communion Service 100 persons were admitted to membership and 150 at another." Dr. Fullerton obviously was careful to check his figures as the other figures given on p. 141 are accurate. In the writer's perusal of the minute books he could not find that 150 were admitted at one Communion, but he found that 100 was exceeded on the three occasions named above.

Church of Christ; and therefore we cannot dismiss James Porter to your communion. If therefore you receive Mr. Porter into your communion, you must receive him in the ordinary manner as if he were not a member of a Church and we shall consider that he is no longer in our communion. Wishing you all that a Church must possess to enable it to answer the holy and beneficent ends for which a Church state and Church fellowship were instituted by our Lord on the earth." On 20th November, 1861, Spurgeon wrote a letter of protest to one church which was ordered to be entered in the minutes. It reveals his attitude to the requests which constantly came to him for membership by transfer from other Baptist Churches and therefore is printed here:

"DEAR BRETHREN,

"We have always been extremely reluctant to write to you for the dismission of any of your members to our fellowship because it never has been our desire to build up our numbers by secessions from other churches. Nevertheless, when we have seen friends constantly worshipping with us, who have applied to be received into our fellowship, when we have heard them affirm positively that they would not return to you and have added that they differed from you in the matter of terms of communion, we have felt free to accede to their requests and have then written to you to request their transfer. We beg to remind you that our deacon Mr. Moore has, on our behalf, written you several times requesting the transfer of Brethren Haynes, Williams and a sister. To our repeated letters we have had no reply. If you cannot grant these friends an honourable dismission will you kindly inform us to that effect, for at present we know nothing against them. We are sure that you would do us the courtesy of some reply. In all other cases, even when no dismission is sent, we have been indulged with some answer and we cannot believe that you will refuse us the usual custom of Christian Churches. It is very far from our object to raise any question which can lead to strife, we simply ask you whether you can and will dismiss these friends, and if you cannot or do not see fit to do so your notification to that effect will be all we can expect. Both the Brethren know our views upon the communion question and agree with us. We do not, therefore, judge that they would be acceptable members with you even should they be induced to return, which they have positively assured us they will not do. We do not need them and had much rather that they would remain with you, but as they will come among us, we do not see how we can refuse them the union they seek. Wishing you all prosperity and trusting that our

ancient and near relationship, as branches of the same venerable stock, will ever constrain us to promote each other's growth and prosperity, we beg you ever to believe us to remain,

"In Jesus Christ Your Brethren and fellow labourers,
"The Church in the Tabernacle—

"Signed for the whole assembly
by order of our meeting,

"Nov. 20th, 1861. "C. H. SPURGEON, *Pastor.*"

II. THE CHURCH EXTENSION ENTHUSIAST. On the 16th August, 1859, at the laying of the first stone of the Tabernacle, Spurgeon, then twenty-five years of age, said, "God sparing my life, if I have my people at my back I will not rest until the dark county of Surrey be covered with places of worship. I look on this as the beginning of the end. I announce my own schemes: visionary they may appear, but carried out they will be. It is only within the last six months that we have started two churches, one in Wandsworth and the other in Greenwich and the Lord has prospered them. . . . And what we have done in two places, I am about to do in a third, and we will do it, not for the third or the fourth, but for the hundredth time, God being our helper." The hundredth time! That was no idle boast. Spurgeon was responsible for the erection of chapels far exceeding that number, and not in Surrey only but throughout the length and breadth of the land. He never lost his passion for bricks and mortar. When he heard of a new district or of an opportunity for a new cause or of a number of people who were banding themselves together and needed his help, he usually sent one or two students from his College with instructions to "blaze away" in the open air, strengthening them with the heartening promise, "I'll stand by you." If the circumstances appeared promising he rented the most suitable room that could be obtained; whether in a school, or assembly rooms, or attached to a tavern was immaterial. Not all the ventures were successful, but success always meant the purchase of a site, for Spurgeon was eminently practical and realised that a church, to survive, must have a permanent home. The site was usually conveyed to Spurgeon and his deacons as trustees, the trust deed being drawn up by Spurgeon's own lawyer. These trust deeds were not all of a uniform pattern. Their provisions as to membership, admission to communion, and other issues, varied according to local circumstances. The amount Spurgeon contributed to these new churches out of his own pocket and from money entrusted

to him will never be known. We do know, however, that from these sources he usually paid the preliminary expenses and the rent of the room, and, if necessary, supplemented the amount paid to the student. When a site was acquired he assisted with the deposit, and usually gave a donation, varying from £100 to £500, to the building funds. His church presented a communion set, and when the time arrived for the formation of the Church he addressed to the members an epistle of almost apostolic length. That sent to Drummond Road, Bermondsey, from the Tabernacle Church Meeting on 23rd July, 1866, is a good example.

"To the Brethren who have made application to be dismissed from the fellowship of this Church and to be formed into a Church of the same faith and order at Drummond Road, Bermondsey.

"BELOVED BRETHREN,

"It affords us great satisfaction to find that God has so prospered your affairs in the new chapel as to render it expedient that you should be formed into a Church. Believing that it is the Saviour's design to spread His Kingdom in the world by the instrumentality of His people banded together, and also to promote their growth in grace and knowledge of Himself by means of their Church fellowship, and He having in His providence opened a sphere of labour and inclined your hearts to engage in it, and given you some tokens of His presence with you and blessing in your efforts; we heartily approve of the course you contemplate. We are happy to bear testimony to your consistent walk and conversation as the professed servants of Christ, and in furtherance of your purpose do hereby grant you an honourable dismission from our fellowship and have deputed our beloved Deacons, brethren Wm. Olney and T. Cook, as our representatives in the wish of forming you into a Church of our faith and order and pray that you may be so blessed that you may speedily become a power and an ornament in that section of the Church to which we belong. In accordance with our principles you will henceforth have the conduct of your affairs in your own hands and without constraint from any be at liberty to adopt such means for extending the knowledge of the Saviour's name in your locality and such means for maintaining the discipline and purity of the church as shall from time to time in the fear of God seem right to yourselves. We have no doubt you have carefully considered the responsibilities involved in the step you are about to take and that feeling your own weakness you will ever act in humble dependence on the guidance of the Holy Spirit. We affectionately counsel you ever to keep distinctly in view the great object for which the Church exists,

viz., the Glory of God in the gathering of souls to the Saviour and the establishment of those that believe. Let the truth as it is in Jesus be earnestly maintained by you but be not content except as you see that truth moulding your individual character and bringing forth in you the fruits of holiness to the praise and glory of His grace to be accepted in the beloved. As a means to your own souls' prosperity we affectionately urge you to cherish full sympathy with your minister in the great work in his hands, let it ever be your prayer that his bow may abide in strength that the arms of his hands may be made strong by the hand of the mighty God of Jacob. See to it that no oppressions of care and anxiety about his own temporal things may distract his attention from the spiritual concerns of the church which should fully occupy his energies both of body and mind.

"Cherish full sympathy with the great denominational movements and seek association with sister churches that you may take your part in the work to be done. The expression of your love and gratitude to our beloved pastor is very grateful to all our hearts, and inasmuch as God has blessed you by means of the Pastors' College, in which you know he takes so deep an interest, we respectfully suggest to your Christian judgment whether that institution has not a special claim on your sympathy and support, as God in His providence may prosper you. Lastly. We affectionately urge that while you hold fast those peculiarities in which you, in common with ourselves, are distinguished from other sections of the church, you will cherish thorough large heartedness toward all the disciples of Christ and ever be prepared to say with the Apostle, 'Grace mercy and peace be unto *all* them that love the Lord Jesus Christ in sincerity.' You are comparatively few in number at present, but this need not be a cause of fear or discouragement but rather an incentive to faith and hope. The streamlet issuing from the mountain side is so narrow and so shallow that a child may wade through, but it deepens and widens in its course, renders fruitful the land through which it flows, and becomes a mighty river on whose bosom the richly laden vessel may be borne to the expanse of ocean beyond. God grant that you though small may soon be widened by the addition of precious souls, may the moral wastes around you soon become by your instrumentality fruitful as the garden of the Lord, and may many a soul richly freighted with the precious things of Christian experience be borne forward on the bosom of your church to the shoreless ocean of eternal blessedness. In bidding you farewell we adapt the language of the Apostle. 'Only yet your conversation be as it becometh the Gospel of Christ, that whether we come and see you or else be absent we may hear of your affairs that ye

stand fast in one spirit with one mind striving together for the faith of the gospel.'

"We are beloved brethren yours faithfully in the Lord,

"Signed on behalf of the Church,

"C. H. SPURGEON, *Pastor.*"

His interest in an infant cause did not cease with the formation of the church; he remained its friend, and reports from it were read at his own church meeting. Thus on 25th February, 1862, Wandsworth (East Hill) sent a report which concluded, "Mr. Spurgeon was the first promoter of the cause and has ever been its firm supporter."

As often as possible Spurgeon induced members to leave the Tabernacle to join with the new churches; twenty-nine were transferred to form Drummond Road, Bermondsey, and twelve to form Stockwell, both in 1866. Similar dismissions occurred at intervals. In the course of a few years, men trained by him were ministering in over fifty new buildings, for whose erection he had been more or less directly responsible. Early in the sixties he started the Metropolitan Tabernacle Loan and Building Fund so that loans free of interest could be made to the causes started by his men. At his death this Fund had a capital of £5,118.

This passion for church extension was one of the determining factors in the formation of the London Baptist Association. Spurgeon had visited Yorkshire, where he had witnessed the fine corporate life of the Yorkshire Association. Report states that the Yorkshiremen also treated him to some humorous raillery on the inability of London to maintain an Association. The banter suggested to Spurgeon a means whereby something more might be done for his beloved church extension. What the churches could not do individually they could do collectively, and this united work would bind them in Association bonds more closely than anything else. So he got in touch with his friends, Brock, of Bloomsbury, and Landels, of Regents Park, and the trio instigated the launching of the Association, one of the main objects of which was the erection each year of a church where one had not previously existed. Three resolutions relating to the Association occur in the early minutes:

"30th November, 1865. It was moved by Brother Thomas Olney and seconded by Brother Pope 'That this Church do unite itself with the London Association of Baptist Pastors and Churches and do elect the delegates to represent it upon the Committee of the Association' which was agreed."

"Lord's Day, November 4th, 1866, at Communion Service.

Our pastor stated at one of our previous church meetings that the London Baptist Association has set apart Monday, November 5th, as a Day of fasting and prayer. It is therefore agreed 'That we desire as a church to accept most cordially and unanimously the invitation of our beloved pastor to unite with the London Baptist Association in setting apart to-morrow, Monday, November 5th, as a day of fasting and prayer and we pray that the day may be made memorable by such special nearness to God as we have never before realised and may be the precursor of an enlarged blessing on our own church and the church of Christ at large.'"

"23rd January, 1868. Resolved 'That the church rejoices to record the fact that the London Baptist Association, which was first formed in the Tabernacle, and now at the close of the second year of its existence numbers more than 90 churches with about 22,000 members, has been remarkably blessed of God to the promotion of brotherly love and zealous piety in our sister churches. The church rejoices to know that the ministers and delegates partook of its hospitality and requests the deacons to invite the brethren another year.'"

For over twenty years Spurgeon gave active assistance to the Association, and unquestionably it had a warm place in his heart. It is pleasant to add that the building policy formulated by him sixty-eight years ago remains the building policy of the Association and never has it been more earnestly followed than in recent years.

III. The Genial "Governor." The correct noun is difficult to select, although there is no difficulty with the adjective. "Autocrat" or "dictator" would perhaps be too strong, and "leader" or "director" would not sufficiently define Spurgeon's position. So recourse must be had to the name by which he was familiarly known. His word was law, but grace was never far from the law. He was the head of his deacons ("a minister must take the oversight of his deacons"), his elders, his members, his church. "Happy am I to have such deacons," he once said, and among them he had some of the finest and ablest laymen in the denomination. Everything associated with the Tabernacle, the College, the Orphanage and the other Institutions, was so dependent on him that these men of keen spiritual vision and business acumen rejoiced to do his every bidding and to follow him almost unquestioningly. He was in control from the start. He, a youth of twenty, had no fear of Samuel Gale, the denominational lawyer and church treasurer, who had been in membership over fifty-five years and wore silk stockings and knee-breeches, and was, according to Mrs. Spurgeon, "a short,

stout man, whose rotund body, perched on his undraped legs, and clothed in a long-tailed coat, gave him an unmistakable resemblance to a gigantic robin" ; nor of James Low, a member of the church over forty years, who had been many years treasurer of the Baptist Union and in 1847 its first lay president; nor indeed of any of his officers. He came to them with modern speech and modern methods. He preached the gospel in the language of his day, not in the language of John Gill's day. He did not accept "an opinion which had been received for a thousand years as necessarily right." He had "no very great veneration for old moss-grown towers; no great respect for mouldy, worm-eaten things, that are good for nothing." The fact that "a thing never used to be done" influenced him not at all. "I think, if anything is right, let us have it; and if it is an invention of our own so much the better, we shall have the honour of it, and shall not have to thank our forefathers for it, but some of those who come after us may thank us." So he was prepared to hold bazaars, to hire music halls for public worship, and to deliver popular lectures in his church building on such subjects as "The Gorilla and the Land He Inhabits," "Candles," and "Illustrious Lord Mayors." Samuel Gale could not stand it; he was an old man with an outlook that was fixed. When the next annual meeting was held on 17th January, 1855, he sent his treasurer's accounts with a letter resigning his office. But he was a Christian and, instead of remaining and becoming a disgruntled critic, he quietly withdrew to the less disturbing ministry of William Brock. "The kindest thing that the good man could have done," wrote Spurgeon some years later.

Spurgeon's unfailing mastery is evident throughout the discussions on increasing the New Park Street premises and building the Tabernacle. The Committee reported to the church meeting on 13th August, 1856, that they "found the subject surrounded with very many grave and serious difficulties principally as to the raising of the requisite funds . . . and unless the church and congregation come forward almost unanimously this undertaking cannot at all be accomplished." But Spurgeon never doubted. His officers might stand appalled, almost overwhelmed, at the audacity of his proposals, but they soon got into step. Thus it continued through all the years. He led, the deacons followed. In later years he rarely attended their meetings as "they bothered him and he had not the patience for differences of opinion." His brother knew his wishes and his brother had the necessary tact to deal with men possessed of one consuming loyalty, but made up of very varied temperaments. Decisions on important issues were usually postponed until the senior pastor's judgment had been obtained.

The deacons could trust Spurgeon implicitly on financial matters. There was no personal greed in him. He was a genius in the raising and disposing of funds. He attracted money but money did not attract him. His congregation gave more for his support than he needed, so he stipulated for a smaller sum; at the deacons' meeting on 17th April, 1867, the deacons discussed the disposal of the surplus on the Agricultural Hall services and, "Mr. Spurgeon agreed to give up any claim to it"; generous people would subscribe handsome amounts for his personal use but, oft-times to their chagrin, they found it impossible to control his interpretation of "personal." He and his deacons thoroughly enjoyed their social fellowship. They appear to have resembled a band of overgrown schoolboys on the visit to Brighton which they took annually for a few years. Their love for their pastor was deepened by his personal interest in them and their families, of which an illustration occurs in the minutes of 5th March, 1876. At the communion service "William Higgs, George Higgs, Charlotte Higgs and Anna Maria Higgs having been previously baptised, were received into full communion." Spurgeon added in his own handwriting, "It is worthy of special note that four children of our beloved deacon, William Higgs, were thus added to the church on one evening, while others of his family have preceded them. As he was the builder of the Tabernacle in which we meet, we rejoice that the Lord there blesses his household."

Before passing from this section one other aspect must be mentioned if the picture is to approach completeness. The minutes are often little more than bare records, but it is possible to discern that Spurgeon was all heart in his judgment of the men around him. He was very slow to believe that his confidence had been misplaced. The facts might be stubborn, but they were judged by his heart, not by his head, with the result that he was very badly let down on two or three occasions. In these matters his brother and his deacons had greater prescience and had he followed their advice he would have saved himself needless worry. He, however, was the "Governor," and there was a point beyond which they did not venture. It is difficult to resist the conclusion that speaking generally Spurgeon was too warm-hearted to be a good judge of men and that, consequently, he could be imposed on by the plausible and be very gravely misled by unwise, small-minded associates. The writer put the point to Dr. Fullerton, who replied, "Spurgeon was not a good judge of men and could be easily deceived by them, except in spiritual matters, where his own spiritual genius gave him great power. He believed in men, was loyal to them, and trusted them."

IV. THE "SUFFERER'S DEGREE." On the 7th March, 1884, Spurgeon wrote to W. Y. Fullerton, "I cannot myself get well, or rise out of the grim dust of pain and woe. . . . I am a woe-begone mortal, yet rejoicing in the Lord. I shall soon be able to take a sufferer's degree surely. Ah me, how little do I learn, and at what a cost!" *A sufferer's degree.* Spurgeon qualified for that degree with honours. He suffered from a malformation from birth, his legs from the thigh to the knee being very short. Moreover, despite a family history of gout, he did not readily learn the need for extreme care in his choice of food. He never had the time nor the inclination to engage in sport other than an occasional game of bowls and the endeavour to ride a horse off which he "could fall in every possible way." The malformation and the gout made robust physical exercise a hopeless proposition, and, as the years passed and responsibilities increased, his life became more and more sedentary. The Surrey Gardens disaster of 1856 seriously undermined his health and left a permanent effect on his mind. His close friend, William Williams, suggested "that his comparatively early death might be in some measure due to the furnace of mental suffering he endured on and after that fearful night." He was ill in the autumn of 1858, and when, on the 24th November, church meetings were resumed after a lapse of three months, the relief of the members was evident in their resolution of "devout and heartful thanks for his recovery."

Resolutions and entries relative to his health continue throughout the minutes until the final breakdown in 1891. On the 27th December, 1867, the Deacons thanked Dr. James Palfrey "for his care and attention to our Pastor during his recent illness." On the 17th January, 1875, he wrote a letter to the church which was entered in the minutes. In the course of it he said, "After enduring much intense pain, I am now recovering, and, like a little child, am learning to stand, and to totter from chair to chair. The trial is hot, but does not last long, and there is herein much cause for gratitude. My last two attacks have been of this character. It may be the will of God that I should have many more of these singular seizures, and if so I hope you will have patience with me. I have done all as to diet, abstinence from stimulants, and so on, which could be done, and as the evil still continues, the cause must be elsewhere. We call the evil 'gout' for want of a better word, but it differs widely from the disorder which goes under that name. On the two last occasions I had an unusual pressure of work upon me, and I broke down. My position among you is such that I can just keep on at a medium pace if I have nothing extra, but the extra labour overthrows me. If I were an iron man you should

have my whole strength till the past particle has been worn away, but as I am only dust, you must take from me what I can render, and look for no more. May that service which I can render be accepted of the Lord.

"I now commend you, dear friends, to the Lord's keeping. Nothing will cheer me so much as to hear that God is among you, and this I shall judge of by importunate prayer-meetings, good works of the church systematically and liberally sustained, and converts coming forward to confess their faith in Christ. This last I look for and long for EVERY WEEK. Who is on the Lord's side? Who? Wounded on the battle-field, I raise myself on my arm and cry to those around me, and urge them to espouse my Master's cause, for if we were wounded or dead for His sake all would be gain. By the splendour of redeeming love, I charge each believer to confess his Lord, and live wholly to Him."

This letter is typical of very many, some being available in the *Autobiography* or the *Sword and Trowel.* On the 10th January, 1878, their "sad and weary Pastor" wrote to the Deacons "few of you have any idea of the agonies of mind through which I pass. After the joy of Wednesday night I have been very low and I remain so." A letter to the Deacons nearly ten years later, on the 28th July, 1887, is of particular interest, showing, as it does, his state of health in that crucial year: "I am bound, like Charles II., who apologised for being so long in dying, to make intense apologies for being ill. I do not like it, and I make a very bad hand at it, but I cannot help it. I am mending rapidly, and I hope I may preach on Sunday morning; *but I cannot be sure.* If the pain were to return, I could not preach, any more than I could fly. The pain is so severe, so dreadfully penetrates the pith of my heart, that it drives all the thought out of me. Woe's me! But there is no use in moaning. I doubt not that the Lord, who has made it a delight to work, and has also supplied all the needs of that work to this day, will also make it yet a joy to suffer if thereby I can honour Him in a new way. I am sure it is all right: only please look after my sheep while I am unable to carry either crook or wallet."

Often he entered the pulpit in intense pain and very carefully raised his gouty leg to a chair. He would then proceed with the service oblivious of the physical pain until he returned racked to his vestry. Doubtless those who delight to use modern language would find some high sounding term to denote this condition, but, simply stated, it was the triumph of the spiritual over the physical. It was, indeed, a manifestation of the power of the Grace of God.

SEYMOUR J. PRICE.

The Challenge of our Jewish Neighbours.

"In multiplying will I multiply thy seed as the stars in heaven."

THIS Old Testament promise and prophecy concerning the people of Israel from whom our present-day Jews emanate, seems to be approaching fulfilment. There are some 16,000,000 Jews in the world to-day. In spite of centuries of exploitation, persecution and attempted annihilation, they are more numerous than ever before; they have survived and outlived the peoples and nations—Egyptians, Persians, Romans, Old Spain, Czarist Russia—which endeavoured to annihilate them.

To-day the Jew is everywhere. No country is without Jews. The Jew is at home in all lands, but has no homeland of his own, not even in Palestine, where the Arabs begrudge him the right to establish a cultural and spiritual centre in accordance with the terms and provisions of the Balfour Declaration. Although everywhere, the Jew is wanted nowhere. He is the most scattered of peoples, yet the most united; without a nation of his own, he yet has a greater sense of racial oneness than any other people. He is the most international, but at the same time possesses the greatest national and cultural self-consciousness of all peoples.

THEIR NUMBER. All told, Europe has 9,282,000 Jews, America 4,650,000, Asia 575,000, Africa 550,000, and Australasia 30,000. European Russia has close to 3,000,000, Poland has more than 3,000,000; Rumania has 900,000, Germany 600,000, Hungary 475,000, Czecho-Slovakia 400,000, Great Britain 325,000, Palestine 185,000. The United States of America has 4,500,000, more than any other country in the world. One hundred years ago there were but 6,000 Jews in the U.S.A.

The wandering Jew of the ages has become our neighbouring Jew of to-day. And he has become our neighbour permanently, for no longer can we expatriate him or force him to move to other lands when we tire of him. To-day there are no more frontiers beyond which we can drive him. Immigration laws and restrictions prevent such now.

The Jew is, furthermore, essentially a city dweller. The persecution of centuries made him that. Thirty per cent. of all Jews live in fourteen cities; 45 per cent. of the total Jewish population of the world resides in seventy-three cities, each with 25,000 or more Jews. New York City has 1,800,000 Jews; one out of every three persons in New York City is a Jew. London has 175,000 Jews, Chicago 325,000, Warsaw 300,000. Jerusalem

has 53,000 Jews. In the cities, the Jew is no longer confined to ghettos; he is free to move about within our cities and does so. Thus we find him in varying numbers in practically every church parish in the larger cities.

His presence in such large numbers in our city church parishes challenges the Christian Church to include him in her ministry. The Church has gone to the ends of the earth to bring Christ to remote peoples, but has largely overlooked Christ's own people according to the flesh, on her very threshold.

THEIR INFLUENCE. Even more remarkable and significant than the increase in numbers and wide distribution of the Jews, has been their growing influence in every field of human endeavour. In law, in medicine, in journalism; in business and commerce; in the diplomatic, political and international world; in mathematics, physics and other sciences; in the fine arts as well as in the philosophic realm, everywhere our Jewish neighbour is wielding increasing influence.

Since 1921 seventeen Jews have been winners of the Nobel prize. International gatherings of scientists are very largely attended by Jewish scholars. Our conceptions of the universe have been profoundly, if not pre-eminently, influenced by Albert Einstein, a Jew. Modern psychology received greatest impetus, perhaps, from Sigmund Freud, also a Jew. Communism, which challenges all our concepts of and beliefs in God, derives most of its essential doctrines from the book *Capitalism,* by Karl Marx, also a Jew.

The influence of our Jewish neighbour is thus an important factor in modern society. Every world movement, and very especially Christianity, which is concerned with a world community, the Kingdom of God, must reckon with the Jew. As wise Christian statesmen we dare not ignore the Jew. We must accept the challenge our Jewish neighbour presents by his growing influence in moulding our modern civilisation and "Weltanschauung."

ANTI-SEMITISM. The growth in numbers and the wide distribution and growing influence of the Jews, which has characterised the post-war period, coupled with the economic crisis throughout the world, are rekindling the century-old discrimination against and persecution of the Jew. "Germany awake! Judea perish!" is the battle cry of Hitler's followers in Germany. Hitler is now chancellor, it remains to be seen whether he will attempt to fulfil his pre-election threats against the Jews. But whether or not he does, the fact of violent anti-semitism in Germany will long remain. Poland, Rumania, Austria, Greece, Hungary, have

all had violent outbreaks against the Jews within recent months. University strikes against Jewish students have occurred in Warsaw, Cracow, Lemberg, Berlin, Breslau, Prague, Vienna, Budapest and Bucharest.

In America increasing social, commercial and educational discrimination against the Jews exists; even England is not entirely free from anti-Jewish discrimination. Golding, in *Magnolia Street,* has made that clear; also Galsworthy in *Loyalties.*

This discrimination, ostracism and persecution of the Jew in our day, may no longer be done in the name of Jesus Christ as of old, but it is still very largely so-called Christians who are responsible.

Anti-semitism, no matter what its causes, is racial discrimination, and as such must challenge the reality of Christian neighbourliness. No longer dare we, as Christians, sit idly by and tolerate anti-semitism; we and the Christian Church are challenged to disavow anti-semitism and actively to endeavour to remove its causes and consequences. As Christians we dare do no less, for only so can we fulfil the command to " love thy neighbour as thyself," which is like unto the command to " love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

Post-War Changes. The war has brought about phenomenal changes in Jewish life, notably in the " Pale of Settlement," where two-thirds of world Jewry lived. In this area revolutionary transformations have taken place. New nations and new free peoples—Poland, Estonia, Latvia, Lithuania—have sprung up over-night, where formerly foreign domination and subject peoples existed.

In Russia, Communism rules with disintegrating consequences for resident Jewish life as for all other peoples. The Austrian Empire has been dissolved, and new problems and environments thereby created for the Jews now in Czecho-Slovakia, Hungary, Rumania and former Galicia.

In the wake of these political upheavals and geographical changes, the ghetto walls have largely crumbled and disappeared. The old isolation and seclusion of Jewry in the middle-age atmosphere behind the ghetto walls, has suddenly been interrupted. The ghetto Jew has passed almost overnight from his sixteenth-century environment into the twentieth century with its rampant modernism and eruptive mechanism. Emerging thus abruptly from the calm haven of the ghetto, he is now being buffeted about mercilessly on the storm-tossed sea of the modern world with all its bewildering and upsetting influences.

Caftan and ear-locks are disappearing. Confusion and distraction prevail. Necessary readjustments to the new order prove disastrous to the old order. Synagogal allegiance is weakening. The law is no longer the final authority. The materialising world calls to Jewish youth as it calls to non-Jewish youth. Jewish youth is forsaking the God of Israel, to worship at the shrine of other gods created by the secular drift away from divine worship. Many are losing completely all sense of religious need. With the surrender of the ceremonial aspects of Judaism, they surrender or lose all religious interest in Judaism. Some go to the other extreme and join the ranks of the atheists or anti-religious radicals of our day. Others seek satisfaction in communism or socialism. Still others drift to ethical culture, new thought or Christian Science. And all spiritual leaders of Judaism are concerned. A real crisis in Jewry and Judaism exists to-day. Zionism is striving to maintain the racial and cultural integrity of the Jew, Judaism having failed to maintain the religious integrity of the Jew against the impact of the modern world. All sincere Christians should have the greatest sympathy with those spiritual leaders of Jewry who are endeavouring to halt this rising tide of Jewry away from God.

JESUS CHRIST AND THE JEWS. This crisis in the religious life of Jewry seems, among other things, to be forcing the personality of Jesus into Jewish consciousness. Jesus Christ, whose very name has been taboo among Jews for centuries; who, when referred to at all by Jews, was always spoken of as "that man," or "the hanged one," even such reference being occasion for all orthodox Jews within hearing to spit on the ground; this same Jesus Christ is now not only being freely referred to by Jews and their religious leaders, but is also being made the subject of extensive study and interpretation. Whether it be in the liberal temples in America or in the orthodox synagogues of Poland and Rumania, or among the modernised Jews of our day, everywhere, one can now discuss Jesus Christ with Jews. The literature on Jewish views of Jesus is growing rapidly. Beginning with Professor Klausner's significant book on *Jesus the Nazarene,* written in Hebrew for Jews to read, the number of books on Jesus by Jews is becoming legion. Sermons on Jesus by rabbis are not uncommon in the synagogues. Recently a rabbi preached in his synagogue a sermon on the question as to whether the synagogues could claim Jesus Christ. He gave six reasons why he felt the synagogue could and should claim Jesus.

It is true that in all these books and sermons by Jews Jesus is referred to only as man or prophet, even as the greatest son of Israel, but not as Son of God or as the Christ.

But even such interpretation of Jesus by our Jewish neighbours is a challenge to the Christian Church and to Christians. It should challenge us to more Christ-like living, lest by our actions, in particular our relations to our Jewish neighbours, we repel them anew from further consideration of Jesus Christ, and anti-semitism can cause such repulsion; that is another reason why anti-semitism is such a challenge to Christianity.

THE CHRISTIAN APPROACH TO THE JEWS. The International Missionary Council has recognised and accepted the challenge of our Jewish neighbours as set forth above. Its Committee on the Christian Approach to the Jews is its answer to the challenge.

It believes that, important and essential as special missions to the Jews are, the real responsibility rests with the Christian Church corporately and locally. It appeals to the Church to assume that responsibility. It is convinced that the primary task of the Christian approach to the Jews concerns Christians and not the Jews. Christians must be made more Christ-like in thinking and in relation to the Jews. And fundamentally that is the task of the Christian Church. We believe it is the spontaneous friendship of Christians towards Jews rather than direct evangelisation, necessary as that may be, which, in the long run, will accomplish most in leading Jews to Jesus Christ. Exemplary Christ-like living in the home, on the street, in the market-place and in our universities will serve best and most effectively in revealing the divine nature and power of Christ to our Jewish neighbours, and thus in leading them to an honest and sincere consideration of His claims. And we must believe that when our Jewish neighbour so considers Jesus Christ, he will discover, as men and women of all climes in all ages have done, that in Him is the Way, the Truth, and the Life which is in God.

Our primary concern in all this is not that our Jewish neighbours should necessarily becomes members of our church, but that they should know Jesus Christ. Indeed, should we not prefer to see Christ in the synagogue and there made available to all Jews, helping them to a fuller knowledge of God, rather than to see the Jews in the Church, where they are largely lost to Jewry, if not entirely excommunicated by their own people? We are furthermore convinced that the Jew with Christ is no less a Jew, but rather more a Jew, for, in Jesus Christ our Jewish neighbour finds fulfilment of his religious faith.

The Jew, our Jewish neighbour, challenges the Christian Church, our Church, to action—What will be the Church's answer?

"And in thy seed shall all the nations of the earth be blest."

CONRAD HOFFMANN.

The Christian Message concerning God.

THE Christian is essentially a man with a message, and that message is a declaration concerning God and His purpose for men. When our Lord came into Galilee He said, "The Kingdom of God is at hand." When Simon Peter stood up at Pentecost he said, "This Jesus hath God raised up, whereof we are witnesses." When the Apostle Paul stood before the blasé crowd on Mars Hill he said, "Whom ye ignorantly worship, Him declare I unto you." In the same way the Christian has a message for this tragic and critical world, the foundation of which is a message concerning God. But what is this message, and how are we to make it sufficiently clear and convincing that men will listen?

I.—The Message must be Our Own.

In these days of hard mental training and abundant theological literature there is a danger of our approaching this matter from the side of books rather than that of life. One does not wish to belittle the real value of books, nor the necessity of consistent thinking, but in the first place it is not from books that we obtain our knowledge of God, but from our own living experience. It is not because we read about God that we know Him; rather it is because we know something of Him already that we read books in order to extend our knowledge, and to co-ordinate it, and to equip it to meet the needs of a doubting world. The Christian message concerning God must be the Christian's own message, beaten out of his own experience, and in this way it becomes a living message for living people.

A few years ago a suggestion was made to me by a business man who had travelled in India and Brazil and had returned to this country after an absence of ten years. He was explaining that since his return to England he had been attending Churches and Chapels of all sorts and that he noticed that there had been a bad slump in church attendance during his absence. When I asked him if he could suggest anything which would account for this slump he said, "Yes. I hope you will not be offended, but it seems to me that you padres have somehow lost the note of authority. For the most part you speak in the third person, though you sometimes vary it by the use of the first person plural, but you very seldom say 'I' and hardly ever say 'you.'" I

ventured to reply that congregations would not welcome such direct preaching, and realised that in making such a suggestion I was justifying his criticism. God forbid that we should take to preaching ourselves, or that we should present the love of God in an aggressive spirit; but it is worth our consideration that our preaching and our teaching should not be talking about religion in general, but that the message I give is the message I know, and it is a message for you and for no one else.

II.—God Has Spoken.

This gives us our starting point. Some years ago it was the habit among theologians to start with a definition of God as omnipotent, omnipresent, omniscient, etc., and then to work out how such a Being would act and what He would demand from men. But this line of approach proved barren and unconvincing because it produced more problems than it could solve. For which of us can say with certainty what an Omnipotent Being would do under any given set of circumstances? We none of us know anything about omnipotence, and therefore our speculations have no foundation. The same applies to the attributes of omniscience and omnipresence.

Having discarded this method of approach, we have adopted another, equally barren and unconvincing. It is the fashion to-day to start with the universe as we know it, to study astronomy and physics, biology and psychology, and any other "ology" that science may give to us. Then, having crowded the canvas with all this wealth of detail we expect the result to be a picture of God. The picture which we get from this method may be overwhelming, but it bears no visible likeness to the God and Father of our Lord Jesus Christ.

We do not try to generate a sense of humour by philosophising on wit, or by defining what is funny. What we do is to tell a joke. We do not try to generate a taste for music by lectures on harmony and counterpoint. Rather do we take our friend to a concert and if the music is good it will make its own appeal. So should we seek to generate religion by telling what God has done for us, or by leading our friend into such an atmosphere that God can make His own appeal.

Our message concerning God, therefore, must start from the fact that we know Him because He has first known us, that He has spoken to us, and has spoken to us by name. The ways in which He has spoken may be many and various. When, like Abraham, we have gone out into the unknown, then in the midst of our loneliness He has spoken to us as a friend. We may, like Jacob, have looked out at the hills and seen them as steps

to heaven, or like David, we may have known Him as the power that brought deliverance from the lion and the bear. Perhaps, like Moses, we have known a consuming fire of compassion for our enslaved brethren and we have known that it was God speaking to us and calling us to be His ambassadors to lead them to deliverance. It may be that in some day of national calamity we have stood with Isaiah and seen the Lord in His glory, and have been dismayed at our own sin. Or it may be that, like the Apostles, we have seen the Lord "going about doing good," and have heard within us the call, "Follow Me." These are some of the ways in which God has spoken to us. Indeed, with every true Christian there has been some first-hand experience of God, though it may be hidden from the world by the inadequacy of its expression.

These moments, when God has spoken to us direct, may not come frequently and do not seem to come by our seeking. Nevertheless, they have become for us luminous with insight and power, the light of all our seeing. This light does not supersede or contradict the light of reason, but supplements it so that for us God is a reality, our life has a purpose and the universe has coherence.

For most of us the soul has become sensitive to hear and recognise the voice of God, through the influence of some human agency, a friend, a fellowship, the Bible, or the gospel portrait of Jesus Himself. Miss Helen Keller, the blind and deaf girl, was released from the bondage of her disabilities by the devoted love of her teacher, Miss Sullivan, who introduced her to the world of nature, literature, and science. Yet it was not through these channels that she heard the voice of God, but through the friendships of Mr. Hitz and Dr. Phillips Brooks. The fellowship of believers has often been a real though unconscious help in this direction, and God has used the Church to this end, in spite of her manifest weaknesses. The Bible is still a living book to-day because through the records of those whom God has touched He is able to speak again to the souls of men. A university student was the daughter of an atheist who had particularly warned her not to read the Bible, which he described as false and dangerous. But in the study of anthropology certain parts of the Old Testament were set as source books, and it was in this academic and prejudiced way that she began to read them. But she was fascinated and went on reading, until in the New Testament the story of Jesus unfolded itself. In this way she heard the call of God and surrendered, offering herself for service on the mission field.

But while in these ways God has prepared the hearts of men to hear His voice, He has spoken to us supremely in these days

through His Son. The story of Jesus has fascinated writers and thinkers of all kinds and creeds, though the resulting portrait has not always been equally satisfying. Dr. Stanley Jones has mentioned in his various books how strong an appeal the character of Jesus makes in India to-day amongst people of all religions or no religion. The greatest compliment which can be paid to a man anywhere in non-Christian, as well as Christian circles, is that he be called "Christ-like."

It is true that a vague admiration for the character of Jesus Christ is not equivalent to knowing His saving power. Nevertheless, it is a step in the right direction, and the universality of this admiration for Jesus is a further indication of the universality of the scope of the Christian message concerning God.

Seeing then that God has spoken to us and has also spoken to others, then two thoughts seem to be implied. The first is that the Christian message concerning God for any age or for any people cannot be complete if it is confined to the message delivered in the pulpit; for every Church member has some contribution to make out of his own experience. The second is that we do well to assume that God has not left Himself without a witness in any heart or in any age and that the Christian's message concerning God is not thrown out into the void. It is our faith that, in spite of appearances to the contrary, our message is spoken to those who have already a capacity for the message, many of whom have already some vital experience to which we can appeal.

III.—God is Righteous.

Nevertheless, people seem difficult to rouse, and for many the fact that God has spoken to us carries no conviction. For them the message must come as a challenge, and this challenge must be felt where they are most sensitive, which is their sense of right and wrong. The first time God spoke to me was at a Baptismal service, and the message I received from Him then, was that God was righteous and I was a sinner. I was convicted of the sins of arrogance and cowardice. I wonder how many people could match that experience with their own. Karl Barth describes a picture of John the Baptist with a pointing finger, pointing to Jesus Christ, and he goes on to say that the message that God is righteous is like that pointing finger, pointing all men to Christ. Rose Macaulay, in one of her novels, remarks on the extent to which English people are addicted to the use of the word "right" in their ordinary conversation. Thus "That's right." "It wouldn't be right." "He's got no right to do it," are phrases frequently on our lips. The fact is that we are

eternally restless over matters of right and wrong, and this makes us sensitive to the challenge of the message that God is righteous.

When Jesus came into Galilee His message concerning God was the challenge to "Repent, for the Kingdom of God is at hand." Peter's sermon at Pentecost led up to the same challenging word. Paul's message at Athens did the same. We are unfaithful to our message, therefore, if we repeat the popular idea that man is a good fellow who is capable of achieving his own salvation. Contemporary politics seem to make the suggestion pathetically untrue. Contemporary novelists are shouting at us that it is false. How false it is comes upon us with overwhelming force when we look at Jesus and place our own defeated lives alongside His victorious life. Then do we cry out, "God be merciful to me a sinner," and the cry is wrung out of a painful sincerity. And if it is true that man has fallen short of his own standard of life and conduct, then he will not thank us if we flatter him and perpetuate what he knows to be a lie.

It is in the Gospel story that we see both the sinfulness of man and the righteousness of God. For the average man the word "sin" has a very limited meaning, and according to that meaning he is chary of calling himself a "sinner." But once let us find ourselves face to face with Jesus in His absolute honesty, His absolute purity, His absolute unselfishness and His absolute love, and let us see that it was these very qualities which led Him to the Cross, let us hear His cry of anguish as he said, "Father, forgive them, for they know not what they do," and His cry of victory when He said, "It is finished," then we shall know what people mean by the sin of man and the righteousness of God.

IV.—God is Redeeming Power.

The word of God did not cease on Good Friday, but continued to Easter morning and to Pentecost. The Gospels are not the whole of the New Testament, but there is also the book of the Acts of the Apostles and the Epistles of Paul. I have seen Church notice-boards in which the advertisement of Good Friday services has remained until well after Whitsuntide, thus conveying to the passer-by an incomplete message concerning God. For it is only as Calvary is seen by the light of the experience of Easter and of Pentecost that we come to enter into its deepest meanings.

We tell people that God is love. They have heard it so often that it has became sentimental in their ears. People so take it for granted that for them God can be safely ignored. That is one of our greatest problems. But when we see Calvary and Easter and Pentecost together, we begin to realise that the love of God is a costly love and a powerful love, powerful by

its very costliness, and that His love confronts us each one with a challenge and a hope. It means that God never accepts the situation as we leave it, but gives Himself to repair the damage, because He loves us. Though in our sin and folly we may snap the chain that binds us to heaven, yet God will repair it again, though it cost Him everything to do it. It means that you and I are so precious to God that He was willing to die for us.

We see foreshadowings of this truth in the Old Testament; in Abraham pleading for the cities of the Plain, in Joseph forgiving his brethren, in Moses asking that his name should be blotted out rather than that of the people of Israel who had sinned, in Hosea with his domestic tragedy. We hear echoes of it in our own experience of human love at its highest and best. We read a story of it in the fifteenth chapter of St. Luke's Gospel. But in the vision of the Cross of Christ as seen from Pentecost the full glory appears to us. Then can we say with Paul, "I have received from the Lord that which also I would deliver unto you, how that the Lord Jesus, the same night in which He was betrayed, took bread and break it and said, 'This is My body broken for you.'"

V.—Victory for All.

But this message, wonderful as it is, will carry no weight of conviction unless it is translated into terms of daily victorious living. All unconsciously the messenger has became the message, as he speaks of the victory of the love of God he is bound to ask himself whether he actually shares that victory. Is Pentecost just an incident in Jerusalem so long ago, or is it a daily experience of spiritual power from on high? The love of God is not confined to one particular time and place where the Son of God was crucified, but is an eternal experience available for all. So is the Holy Spirit available for all who are "crucified in Christ and risen with Him." When we have claimed this victory for ourselves, with what joy can we tell of it to others. They will listen to our words of humble sincerity, and will be ready to believe us when we say "He can save to the uttermost, for I have known His saving power."

He breaks the power of cancelled sin,
He sets the prisoner free.
His blood can make the foulest clean;
His blood availed for me.

ERIC H. DANIELL.

Locke and the Spirit of Toleration.

THE recent tercentenary of the birth of John Locke, the eminent philosopher whom a modern scholar has described as "the greatest English name in the history of philosophy," was made the occasion of worthy commemoration by students of philosophical enquiry; he will repay further attention by the friends and upholders of freedom in Church and State. His name is historic and his work abides in the splendid but chequered story of Toleration.

Locke was born at Wrington, Somerset, of substantial middle-class Puritan parentage, on August 29th, 1632, and he died at Oates, about twenty miles north of London, on October 28th, 1704.

It is important to notice that his life covered one of the most troubled periods in English history, and that he had as his contemporaries some of the most gifted men in the intellectual history of Europe. The seventeenth century has been called "the century of genius," and we are in no mood to dispute that description when we recall some of its greater names: Bacon, Cervantes, Shakespeare, Harvey, Galileo, Newton, Descartes, Pascal, Boyle, Spinoza, Leibnitz, and Locke himself. Not all of these, of course, were Locke's exact contemporaries, but they all belonged to his century, and with some of them he had personal intimacy. One of the most important of his later friendships was with Newton, whom he often referred to as "the incomparable Mr. Newton," and of whom he wrote in a private letter of 1703: "Mr. Newton is really a very valuable man, not only for his wonderful skill in mathematics, but in divinity too, and his great knowledge in the Scriptures, wherein I know few his equals." Newton was knighted in 1708, four years after Locke's death. The two men probably first met in the 1670's, as members of the Royal Society.

After spending six years at Westminster School, where, with John Dryden, he sat at the feet of Dr. Busby, in 1652 Locke went up to Oxford as a Junior Student of Christ Church. In due course he became a Senior Student (or Fellow), but in 1684 he was deprived of his fellowship by Dr. Fell, under pressure from Lord Sunderland, acting on the initiative of Charles II.

The most important influences of Locke's life in Oxford

were his personal contacts with the then Dean of Christ Church (and Vice-Chancellor of the University), Dr. John Owen, and his reading of the philosophy of Descartes.

Locke's literary bequest to posterity can be easily stated, but it is far from easy to appraise its rich and varied quality, and the range and continuance of its influence. They have become a part of our English heritage. A bare mention of his more notable works must, therefore, suffice. They include four "Letters on Toleration" (1689, 1690, 1692, 1706); "Two Treatises of Government" (1690); "An Essay concerning Human Understanding" (1690; fourth edition, with Locke's final revision, 1700); "Some Thoughts Concerning Education" (1695); "The Reasonableness of Christianity" (1695). Through these writings Locke touched and influenced religion, in its principles and in its practice; politics; the theory of knowledge and the principles of metaphysics; and finally the methods of education of the young. His greatest book, it is generally agreed, is his *Essay Concerning Human Understanding*. "Locke's 'Essay' and Kant's 'Critique of Pure Reason,'" says a modern philosopher, "are the sources of the philosophy of our epoch."

As an author, Locke has been cited as the first example in the English language of writing upon abstract subjects with simplicity and perspicuity, and the spirit that animated him throughout was earnest and eirenical. Without a doubt, John Locke was a good man as well as an eminent thinker.

It is probably no accident, but rather significant of much in the essential man, John Locke, that his earliest published work (and his last) was "A Letter Concerning Toleration." Written in Latin during his enforced retirement in Holland, and probably completed by 1685, the first "Letter" was printed in Gouda in 1689, under the title "Epistola de Tolerantia." It was rapidly translated into Dutch, French, and English. In its Latin form it was dedicated to Limborch, a liberal-minded professor of Theology at Amsterdam and a leader of those who protested ("the Remonstrants") against the extreme Calvinism of the Synod of Dort. Further "Letters" in defence of Toleration appeared successively in 1690, 1692 and (an unfinished "Fourth Letter") in 1706.

It is important and fitting to notice that Locke's tolerant spirit and outlook, and his subsequent powerful advocacy of the same, owed much to the quickening influence of the great Puritan and Independent divine, Dr. John Owen, who was Dean of Christ Church during his undergraduate days. Owen was a man of truly catholic spirit as well as a great theologian, whose works deeply influenced, among many others, some of the greatest preachers of British Nonconformity. His "Pneumatologia" is

still standard for students of the Christian doctrine of the Holy Spirit, and according to the late Principal Thomas Rees, of Bangor, " his work constitutes the most elaborate, comprehensive, and systematic study of the subject in existence." Owen stands out, in addition, as a defender of toleration in days of warring sects, when the spirit of intolerant (albeit earnest) exclusiveness was rife. Locke proved an apt and responsive pupil. Although he left the Independency of Owen and of his own father in favour of the Church of England, his essential spirit remained unchanged, and he continued to advocate the claims of each separated religious group (within certain specified limits, to be noted later) to an equal right to respect and to freedom for independent development. His chief reason for joining the Anglican Church was that he came to believe it to be nearest to the historic traditions of the centuries and (which is very significant) to have the best chance of restoring theological peace to England by becoming an inclusive, comprehensive Church. The Anglican idea of comprehension owes a great deal to him and to his enlightened, persuasive, and consistent advocacy. Locke was ever a seeker of peace (some might say a compromiser!) through the generous toleration of mutual differences. He sought and pursued a middle ground, whereon moderate men of all parties could unite.

Much that Locke wrote in his pleas for toleration has become so embedded in modern civilized thought and practice that it is easy to overlook both his originality and his courage. His chief principle is a sharp distinction between the spheres of Church and State: " I esteem it above all things necessary to distinguish exactly the business of civil government from that of religion, and to settle the just bounds that lie between the one and the other." According to him, the State is " a society of men constituted only for the procuring, preserving, and advancing their own civil interests. Civil interest I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like. It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life." That is, the State is a secular or temporal device for the better and the more secure enjoyment of the goods of this world. It has no concern with " the care of souls," which is, moreover, a sphere or function quite beyond its competence. In the providence of God, the salvation of souls and the public worship of God are the proper concern of the Church. But whilst the State is one there may be, as there are, many churches, and the State must be fair to all, show no political favour to any,

and refuse to make membership in any one church a condition of public office or of promotion in civil life. A Church, then, Locke defines as "a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to Him, and effectual to the salvation of their souls. I say it is a free and voluntary society. Nobody is born a member of any church. No man, by nature, is bound unto any particular church or sect, but every one joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason for his stay there."

These matters being thus determined, Locke proceeds to enquire "how far the duty of toleration extends, and what is required from every one by it."

First, he holds that "No church is bound by the duty of toleration to retain any such person in her bosom, as after admonition continues obstinately to offend against the laws of the society. . . . But, nevertheless, in all such cases, care is to be taken that the sentence of excommunication and the execution thereof carry with it no rough usage of word or action, whereby the ejected person may anyways be damnified in body or estate."

Secondly, "No private person has any right in any manner to prejudice another person in his civil enjoyments, because he is of another church or religion. All the rights and franchises that belong to him as a man or as a denizen are inviolably to be preserved to him. These are not the business of religion. No violence or injury is to be offered him, whether he be Christian or pagan." And so he concludes: "Nobody, therefore, in fine, neither single persons nor churches, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other, upon pretence of religion."

But, believing and affirming as he does that "Absolute liberty, just and true liberty, equal and impartial liberty, is the thing that we stand in need of," Locke contends that there are limits beyond which toleration must not go. Purely speculative opinions are not dangerous, but there are some practical opinions as to right conduct with which the State must be concerned lest its very existence be imperilled. The safety of the State sets the limit to complete toleration. There can be no toleration for opinions that are subversive of society, nor towards men who, under cover of religion, seek to gain control over the State for purely sectarian advantage. Further, the State cannot tolerate such religious groups as profess allegiance to a foreign prince, giving him an authority higher than or more binding than that of

the State. Finally, no toleration can be shown to atheists—men who deny the fact of God.

The last two of these limitations in his otherwise so generous scheme of toleration require comment.

The refusal of toleration to religious groups that owe a foreign allegiance was due to fear of the Roman Catholic Church. The Reformation was not so very far behind, and Roman Catholic association with the political absolutism of the Stuarts was fresh in English minds. That church still played a political part in Europe, and Locke could not agree to tolerate "a church constituted on such a bottom that all who enter into it do thereby deliver themselves up to the protection and service of another prince." Papal control over men's consciences, and therefore over their allegiance, he felt, endangered English self-determination and English social security.

His refusal to tolerate atheists was due to the theological basis which he gave to moral sanctions. In the long run, atheism, by its denial of order and reason in the universe, makes for the dissolution of society. To quote Locke's own words, "Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist. The taking away of God, though but even in thought, dissolves all. Besides also, those that by their atheism undermine and destroy all religion, can have no pretence of religion whereupon to challenge the privilege of toleration." Other forms of ethical theory are to be found in Locke's writings, but the view to which he constantly returned is that the one final sanction for morality is theological. The good life and the security of society alike depend upon belief in God—that God, we may add, who is revealed in the Person and Work of Jesus Christ.

Locke died, as he himself declared, "in perfect charity with all men, and in sincere communion with the whole Church of Christ, by whatever names Christ's followers please to call themselves."

E. W. PRICE EVANS.

An Unwanted Gift.

SOME half century ago, so I am told, a certain professor published a book that had a wide circulation in which he worked out a sensational idea. I have never seen the book. But when I was told the idea, it so got hold of me that I thought I would work it out for myself. And this is the result. I have imagined a world, a generation hence, in which things have come to pass as certain clamant sections of the community seem to desire. And I have been wondering what God would do about it. I do not present this picture as a prophecy, but as a parable.

In the year of my vision, civilisation has made considerable progress on scientific lines. We have not yet reached the condition of things in Mr. Huxley's *Brave New World*, but we have moved somewhat in that direction. Technocracy has had an innings, but the human material is still a bit refractory to scientific handling. And it cannot be said to have fulfilled the hopes of its pioneers, still less to have achieved human salvation. In spite of shorter hours of work and an improved system of wages, unemployment is still with us; for the mechanisation of the means of production has proceeded at an astonishing pace, and we seem to have reached saturation point as to the number of new devices and commodities that the art of advertising can induce us to buy. Neither mass production nor mechanisation, nor a new monetary system, nor even the new morality has brought the millennium. Material comforts were never so plentiful, but human society has not yet solved the problem of the use of its greatly increased leisure, and men are not noticeably happier.

Much has been done ostensibly to add to the sum total of human happiness, though actually the increase of happiness is less obvious than the increased wealth of various company-promoters.

The cinema, for example, has passed through further evolutions. Not only are scenes visible and talk audible, but scents and smells are reproduced—the whiff of the ocean breeze and the heavy perfume of tropical gardens. And attempts are being made by ingenious electrical devices to induce also appropriate physical sensations.

Sport has developed amazingly. Old-fashioned sports like cricket are dying out as too slow. But with the abolition of

restrictions on betting and gambling, in response to the successful agitations of the *Daily Clamour,* all manner of new races and competitions have been instituted. Almost every species of beast and bird that can be induced to run, crawl, creep or fly against others of its kind, now has its race-course, its Derby Day and its sweepstake. Proceedings are enlivened by an almost unrestricted sale of alcohol. In response to the pathetic appeals from the windows of public houses to write to M.P.'s, M.P.'s have been written to and induced to vote the tax off beer, and the restrictions off the sale of liquor. The increase of drunkenness, crime, cruelty to children, and family tragedies, is as regrettable, of course, as the increase of suicides from betting and gambling losses; but then England is a "free country" at last, and the price of freedom has to be paid!

In the interests of a brighter Sunday, and because the working man has his weekly holiday on Sunday for the most part—though Sunday work has increased more than even the trade unions like—Sunday has become the day *par excellence* for sports meetings of all kinds, for the first nights of new super-films, and for entertainments, outings and jollifications of every description. The "dull old Sundays," when no pubs, picture palaces, playing-fields, and race-courses were opened, are things of the past. Churches and Chapels, of course, are nearly deserted now. The pictures and playing-fields have proved a greater attraction than the Sunday Schools to the rising generation, whose parents have duly brought them up on the approved modern motto, "We let the children please themselves." The children have pleased themselves, with the result that as the old worshippers pass away, few young worshippers are forthcoming to take their places. Indeed, many chapels are now turned into cinemas. Beautiful organs that with pure diapasons once sounded forth to the glory and praise of God, are now filled with new gadgets to twitter like the lark, or roar like the bull, or make a noise like an aeroplane dropping bombs. Ministers are fewer. Young men are not forthcoming to tackle the job, and in fact, most Churches have the utmost difficulty in raising stipends for those who do. But, somehow, people still like to feel the Churches are here. Many girls who never dream of attending divine worship, still like a Church wedding. And a minister is still useful for a funeral. When a dear one dies, it seems somehow the thing still that some prayers should be said over the grave, even if the deceased never prayed in his life-time himself. Yes, even those who do not go to Church, or support the Church, like to feel it is there, if and when wanted.

There are, to be sure, some very disquieting factors in our new civilisation. The increase in juvenile crime, for example,

especially the daring banditry of boys in their early teens, is not a little alarming. Not all the increased severity of magistrates with the birch seems to avail to check it. It is beginning to be recognised that the virtual disappearance of voluntary organisations for boys and girls has not a little to do with it. The gentleman who is usually credited with finding mischief for idle hands seems to have lost none of his ingenuity. Certainly we are missing such organisations as Scouts and Guides, Brigades, Clubs, Institutes, and all the other beneficent activities that grew out of and were largely sustained by the Sunday Schools of bygone times. There seems to be a terrible dearth now of self-sacrificing volunteers to step forward and undertake such valuable social work. It is a pity, but the new age with its brighter Sundays and its worship under Dr. Greenfields in the open air, doesn't seem to breed them as in the days of old.

It is realised now how much the youth of the land owed to the Churches that fathered its numerous organisations and supplied them with leaders.

A second disquieting factor is the condition of the hospitals. Since they learnt to depend on sweepstakes, voluntary contributions naturally have fallen off almost to nothing. And now the trouble is that sweeps are so numerous, and the competition to get subscribers so keen, that the promoters are reluctantly compelled to increase the prize money and reduce proportionately their hospital contributions. The taxes are too high to permit of a government grant, and the old spirit of generous giving, fostered largely by the Churches, seems to be incapable of revival. Already some hospitals are bankrupt. Moreover, girls are more than ever reluctant to take on the arduous and sacrificial task of nursing for the meagre pittance that is all the hospitals can offer.

Things are going badly, too, in other directions. There is an ugly spirit growing up in many quarters, and a sad lack of those outstanding personalities who have character, and that ability to exercise a ministry of reconciliation that makes for goodwill and peace in the community.

However, there is none of the old antagonism to religion. Most men of sense regret its decline. They recognise now that if it produced its hypocrites, it also produced its saints. And they are glad that even while they don't attend themselves, there are a few churches that still survive in the land.

It is a strange thing, though, that they don't go. That they deplore the decline, and lament the emptiness and ineffectiveness, and yet do nothing about it themselves! They will assure the ministers that they have their sympathy; but they refrain from giving the one thing that would be of real value, their help. They are most anxious to explain that they are not really

irreligious. They "enjoy listening in to a wireless service, and that's really as good as going to Church, isn't it?" they ask innocently. In their hearts they think it is better, but don't like to hurt the minister by saying so. For they can listen in a comfortable chair by a cosy fire. They can get the very best in the way of sermons and music—something better than the local minister and choir can manage. They don't have the bother of dressing up, or going out, or making an effort to be agreeable to people they are not keen on meeting. They can, moreover, switch off to something brighter when they have had enough. And, above all, there is no collection. It is a pity, they say, as they settle into their chairs to be religiously entertained for an hour, that the churches are falling off so; they ought to look after the girls and boys better; they ought to do something to stop this drunkenness and this crime; they ought to settle this dispute and solve that problem.

But no one seems to see that the need constitutes a call. That it is contemptible to criticise when one is doing nothing to help. That to profess a faith one makes no effort to practise, is hypocrisy; and to ignore a gift God offers, rank ingratitude. But so it is in the days of my dream when the astounding thing I am about to narrate happened.

The aged minister of a dwindling congregation of elderly people came downstairs to breakfast one morning. And as his custom was, he took up his Bible to read his morning portion of the Word of God with his wife, before the food was served. "The bread of life first, before the bread that perisheth," he was wont to say. But this morning when he opened the book—the pages were blank! The fulsome preface to "the most high and mighty Prince James" was there intact. But not a line of the Holy Word itself was to be seen! The minister felt that he must be afflicted by some queer hallucination, and handed the book to his wife. But the book was a complete blank to her also. Thinking that they must be the victims of some mischievous trick on the part of a small grandson, the wife went up to her bedroom to fetch the Bible she kept by her bed. To her horror every page of it was blank also. Her hand trembled as she showed the book to her husband. What could have happened? They had no explanation. The old man recited the twenty-third Psalm from memory, they prayed together and had their meal. After breakfast he went across the road, Bible in hand, to the home of a well-beloved deacon, only to find his friend in like plight. Blank Bible in his hand, and blank look on his face.

It soon transpired that here and there others who kept the habit of daily Bible reading had made the same discovery. And the rumour swiftly sped round. There was an excited hunt

round for Bible in many homes where Bibles had not been used for years. The big family Bible under the photo album in the front room was unearthed and dusted in one home. An old school Bible was dug out of a cupboard in another. In a third, a man took down from a top shelf a Bible inscribed to "my dear John on his thirteenth birthday, from his loving mother, hoping he will read a portion and prove its strength and power every day of his life." With a pang, he realised he had never opened it from that day to this.

He opened it now and found, as every one else found, the pages were a complete blank. For the first time in his life he felt a desire to read what had once been written, now that he could read it no more.

In the city that day, the news flew swiftly round. It was received with incredulity. But nevertheless hard-headed business men hurried home that night to turn up their neglected Bibles to see if it were true. And shuddered at what they found.

In the museums and libraries where ancient manuscripts and books were stored the ink had faded from all the sacred words of Scripture. Priceless documents were rendered waste-paper. It was noticed, too, that all quotations from Scripture on public buildings were erased. Oxford University and the City of London alike lost their noble Latin mottoes. Even the graveyards where the faithful departed slept their last sleep, had been visited. Every line of hope and consolation from the sacred book inscribed upon their headstones was gone. No word of Him who is "the resurrection and the life" remained; nor line of comfort concerning the Father's house of many mansions. Than this discovery, nothing struck icier chill to the hearts of the people.

At the House of the Bible Society consternation reigned. Concern had reigned there these many years at the declining demand for the Word of God. And yet the concern at the diminished circulation of the Word was as nothing to the consternation caused by the discovery that there was no Word left to circulate. But that was indeed the fact. Throughout the length and breadth of the world, no copy, no version, no verse, no quotation even, of the Holy Book survived.

The noblest literature was strangely emasculated. *Pilgrim's Progress* was a pitiful remnant of shreds and patches. In fact it was astonishing to discover how much the Bible, Bible phrases, Bible ideas, Bible hopes, Bible faith had been interwoven into our language and literature without our being fully aware of it. But men knew it now. And not only into our literature, but into the very warp and woof of everything that was most excellent and most stable in human life. It was as if the rock

beneath our feet were shattered and we were precipitated into a bottomless abyss.

There was, it is true, a certain pleasurable excitement at first that mingled with the more sober and sombre concern. There were the rejoicings of irresponsible school children, for example, that there would be no more Scripture to learn for "Old Nosey." There was also the somewhat bewildered satisfaction of Communists and those others to whom religion is dope, who rejoiced to see the Bible gone, even while baffled to account for the manner of its going. But apart from such as these, it seemed as if darkness had fallen upon the nation and thick darkness upon the people. It seemed as if somehow the bottom had fallen out of things.

The next Sunday the Churches and Chapels were thronged. The accommodation available was all too scant for the thousands upon thousands who sought to get in. People who for many years had paid little heed to these things, who had ignored God, or just taken Him for granted without a thought or a prayer or the smallest act of love and devotion, wended their unwonted way to the sanctuary. There was a strain of curiosity and suppressed excitement in their going. But there was also pathos in it. They were like foolish children upon whom unexpected retribution has fallen, hungry, frightened, and eager for what they had once spurned. They had ignored their heavenly food while it was before them on the table. Now that it was there no more they came seeking it. But like Esau they had "sold their birthright for a morsel of meat," and afterwards, when they would have inherited the blessing, it was not to be found, not even when sought diligently with tears.

So it was that they came to the House of God that Sunday for the bread of life so long neglected; and there was no bread to be distributed. Everywhere the hungry sheep looked up and had to go unfed. All that the aged minister of God could say to the people was: "God gave you a gift, an unspeakably precious gift, the gift of His well-beloved Son. Some of you rejected Him outright. Some of you were quite nice about it, quite polite and kindly, but left His gift, so to speak, lying on the table. But few of you really seemed to want Him, to value Him, to love Him, to accept Him and take Him to your homes and hearts. So after long waiting, much patience and grievous disappointment, God has withdrawn the unwanted gift, and the precious records in which it is imperishably enshrined. His Son was content once to be despised and rejected of men, if through His costly love He might win their hearts. But God cannot suffer Him to be rejected for ever. He is God's Son, God's only-begotten Son, and He must reign. And those who *will* not have

Him—what more can He do for them? And what else can be left to them, but the outer darkness, where shall be wailing and gnashing of teeth? The mystery of the blank Bibles," concluded the aged saint, with tears in his eyes, " is plain. It is the withdrawal by God of His unwanted gift."

As the voice of the old minister ceased, God received his spirit into the eternal light. But a chill as of death descended upon the congregation. They went out. And behold, it was night.

F. C. BRYAN.

Calendar of Letters, 1742-1831.

(*Continued from page* 226.)

80. 1801. Jul. 29.

From D. BRUNSDON to SUTCLIFF (Olney).

Mentions Miss Johnstone and Mrs. Elstone—presumably of Olney. Says Deism and Atheism are strong and quotes a letter from a Mr. I. (?) to Carey in which he says he never knew a person examine Xty. without receiving it, and it was analogous to drinking brandy—it produced intoxication. Therefore he never argued it. B. further states that Thomas has been deranged and sent to Calcutta Hospital, but is better and has gone up country with " bro. Powell, Mrs. Thomas and Betty." Regrets so much has been said about Fountain. " Had he been alive I can't tell you how much trouble it might have cost us " . . . " I think if it had been addressed to me it certainly would have killed me. I hope nothing about T's derangement or those resolutions will be made public." Mentions several names of people in India; Brown, Buchanan, and Cunninghame.

81. 1801. Aug. 19.

From THOMAS TAYLOR (Witney) to BENJ. TOMKINS (Southwark).

Petition for " an interest in the distribution of your donations for the assistance of ministers of low salaries." Supported by James Hinton (Oxford), Jos. Stennett (Bampton).

[Tomkins was of an Abingdon family, which had long provided trustees for the Bristol Baptist Fund. It is not clear whether Taylor expected help from this, or from the London Particular Baptist Fund; letters 83 and 84 suggest that now Tomkins had settled in London, he was concerned with the latter.]

82. 1801. Dec. 18.

From CAREY, MARSHMAN and WARD (Serampore) to ANDREW FULLER (" Very dear brethren ").

" After seven years in which no one was effectually converted "—gives an account of the conversion and baptism of Krishno Pal, his wife, her sister, a woman named Unna, Gokool and his wife, and also Fernandez, and Carey's son—all " in the space of a year." Describes their method of evangelisation, especially in the open air, and its effects on Hindoos, Brahmans and Catholics. States the death of Grant, Fountain, Brunsdon and Thomas. Gives an account of their financial position, which is stringent, but hopes are set on Carey's having been appointed Professor of Sanskrit and Bengali at the College of Fort William, although the salary has not yet been settled. Mrs. Marshman has opened a ladies' school, and the house " adjoining to ours " has been purchased at 10,000 rupees. Carey has published a Bengali grammar, a " Book of Colloquies," and " is obliged to write " a Sanskrit grammar and dictionary. Serampore is now in the hands of the English. " We are perhaps as happy a family as any in the world."

[This overland dispatch is printed fully in the Periodical Accounts, II, 226-228.]

83. 1801. Dec. 31.

From T. THOMAS (Gown Row) to Partic. Bap. Fund.

Thanks for two years' assistance and asking assistance.

84. 1802. Sept. 27.

From GEORGE PHILLIPS (Rotherhithe) to BENJAMIN TOMKINS.

Petition for assistance. Seven children, afflicted wife, and " but £40 a year." He has a school, but " most people are prejudiced against Baptist teachers."

[George Phillips went to Birmingham in 1804, to Westbury Leigh in 1809, and joined the Bristol Baptist Fund in 1817; he died in 1833. This Rotherhithe cause never flourished, and dissolved when the lease expired in 1857.]

85. 1803. Jan. 3.

From ARCHIBALD MACLEAN (Edinburgh) to Mr. JOHN KIRKPATRICK (Coleraine, Ireland).

Answers an enquiry about a case of a man who has " denied the doctrine of the Divine Three " and used some " blasphemous

expression." Maclean would regard it as a "degree of derangement" due to natural causes, and not to demoniac possession as in the New Testament. Yet he admits that Christ may permit Satan to punish him in this way to bring him to repentance. "From all this I do not mean to deny absolutely that there are any demoniacs in our day who are bodily possessed of the devil. All I mean is . . . there are many strange appearances both in diseases of body and disorders of mind which we are not warranted to construe into an actual possession of the devil." He commends prayer, and "also draw from him a discount of his case, how his thoughts are occupied, and what it is that chiefly distresses his mind. This might enable you to form a proper judgment of his condition." If then he is not rational, seek medical advice. Speaks of "your countryman, Dr. Watt, of Glasgow." "All our preachers, beside myself, are closely confined by their secular employment, and therefore cannot itinerate to any great distance."

[James Watt, an Irishman, had been licensed as a preacher by the Anti-burgher church. When he became Baptist, that licence was withdrawn, and he evangelized widely from 1797 both round Edinburgh and in Aberdeenshire, so that many new churches were founded. The Scotch Baptists believed that each church ought to have several pastors, all unpaid: Watt therefore took a medical course at Glasgow and became M.D.; in 1802 he was chosen one of the pastors there.]

86. 1803. Oct. 24.

From WM. WARD (Dinajpore) to REV. MORRIS (Clipstone, forwarded to Dunstable).

Ward has received accounts of Mr. Ashworth, whose "melancholy circumstance" . . . "those Calvinistic Serpents at Fairley in some measure were accessories to," because he did not "confine his addresses to themselves, the elect." Ward is writing "An Account of the Religion and Customs of the Hindoos in Bengal" (of which he gives in the letter an outline of 12 chaps.) to which is annexed "A Brief Contrast between the Hindoo and Xn. Religions" and "An Illustration of Scripture History from Hindoo Manners and Customs." He mentions a Brahmin named Homol who is helping him in this. "I am now at Dinajpore, in the house where Fountain, Thomas and Powell have died." "Young Fernandez, Crushnos Presad and Ram Rotten are with me"—with all of whom he is "much pleased." Ward now has a daughter, Hannah, born at Serampore.

A long letter full of small but interesting matters, e.g., prisoners in Dinajpore, K. Presad talking to 4 people about the

gospel, executions for thieving, a snake bite, etc. Asks that there may be a regular monthly correspondence between them.

[James Ashworth was baptised on 25 September, 1732, at Cloughfold by Alverey Jackson of Barnoldswick, and joined the church at Bacup under David Crosley. In 1746, when the church divided, he joined the section which built a meeting-house for Joseph Piccop. In 1764 he was one of the founders of the church at Lumb. He was called by the church at Gildersome to succeed his kinsman Thomas Ashworth as pastor. Then in 1797 to Farsley as its third pastor; as "some diversity of sentiment" developed, the members living at Horsforth founded a new church in 1801, and he became its first pastor, but died in 1802.]

87. 1804. Aug. 2.

From (name illegible) of Cambridge to Messrs. Vernon and Hood (London).

Re printing of Robinson's Village Sermons. The writer moves "to Harlow next week." Mentions Mr. Crosby.

[Benjamin Flower was editor of the "Cambridge Intelligencer," a member of Robert Robinson's church. He had recently been in prison for libelling the bishop of Llandaff, and was an eager politician. This letter fixes the exact date of his removal to Harlow, where a second chapter of his life opened.]

88. 1805. Jan. 7.

From THOS. LANGDON (Leeds) to MR. STEADMAN (Plymouth Dock.)

Privately informs S. of the meeting of the Northern Education Socy. at Halifax "on Wed. last," and that they resolved that another application be made to Mr. S. through the medium of Mr. Birt. Pleads that "you will not hastily refuse to comply with our request." Confesses that the emolument is small, but "you can scarcely imagine how urgent the necessity is of such an institution as that we have in view." "Should you not like *Bradford* there is a congregation at 'Rawden' . . . by far the oldest Baptist interest in this part of the kingdom . . . that would rejoice to have such a minister." Mr. Oulton was there more than fifty years as pastor. "They are plain but serious people. The situation is enchanting . . . and there is an endowment of about £30 a year." The question of salary had not yet been discussed, "but it was the intention of my friends to have proposed that the Tutor be allowed a salary of £100 per annum, and paid decently (not less than £30 p.a.) for the board of the students." All this must be "inter nos," although "I am nearly unknown to you."

[The present generation hardly knew that the Northern Education Society had contemplated from the first that its Academy might be at Rawden. Oulton left his books for succeeding pastors; the modern manse has an excellent room on the express trust that it is for the pastor's study. Though Steadman settled at the daughter church of Bradford, he helped Rawden well.]

89. 1805. May 24.

From THOMAS LITTLEWOOD (Rochdale) to W. STEADMAN (Plymouth Dock).

Littlewood does not know whether Mr. Bury has visited Mr. Steadman or not. Having been directed by the Committee "to address you at the end of the term specified in your last letter, if nothing intervened to make that unnecessary—I have not heard of any person likely to fill the situation to which you seem providentially called, and the time fixed is, I believe, not completely expired; on which account, in the name of the brethren, I renew the application." He is very desirous of a *favourable* reply.

90. 1805. Aug. 13.

From AUGUSTUS DES GRANGES and G. EVAN (Vizagpatam) to WM. CAREY (Calcutta).

Admiration for Carey's work—evangelisation and translation work. Two new missionaries, Rev. Dr. Taylor and Rev. W. Loveless, "have been sent to India by our Society." News from Madras states that the "Court of Directors have sent out orders that missionaries may be encouraged as much as possible." "We arrived on the 18th of last month," and have settled to learning the language, besides preaching in the Court House every Sunday, chiefly to Europeans of the garrison. Speaks of the happy relation between them (i.e. Granges and Evan) "before we went to the Seminary, during our stay there, and since."

[Of these early L.M.S. men, Dr. John Taylor did well with a Gujarati Testament; he became a government official.]

91. 1805. Nov. 27.

From JOHN CHAMBERLAIN (Rehoboth) to J. SUTCLIFF (Olney).

Although twelve months have elapsed since the death of his wife he is still very depressed. He is at Cutwa—"a place of great renown among the Hindoos.' He describes his morning disputations on the banks of the Ganges. As yet "no one has appeared awakened"—but "yesterday and to-day" several enquirers have called on him. He has a school of forty children.

92. 1806. Jan. 2.

Letter of SEVERAL HINDOOS from RAM KREESHNOPORE addressed to FULLER—with translation by J. L. FERNANDES.

"To all who are on God's side." The writers are residents of Bengal, have sought light for a long time, and have found it at last in Xt. "We are about 71 members, both brethren and sisters, who, having been baptised, rejoice in the Lord." Gives an account of their conversion. Ward and Krishno Pawl distributed tracts in Kreeshnopore. They received these in 1801, and thought over them till 1805. "At last 4 brethren and 3 sisters came forward and were baptised; the names of who are Jaggernaut Dass and Goober ahon (?) Daas, and Seebokram Dass and Kreeshno Dass; and Jaggernaut's wife named Gowree, and Goubordhon's wife, Awdoree, and Kreeshno Dass's wife, Rookence; also Kreeshna Dass's 2 sons, named Bongsee and Gowr Mohun, as well as his wife, have sold themselves at the foot of the Lord."

"Kreeshno Pawl's address to the brethren, Inhabitants of Zion. Through the grace of God and your prayer my two daughters and their husbands have believed in the death of Jesus and are baptised." "These things, brethren, we have made known to you"—(there is no signature).

A footnote by Fernandes reads: "The three Kreeshnos should now be always distinguished:—

1. Kreeshno (Pawl) the first convert baptised.
2. Kreeshno Presad, son-in-law to the former.
3. Kreeshno Dass."

93. 1806. Jan. 5.

From IGNATIUS FERNANDES (Sangui Island) to—not stated, but probably Fuller.

"I am often grieved for members of that Communion in which I was born . . . the wood of whose Cross they reverence, while they trample under foot the blood he shed upon it." "Brother Biss and several of the native brethren are about to go up with me to Dinajpore . . . the place before whose gates the bones of two missionaries have been laid"—where he purposed forming a Church. He has brought down two new members from Saddamahl to Serampur for baptism—Herdoo and Nundkishore, "they are both Byraghics." He has a school of twenty boys, F's son, John, the old child left of four, is coming to England. "I know he will meet with tender parents in you and Dr. Ryland." "I hope he will be enabled to open his whole heart to you, to Dr. R. and to Mr. Sutcliff."

[Of Ignatius Fernandez, S. Pearce Carey tells that he was born in Portuguese Macao, opposite Hong-Kong, was trained for the priesthood and taken to Bengal, where he was shocked at R.C. image-worship in an idolatrous country, and settled down to deal in cloth and make wax candles. He got a Portuguese New Testament, due evidently to the Danish missionaries at Tranquebar; and by the Serampore group was led into fuller truth. For them he built a fine hall on his premises, and gave them £40, spent in good modern books. To him is due the work at Dinajpur. Some details are given in the *Periodical Accounts*, II, 246, where the following letter is printed in full.]

94. 1806. Jun. 24.

QUARTERLY LETTER from Serampur signed by WM. CAREY, J. MARSHMAN, W. WARD, J. BISS, W. MOORE, J. ROWE, F. CAREY.

They have not received a Quarterly letter from England for over a year. Biss has been ill. On the 15th June Mrs. Marshman had a son. They have had to exclude "John, Golamme and Anunda for conduct unbecoming the gospel." "Bro. Seeboo, of Jessore, died in April last," and mentions "Bro. Byhunta" as being with him then. Also mentions "dear departed Petumba Sing." Ram Krishnoopore Church is "in destitute circumstances," but standing bravely. "We have restored Roop, Mohun, and Goluk, Mohun's wife" to Church fellowship. Others who have joined are Mrs. Ephraim Burford (her father is a member of Booth's Church); Ram Nal, from Mirzapore; Dasee (Rogunath's wife); Mohun (Serampur) and Manuk (Jessore). Mentions four enquirers—Bhyrut, Punchanun, Ram Jeebrin, and Santeran. Fernandez is doing well at Dinajpore, especially impressing a Musselman, Turrickulla. K. Pawl has gone there for itineration work. Chamberlain is doing good work while itinerating. "Krishnoo" has been to Jessore, where "things are very low," and a school has been given up. At Calcutta "ground is purchased in a populous part of the city, for a new chapel." Juggernath and Dass are working there. Mentions newspaper proposals for translating the Scriptures into fifteen Eastern languages.

(To be continued.)

Reviews.

Books for review should be sent to Dr. Townley Lord, at Bloomsbury Central Church, Shaftesbury Avenue, W.C.2. He especially welcomes books by Baptists, and memorial volumes.

British Slave Emancipation, 1838-1849, by W. L. Mathieson. (Longmans, Green and Co., 1932.) 243 pp. 12s. 6d.)

In this important and scholarly book Dr. Mathieson carries a stage further the study which he began in *British Slavery and its Abolition,* 1823-1838, published six years ago. The two volumes fill a real gap in our historical literature, and were needed to companion the biographies of men like Wilberforce, Buxton, and Sturge, as well as to give the background against which modern slavery problems may be considered. They have a special interest for Baptists because of the part, often now forgotten, played by our missionaries in Jamaica, and by the denominational leaders at home, in the struggles against both the trade and the system. Dr. Mathieson covers a wide field and has Antigua, the Barbados, Trinidad, Guiana and Mauritius to consider as well as Jamaica, but it was there that the controversies were most bitter, protracted and significant.

Writing of Knibb and his companions, Dr. Mathieson says: "Unlike all the other missionaries, they had identified themselves with the rights as well as with the welfare of the negroes." The earlier volume covered the period which included the Jamaica slave-insurrection of 1831, which was followed by the arrest of several of our missionaries and the destruction of our chapels; the campaign of Knibb and Burchell and their friends in England, which had a decisive part in the passage of the Emancipation Act; and the abuses of the Apprenticeship System, attacked by the missionaries, by the Quaker Joseph Sturge, and by English Baptist ministers like Dr. Thomas Price, of Devonshire Square, who edited the widely-read *Narrative of James Williams.* This second work, now before us, deals with the events following the abolition of slavery, and in the sections dealing with Jamaica the controversies over wages are described, the influence of the missionaries in preventing the exploitation of the negroes being made very clear. The establishment of free townships and villages, under missionary leadership, was a most important contribution to the building up of a new order in the island and many interesting details are here given. That not all the high hopes of those who had worked for emancipation were fulfilled was due largely to the wrecking tactics of the majority

of the planters and to unforeseen economic factors which became powerful after the triumph of the Free Traders in England.

Dr. Mathieson has obviously studied the official records and other relevant literature with great care, and he tells his at times dramatic and often complicated story with skill and clarity. With regard to the Baptist missionaries he bases himself in the main on J. H. Hinton's *Memoir of William Knibb.* This was issued in 1847, and remains a standard work, but Dr. Underhill's *Life of J. M. Phillippo* (1881) might with advantage have been referred to, as well as other B.M.S. records. Knibb's temperament and gifts made him the popular champion, but men like Burchell, Phillippo and Clarke deserve recognition as well.

Both Dr. Mathieson's volumes should have a place in Baptist libraries as giving the record by a well-equipped historian of one of the most famous and turbulent episodes in which we have been involved, and in which a part was taken of which we may well be proud. During these months when the centenary of slave-emancipation is being celebrated they should have many general readers.

ERNEST A. PAYNE.

What it means to be a Christian, by Arthur C. Headlam, C.H., D.D. (Faber and Faber, Ltd., 6s. net.)

Anything written by the Bishop of Gloucester deserves attention. He has had much to do with Conferences on Reunion and Faith and Order, and he claims that these have enabled him "to look at the great questions on which Christians differ through the eyes of theologians of many different schools of thought and ecclesiastical allegiance." The volume before us is the outcome of an attempt on the part of the Bishop to put before his clergy a summary of the Christian message in the language and thought of to-day. In expanding the summary into this book he has had in mind the average educated man who has an imperfect acquaintance with philosophy and science, and is somewhat troubled by the many conflicting forms of modern thought. For such readers, and others, the book may be warmly commended. It is eminently sane and readable, and the chapters on Belief in God, Our Lord Jesus Christ and The Hope of Immortality are specially useful.

Throughout the Bishop has written in a fine spirit and he has striven to be just to those whose views on some matters discussed may be different from his. He recognises that "the spiritual well-being of a Christian is more important than a rigid adherence to ecclesiastical regulations." Nevertheless, his remark in speaking of those who are technically in schism that "it is a fact that owing to inherited traditions, they are separated from

us" suggests that he hardly appreciates that the separation may be due to deep-rooted principles which are vital to-day rather than to inherited traditions.

Is the opening paragraph of the Bishop's Introduction adequate? "Christianity may be looked upon as a creed, as a life, as an institution. A Christian therefore is one who believes the Christian Faith, who lives the Christian life, and who is a loyal member of the Christian Church." The Free Churchman would feel that a real Christian experience is anterior to Creed, Conduct and Church. He would place the stress on that fellowship and communion with his Father, that newness of life, which is the possession of those who are in Christ, and in the light of that vital Christian experience he would work out his creed, his rules for conduct, and his church allegiance. Later in the book Dr. Headlam recognises this position but he does not stress it. He feels "there is a danger in thinking of Christian experience as represented by what is emotional and sensational."

If space permitted there would be much to say regarding the thoughtful yet challenging words on the Christian Church and the Sacraments. We must content ourselves by placing a definite question mark against the statement, "We do not think that a believer's baptism is any more real than that of the infant through the potential faith which his life in the Church will give him, and we believe that he is put into such relations to God, for he is made the child of God, that he will receive all the benefits of baptism as his spiritual life develops." It is difficult to see how the gulf between believer's baptism and baptismal regeneration can be bridged.

S. J. P.

From Cradle to Church, by T. G. Dunning, M.A., Ph.D. (Kingsgate Press, 2s. 6d. net.)

Dr. Dunning's volume contains a series of chapters on "The Human Life," "The Divine Ideal," "The Transforming Process," and "The Church." He has stated necessary elementary truth concerning the Christian Faith and its modes of expression and inculcation, which are very useful. He makes it clear that he is not writing for specialists, but for the ordinary person with average intelligence amongst our Sunday School teachers who have not time to go into the deeper implications of religion. It is a popular study, and it is dominated by the modern Sunday School outlook expressed psychologically and spiritually through the Graded system. As a brief treatment of useful material in elementary form the book will certainly make its appeal. I can heartily recommend the volume to Sunday School

teachers who will find in it a good deal of matter that is helpful. Some of the literary allusions are really most excellent.

ERNEST C. BRAHAM.

For Christ and the Kingdom, by W. M. Macgregor, D.D. (Student Christian Movement Press, 2s. net.)

Dr. Macgregor is well equipped for discussing the Christian Ministry and the call to it. He left college and received his licence to preach in 1885, and at Trinity College, Glasgow, has had much to do with training successive generations of students. He has a decided preference for preaching of a certain magnitude, and reminds us that "in the ministry of Christ it is indispensable to keep the standards high and large."

In this book of seven chapters he deals with such subjects as "The Variety of the Task," "The Character Required," "Devotional Life." All the chapters are valuable and worthy of thought both by the minister and the layman. The minister should not forget that "his business is to speak for Another and from Another, concealing himself so that that Other may be remembered," while the layman needs to recall the heavy demands made on the modern minister who "must in himself combine the gifts of mechanic and scribe, of prophet and priest, and supremely of the understanding friend."

The closing chapter on "The Goal of our Ministry" contains the following illustration that might well be an appendix to Dr. Hoffmann's article earlier in this issue:—"One of our true idealists in Scotland—Prof. James Cooper—insisted that for the ministers of certain parishes in Glasgow, in which the Jewish population is enormous, it was an elementary duty to acquire a mastery of Yiddish. Those Jews might never come to their services, but that did not affect the two facts that they needed Christ, and that, in Christ's name, these ministers were there for those who were without."

The "Old Meeting"—The History of the Chester Street Baptist Church, Wrexham, by G. Vernon Price. (Edwin Jones and Son, Wrexham, 10s., postage 6d.)

The *Baptist Handbook* for 1933 informs us that the Chester Street Church has a membership of ninety-six, but its origin goes back to the seventeenth century, and the secretary has needed 400 pages to tell the story of the years. Obviously the handsome volume before us is a labour of love, written for the inspiration of young Baptists and for the comfort and interest of older Baptists who have borne their witness in North Wales. Mr. Vernon Price has painted on a large canvas, and in his early

chapters gives almost a history of Nonconformity in the Wrexham area with a fairly complete exposition of Baptist principles. He has been diligent in his researches and wherever possible gone back to sources. The result is a volume that will be most useful for reference purposes.

In view of the difficulty that some Welsh Baptists feel regarding infant dedication services which they are apt to consider a doubtful modern expedient, it is worthy to note that Dr. Joseph Jenkins (afterwards of Walworth) "introduced the ceremony of dedicating newly-born children of the members of the church and congregation and many entries appear in the Register." Among the entries is one recording the dedication of his own daughter, Anna, on the 25th December, 1786.

Much of the modern information told in considerable detail is of purely local or passing interest: nevertheless it enshrines that which is of eternal value to those concerned and enables us to appreciate the sterling character and steadfastness of those who have borne the heat and burden of the day. The volume is well printed, contains forty-eight illustrations, photographs and plans, and is a welcome addition to the histories of local churches.

Transactions of the Unitarian Historical Society, Vol. V., Part 2, October 1932. (The Lindsey Press.)

The high standard of earlier issues is maintained. Four articles concern Joseph Priestley, and there is a long article on "Samuel Taylor Coleridge and Unitarianism." Some of the pages contain incidental references to Baptists.

CHARLES-MARIE DU VEIL married Mercy Gardiner at the parish church of St. Marylebone in Middlesex between 3 and 8 August 1681. Tradition says that she was a Baptist, employed at Fulham palace, and that it was partly through her Du Veil became Baptist. Baptist Gardiners about that time were John of Upton in Bucks, 1703/4; Benjamin of Horsley Down, 1716; William of Goswell Street, 1711-1719; John of Marden, 1732; Robert of Frittenden, 1708; all non-Calvinists. Is anything known of Gardiners at Marylebone in 1681? Charles-Marie may perhaps have lived till 1685, for Bayle that year thought he was still alive, and had only just become Baptist. His daughter, Elizabeth Anna, was christened at the church of St. Anne's, Soho, on 26 February 1699/1700. It is conceivable that she married her cousin Thomas, son of Louis-Compiègne, and that his daughter Elizabeth Anna, christened at St. Martin's in the Fields on 11 April, 1723, was her daughter: he had four wives.