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True Nonconformity.

IT is regrettable that the word "nonconformity" possesses so limited a significance to many who pride themselves on their "nonconformity." For there are many in our churches who still cherish the notion that the word primarily refers to a refusal to adopt the creeds and practices of the Anglican Church. They cannot see that a Free Church service may be remarkably like an Anglican service, and yet this may be only one expression of the essential nonconformity of that particular church.

To a certain extent, the answer to the question "What is nonconformity?" is to be found in the mind of Christ as it was represented in the words, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." These words suggest that the basis of nonconformity, in relation to the State, is a positive freedom to refuse, if necessary, one's obedience to the State's authority.

This does not mean that the nonconformist is an anarchist, or that he does not regard the institution of the State as an essentially good thing. "Render unto Caesar the things that are Caesar's." An organised and ordered social State is a necessary condition of the full and disciplined Christian life, and the Christian will therefore give his full loyalty and support, wherever possible, to the authority of the government under which he lives. There is, however, a limit to obedience to the State, and the limit is reached when obedience to the State clashes with loyalty to something greater. "Render unto Caesar the things that are Caesar's, *but* unto God the things that are God's." There is a place for conformity, and there is a place for nonconformity, but there is a sharp dividing-line between the two.

One of the best illustrations of nonconformity in relation to the State is to be found in the utterance of one of the ministers ejected under the Act of Uniformity in 1662. Delivering his farewell sermon from the pulpit of Exeter Cathedral, Robert Atkins said, "Let him never be accounted a sound Christian who does not fear God and honour the king. I beg you will not interpret our nonconformity to be an act of unpeaceableness and disloyalty. We will do everything for His Majesty . . . but sin. We will hazard everything for him . . .

but our souls. We hope we could die for him, if the need arose, but we dare not and we will not be damned for him."

The State has a right to my obedience so far, but no further. So far, for if the State provides me, as it provides my fellows, with the advantages of an ordered society, then it is a simple matter of justice that I should pay for them. I am under obligation to render unto the British government the things that belong to the British government. As a Christian, I cannot possibly contract out of this obligation. This, however, does not mean that I concede to the British government the right to regulate my moral behaviour or the method of my approach to God. That is not in the contract. These are the things that belong unto God. If the State tells me that I must interpret or misinterpret the Gospel of Jesus Christ in a particular way, and that, unless I do this, I must be branded or punished as a bad citizen or a disloyal subject, then the State is overstepping its functions, and is interfering in a matter which concerns only God and myself. If, in these circumstances, I were to acknowledge the authority of the State, it could only be at the cost of denying the Lordship of Christ. If the State tells me that there is only one legal way of worshipping God, and that, unless I adopt that way, I am to be regarded as a law-breaker, I can only reply by asking the State to mind its own business, and not to presume to usurp the authority of God.

So much for nonconformity in relation to the State. The basis of the essential Christian nonconformity, however, cannot be discovered along those lines. When the Apostle Paul sought to indicate the Christian's attitude to his environment, he did not say, "Be not conformed to the regulations of the State from which you obtain the advantages of an ordered society." He said, "Be not conformed to *the world*." That is the true nonconformity which is binding upon all who profess to live under the obedience of Jesus Christ. It is impossible to avoid relating this Pauline injunction to the brave words of the Master—"My kingdom is not of this world." Looking out upon the population of the earth, Jesus saw it sharply and hopelessly divided into two sections. . . . His Kingdom, and the world. He saw that these two had nothing at all in common with each other, and that they were on two entirely different planes. His Kingdom was not of the world, and the world was not of His Kingdom.

His Kingdom is the society of men and women who, by an act of conscious and deliberate choice, have entrusted to God the complete ownership and control of their lives. They have no wills of their own; the one will that directs their lives is God's will. They do not act as they please: they only do what

God tells them to do, and what God lets them do. God is their King, their Master, their Judge, their Guide . . . in fact, their one reason for living at all.

"The world," on the other hand, means society minus the Kingdom of God. It denotes society organised on a basis of selfishness. It refers to the aggregate of individuals who, in some way or other, are out for themselves. They fight, they compete, they hoard, they spend, they indulge in sensual and sensational pleasure, they hanker after position and applause and social approval. Either they are brazen in their conceit, or they try to cover it with the cloak of a respectable religion of Church-going and charitable services. "Be not conformed to the world." There can be no conformity. The Kingdom of Christ can no more mix with the world than oil can mix with water or than light can have traffic with darkness. A true Christian is, *ipso facto,* a nonconformist. How can it be otherwise? Belief in the whole of the Gospel of Jesus Christ necessitates the recognition that it is a divisive Gospel. He said that He had not come to send peace, but a sword. He said that He would divide men from one another, even within the same family. He said that a man's foes would be they of his own household.

For Jesus Himself it was a divisive Gospel. Because He would preach that Gospel, He soon found that the world was ranged up against Him. "In Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehendeth it not." "He was in the world, and the world was made by Him, and the world knew Him not." "He came unto His own, and His own received Him not." He was rejected by His own family, by His own Church, by His own nation. He was despised and rejected of men.

It was a divisive Gospel for His first followers. He told them that it would be so—that they would be like sheep in the midst of wolves, and that they would be haled before governors and kings for His sake. And they were. Tradition has it that, of the twelve disciples, only one died in his bed! "The early Christians dared to draw the issue with the world. They would not fight in the Roman legions. They would not sacrifice at the Roman altars. They kept deliberately aloof and separate. Christ had given them a level of life, and on that level they would walk, though all the world called them fools and burned them for doing it."

How strange does this situation seem in the eyes of the average Christian of to-day! I happen to live in an enlightened and respectable town, so different from such barbarous centres of population as Rome or Corinth! It is a well-educated town, almost unique in the country for its higher educational advan-

tages, and containing numerous little societies which can only appeal to the intelligentsia. It is often described as a "Church-going town," and it is notable for raising great sums for charitable purposes. Moreover, it is a decent, clean town, with no real slum problem, and where even the public-houses have exteriors which are pleasing to behold. Is it unreasonable to imagine that the enlightenment of local society has made the town so devoid of paganism, and that what the New Testament calls "the world," is so poorly represented, that he who would follow Christ has little occasion for nonconformity? It is. The world is still with us. Paganism is still with us. It is still true that he who would follow Christ cannot conform to the world.

I find myself in hearty agreement with the words of Samuel Shoemaker, of New York (*Confident Faith*, p. 127). "It is a little disconcerting to me to find the Christians and the pagans getting along so comfortably with one another in these days. We like to think that Christianity has infiltrated paganism till they have come up to walk with us on our level: but it hasn't; we have stepped down of late to walk with them on theirs. A Christianity which can live so amicably with paganism is not Christianity at all, but some pale, diluted broth made from the dead bones of Christianity. We have had about enough of tolerance: I want to hear a little more preaching about, Come ye out from among them, and be ye separate, saith the Lord. We need not think that we shall challenge the present-day pagans out of the indulgence and the pathos, which is the heart of paganism, by our easy acquiescence in their ways. A Gospel which dares to be distinctive, or divisive—it comes to much the same thing—will draw the line, sharpen the contrast, and weed out the religious dead-wood. It will also draw in some of the pagans who are tired of being miserable in a world where God made happiness possible. And again, we shall get a Church that has a quality of its own. And those who have lost their lives for Christ shall find them in the rewards which He gives."

F. R. SCHOFIELD.

SIR EGERTON LEIGH in 1769 published at Charles-Town in South Carolina, a book of 154, 44, (6), (1), pages octavo, "The man unmasked: or, the world undeceived, in the author of a late pamphlet, intitled 'Extracts from the proceedings of the high court of admiralty in Charlestown, South Carolina, &c.' With suitable remarks on that masterly performance." As the baronet became pastor of the Baptist church at Rugby, this may be registered in the Baptist Bibliography as 43-769.

The Relevance of the Ministry.[1]

OF all callings the Christian ministry is perhaps the most paradoxical, for it requires the possession of qualities which are commonly regarded as opposites. The effective minister must learn to employ all his personality, and yet understand self-suppression; he must be introspective to an unusual degree, exploring his own soul that he may learn the approach to the inner life of other men, yet he must never cease to be completely healthy-minded. His people expect him to be both a mystic and a jolly good fellow.

In view of the importance, difficulty and strangeness of our task it is no wonder that a vast literature has grown up about it, and it is significant that in almost every book on Pastoral Theology there is an emphatic assertion of the necessity and worth of the preacher's office. At least one section will be found in these books discussing the question whether the ministry has any right to exist in this utilitarian age. Is there any parallel with that in the technical literature of other professions? I once studied certain legal text-books, but cannot recollect any hint in them of a timid misgiving about the usefulness of the legal profession. The late Lord Birkenhead never seems to have been visited with any modest diffidence as to whether lawyers ar really indispensable. Similarly, when doctors write about their work they never raise a doubt as to its importance; no one seems to have suggested to them that they are an unnecessary survival from the past. The validity, worth and relevance of these callings is universally admitted; why should the ministry be perplexed by the problem of its relevance to the modern world?

If any one is inclined to question the existence of such a perplexity, I can only refer to personal experience. I used to feel that there was an actuality in other callings, which was absent from my own. The physician deals with the unchallengeable reality of pain, but the maladies with which we deal are less obvious. The lawyer is concerned with tangible property, with undeniable rights and duties; the preacher has to do with possessions and duties in the realm of the invisible. Moreover, the results of these other callings can be immediately assessed and accurately gauged. There is an answer to all this, but until

[1] Address at Regent's Park College, June 12th, 1934.

the minister finds it his work is far less effective than it might be. I am not thinking of cases where this doubt arises from uncertainty as to the gospel message; where that is the explanation, the only thing is to pray, "Lord, increase our faith." I have rather in mind the situation where the minister is sure of his faith, but cannot relate its great matters to the trivial details and routine duties of each day.

Even if this disastrous feeling of irrelevance never disturbs our own minds, the outer world thus views us. It is easy to say we should pay no attention to its verdict, but as long as men deem our witness superfluous we work to no purpose. We are regarded as men who advocate inappropriate remedies for imaginary dangers. Dr. Johnson said of someone, "He would cry, Fire! Fire! in Noah's flood." Caustic critics sometimes depict the ministry as if it were equally ineffective and out of touch with reality. "The world needs economic guidance," they say, "and you talk about sin." Of course, we have our answer, but are they convinced?

In so far as this is the objection of unbelieving people, we must reckon with the fact that our work will always appear to them unreal and futile. When they do praise the ministry, they commonly do so on wrong grounds, and we appeal from their verdict to a higher tribunal. Paul has repeated references to the difficulty of making his message appear reasonable to prejudice and disbelief; compare such utterances as 1 Cor. i. 18, 21-25; ii. 14-16. It is as if, with a kind of despair, he says, "I can't make them understand, do what I will." Are we prepared for this kind of misunderstanding, to be regarded as queer problems, "fools for Christ's sake"? The ancient prestige of the ministerial office has largely gone; since it was to some extent based on wrong reasons, it is perhaps well it should go—but we are left to face an uncomprehending world with an apparently irrelevant message. What shall we do?

To begin with, we must deal with ourselves, and seek the continual deepening of our faith. Is our Gospel relevant to our own needs? If so, it cannot be entirely without reference to another man's problem. Insist upon it to your own soul that you are commanded and commissioned for your task, and win the strength that comes from the conception of your work as duty. Above all things, do not seek a spurious relevance by turning aside to discuss "the book of the month" or current topics of interest. Of course, if there is anything which you are convinced is unrelated to human need, it must be scrapped, but we shall need to be sure about it, and it will be well to remember that the Church needs to conserve the wisdom of all the ages.

That word "Church" leads me to say that the only true view of the ministry is gained when it is seen in relation to the Church, and that much of the seeming unreality of our task arises from the fact that we do not set it against this, its only appropriate background. Viewed in reference to the gathering and retaining of an audience, our methods stand condemned as utterly impracticable; neither the things we do nor the things we say are impressively sensible—if our aim is merely to attract listeners. And in relation to the acquisitive, competitive society which surrounds us, the ministry cannot be rightly judged; it is out of focus; it is in a wrong context, and those who apply the standards of such a society will always deem us unbusiness-like. We gain the right viewpoint when we regard the ministry in relation to the Church, calling in the new and real world to redress the balance of the old.

Is not this a day when we ought to think more, and more deeply, about the Church and its fellowship? I am not speaking now of controversies about Church order and government. In those contendings Canon Streeter holds that "everybody has won and all shall have prizes." Perhaps so, but what sort of prizes do we want? Victory in a disputation, or the growth of real Churches? Conformity to the New Testament pattern, or possession of the New Testament spirit? Churches are made Churches, not by the correctness of their constitution and government, but by their having the marks of love for Christ and godly concord with one another. The minister's task is not only to attract an audience, nor merely to instruct a company of disciples; he is appointed by Christ to gather, guard and develop a fellowship. Christ creates that fellowship, but under Christ the minister is the formative influence. This is not to deprecate preaching, in any sense; it will never cease to be important, supremely important, but preaching itself is largely conditioned by the state of Church fellowship.

All this is relevant to present-day problems. It is a commonplace to speak of Europe's inability to transcend the boundaries of race and self-interest. The Church ought to be a continual, victorious example of that. Coleridge said, "The Church is, in idea, the only pure democracy." Many experiments in the re-fashioning of the State are suggested to-day. Why should not Christian Churches give the required lesson? One expositor, commenting on Eph. iii. 10, wrote, "The Church is to be the lesson-book of angels." Why should not the Church even now be the lesson-book of statesmen?

Long ago Archbishop Magee contrasted Roman Catholicism and Dissent by describing the first as "A Church without a Religion," and the latter as "A Religion without a Church."

The love of antithesis is a root of many evils, and the contrast is grossly unfair. Yet if a Church without a religion is dead, a religion without a Church is incomplete, and it is perhaps true to say that we of the Free Churches understand the Christian religion better than we realise the Christian Church—not that the reproach would be at all confined to the Free Churches! I am thinking now of the separate local Churches, not as federated, but as individual communities. Who can deny our need for a better Church-consciousness? The huge aggregations of population can only be impressed by the impact of a whole community. The dominating pulpit personalities of the last century are gone, and it seems as if Mrs. Browning's prayer had been heard:—"Make no more giants, God, but elevate the race at once." But the race (in this case, the Church) needs to be unified as well as elevated. Given a Church "taught of God to love one another," "standing fast in one spirit, with one soul striving for the faith of the gospel," what ministry can seem futile and irrelevant?

What sort of minister will create such a Church? One with plenty of faith and idealism—not illusion, but that idealism which believes that "the Ideal is Truth seen at a distance." We must believe in our Churches, sometimes against appearances, but the sordid aspect of our people is not the deepest or truest. We should appeal to and trust the highest in them, just as Paul in writing to the shabby, mean, divided Corinthian community, employs the lovely metaphors of the garden and the temple.

Then there is need for patience. We must plan for long years ahead. With sufficient eloquence and billposting a congregation of appreciative listeners may perhaps be quickly gathered, but a union of fellow-believers, where there is real mutual thought, and mutual oversight, can only be built up with the work of years. The long pastorate, continued through periods of discouragement, is demanded here. Francis Bacon said, "In the royal ordering of gardens there ought to be gardens for all the months in the year." It would be delightful to have flowers in every one of the twelve months, but Christ, in His royal ordering of the garden of the Church, has not provided for that, and we must have patience to wait through the barren periods.

The minister whose aim it is to build a Church must himself be a linking personality. Phillips Brooks defined the perfection of Christ's human greatness as His "transmissiveness," and it is a great ministerial asset. We must strive to be comprehensive and catholic in our temper, great-hearted and magnanimous. I heard it said once of a minister who had become reticent and self-absorbed, that his study door might well bear the legend,

"A garden enclosed is my brother, a spring shut up, a fountain sealed." But such gardens, fountains or springs are useless.

The teaching aspect of the ministry has its special opportunity in a true Church; consecutive and constructive preaching will have its due place, and our people will develop an appreciation for this. Especially there should be teaching about the Holy Spirit—on other days than Whit-Sunday—and the two Ordinances should be given the place to which they are entitled. They are particularly matters requiring Churches for their understanding. Viewed as acts of individuals only, they are strange and incomprehensible, irrelevant to our day, but they have a wonderful power to create and foster the Church-consciousness. "Our Lord Jesus Christ hath knit together a company of new people with sacraments, most few in number, most easy to be kept, most excellent in significance."

Here is the vision of a Church "where a man can let himself go without letting himself down," where people are released from inhibitions and free to express the best that is in them. In such a community what new enterprise might be born, what new but hitherto hidden gifts discovered, what new light and truth break forth from God's holy word! How different preaching would be if the preacher knew that he had with him an assenting, consenting, corroborating company of believers! Our calling is paradoxical, baffling, yet fascinating, but if, as the result of our labour, the multitude of them that believe are of one heart and soul, maintaining the unity of the Spirit in the bond of peace, we shall be helping to build up the Body of Christ, and we can be certain that our work is relevant to man's need and Christ's purpose; it will be worth while in the Lord.

P. W. EVANS.

OLD GRAVESTONES often are the scenes of pilgrimage by those who respect the dead. The Church of the Holy Sepulchre at Jerusalem has been famous for over 1500 years, and we have excellent sermons preached there at the baptism of believers. Baptists in England have no Becket, but at the Blackfriars in Canterbury are many tombs of bye-gone Baptist leaders: the inscriptions have been copied, but the stones themselves are now in peril. It is pleasant to know that around the remote and solitary grave of Roger Worthington in a field at Hawkshaw in Lancashire, an annual service is now held, when the vicar and Free Church men unite in remembrance of the seventeenth-century preacher.

The Baptist World Congress at Berlin.

THERE were many doubts and fears as to the wisdom of attending the World Congress of Baptists at Berlin, but some three hundred of us felt that we ought to go, and we started by special train from Liverpool Street on August 3rd. The journey was delightful. Having a special train and boat meant that we were all friends and could speak one to another without waiting for introductions of a formal kind. The voyage was comfortable and some of us were almost sorry when the Hook of Holland was reached. Here we waited some time while the Customs people interviewed our leaders, but ultimately the boat was cleared and we got aboard another special train en route for Berlin. I have heard since of the wonderful night's rest some had, but such did not come my way, for just as I was dropping off to sleep I was roused with a request to say what money I had. I was too sleepy to comprehend really what was being said to me, but I pointed to my bag hanging on a hook and the man did what he thought well with it.

With daylight we were able to realise how widespread was the sorrow for the death of President Hindenburg, for every house we passed, whether in town or village, or merely isolated farm, seemed to be displaying a flag. I am bound to say that this gave the towns the appearance of being *en fête,* until one noticed the black ribbons fastened to the ends of the scarlet flags.

We were an hour late arriving at Berlin, and were welcomed by German Baptists wearing coloured armlets. These friends were extremely anxious to be of use, and many delegates staying some distance from the station were glad of assistance. Those of us who were bound for the Hotel Continental saw our hotel from the station entrance, and had only to cross the road to find our temporary home.

Being an obedient person, as soon as I had settled into my room, I went to the bank to draw some German money, and then made my way to the Congress Hall some four miles from the centre of the city. There is no need to say anything of the city of Berlin. Those visiting it for the first time were entranced by its beauty and we were especially struck with the wealth of trees in every street. Berlin is a city of trees. The Congress Hall was one of a series of vast halls erected since the war for exhibitions and similar gatherings. There was a wonderful

flower show in the hall next to the Congress Hall, and this attracted many delegates from the morning sessions of the Congress. There are a dozen or more of these halls of varying sizes, and many of them have restaurants attached. Our hall had several restaurants, and these were fully occupied most days of the week.

The first meeting of the Congress was timed to begin at two o'clock, but for some time before that, delegates had been struggling to get their congress hymn-books, programmes and badges. These cost ten marks, and for the first couple of days admittance was difficult without the card which was enclosed with the other things in a large envelope. Supervision was not so strict after the early meetings, and we came and went without showing anything but our badges.

The vast hall was a wonderful sight when the first meeting began. The walls were hung with the flags of all nations, the swastika, of course, being specially prominent. At the back of the platform was a large banner bearing pictures of Spurgeon, Carey, and Oncken standing beneath a Cross, by the side of which were the words, "One Lord, one faith, one Baptism. One God and Father of all." Every part of the world seemed to be represented in the vast audience. Some delegates were dressed in the picturesque costumes of their countries, and these added to the beauty of the scene.

We began with a hymn which all of us sang in our own tongues. I was in a crowd of Germans, but I sang lustily as did they. The effect to anybody outside the hall must have been strange, but to us who were singing it was a great experience and made us realise afresh that the love of Jesus Christ transcends differences of tongues, colour and races. We stood a moment in homage to the dead President of the German people, and then Dr. Simoleit, the Vice-President of the Baptist World Alliance and President of the Elders of the German Baptist Union, suggested that a message of greeting should be sent to the President of the Alliance, Dr. John MacNeill, who had taken a great share in planning the Congress, but who was detained in Canada through illness. Mr. Aubrey followed by suggesting that a message of sympathy should be sent to Mr. Herbert Marnham, the Treasurer of the Alliance, whose illness is so deeply regretted by us all. We also sent our sympathy to Dr. Whitley, whose work as Minute Secretary is well known. His place was taken by Rev. R. L. Child, of Broadmead, Bristol, and I hope he received the hearty thanks of the Congress for his week of hard labour.

Dr. Simoleit, speaking in German, went on to welcome the Congress to Berlin, as did Rev. F. Rockschies, a representative

of the German Baptist Union. These speeches were translated sentence by sentence for the benefit of those of us who had not much German, and this naturally took much time. A civic welcome came from the Deputy Burgomaster of the city. Parts of his speech were remarkable to English ears, for his speech was a long eulogy of the present régime. He stressed the work which had been done for children and the unemployed by the present administration, and pleaded for sympathy and understanding of Germany's problems at this time. The Reichsbischof, Dr. Müller, sent a greeting from the Protestant Church of Germany. In it he said, "It is the Church which is conscious of its responsibility that can face other denominations honestly and frankly." Other speakers followed, most of them far too long. It was late when Dr. Rushbrooke rose to reply on behalf of the Congress. His speech was a model of tact and discretion, as well of warm Christian feeling. He acknowledged the warmth of the greetings, but said that he would have to challenge some of the speeches on religious as well as political grounds.

At the end of his speech, Dr. Rushbrooke read a message which was to be sent to Reichskanzler Hitler. It expressed the sorrow of the Congress at the death of President Hindenburg, their sincere and prayerful desire for the welfare of the land, and thanked the people of Germany, and especially of Berlin, for the welcome and hospitality extended to them. Dr. Rushbrooke and the Congress have been severely criticised since for having sent this message, but the bulk of the delegates at the Congress thought it only common courtesy.

The roll call was taken so late that it could not be concluded on Saturday. Some seventy countries were represented, and the only European country not represented was Russia. Greetings came from Africa, Ceylon, Burma, Palestine, Syria, Siam, U.S.A., Haiti, Honduras, Jamaica, Panama, Brazil, Chili, Dutch Guiana, Australia, New Zealand and many other places. This part of the proceedings ought to have been very impressive. That it was not was due to the fact that many delegates thought that to give a greeting meant to recite their life histories. At the next Congress this matter will have to be dealt with, or we shall need a fortnight instead of a week to get through the business. The Rev. Gilbert Laws was one of the very few speakers who remembered that a greeting meant a greeting and not a speech. He did very well in a few sentences.

At the second session Dr. Rushbrooke had a great reception on rising to present the Report. This dealt with the detail work of the Alliance and spoke of the essential unity of Baptists throughout the world. It was a fine report and was received with enthusiasm. Seeing Dr. Rushbrooke through the Congress

week one realised anew what a great soul he is and how much the Alliance owes to his statesmanship and constant endeavour. Before this session Dr. Rushbrooke spoke over the radio, and at the end messages were broadcast by Dr. Truett and others.

Sunday morning was wet, and being unable to find anybody going to the church I wanted to visit for the nine-thirty service, I waited and accompanied some American Baptists to the American Church to hear Dr. Beaven. This is a beautiful building and there was a large congregation. The form of service pleased me greatly, for we had in it only two hymns. The service began with the Doxology, and I liked the order of it. Dr. Beaven is a fine preacher, and I shall not readily forget his address.

Very large crowds gathered at the Congress Hall for the Young People's demonstration, which was addressed by Mr. Aubrey. His address has been printed in the *Baptist Times*, and it was exceedingly effective. Looking at the vast audience I felt that no man could face an audience like that without being compelled to give his very best. The singing was fine.

On Monday morning the subject under consideration was "The Nature of Christ." Addresses were given by Swedish and New Zealand speakers, and the Rev. B. A. Nag, of India, opened the discussion which followed. Mr. Nag was one of the most popular figures at the Congress, and every time I saw him seemed to be signing autograph books.

On Monday afternoon various sectional meetings were held, and I spent the afternoon as a member of the Nominations Committee considering names for the new Executive. It was interesting work and I enjoyed it. Monday evening's session was a missionary one, and under the chairmanship of Dr. Simoleit, speakers from Denmark, China, Argentina, Cameroons and the U.S.A. took part.

On Tuesday morning the Congress meeting was suspended while we listened-in to the funeral service of President Hindenburg. A portrait of the old man stood on the platform wreathed with evergreens. We listened to the Chaplain of the German Army, to Hitler, to guns firing, and to a verse of *Ein feste Burg*. We stood for a moment in silence, and I think that all of us prayed for the German people at this time.

The women's meeting on Tuesday afternoon clashed with a drive which had been arranged, and few British women were at the meeting. It was a very large gathering, presided over by Mrs. Armstrong, of U.S.A. Many delegates came to the platform to bring a greeting from their countries, and again it seemed that most of them did not understand the meaning of the word greeting. Three of the ladies spoke for forty-five

minutes each, so that their speeches became wearisome. The leader of the Baptist women of Germany, Frau Berta Gieselbusch, spoke in English, and made a deep impression by her charming personality. She gave us a warm welcome and assured us of the interest of the German women in our work. Dr. Rushbrooke paid a hurried visit to the meeting and told us that it had been decided to increase the number of women on the Executive of the Alliance by five. That will give seven women a place on this body, and I am very pleased that I am one of them. The British Baptist Women's League are sure of representation on the Alliance committee for the future, I think.

The women's meeting was the most orderly of the week! Most of the meetings were constantly interrupted by boys selling ices, chocolates, postcards, newspapers and even cigars, and this going on before the Sunday evening meeting considerably upset some of the British delegates. It is only fair to say that there was considerable improvement in this respect as the week went on. The merchants were absent from the women's meeting. They probably realised that women have no money to fritter away on unnecessary things.

On Tuesday evening we were invited by Dr. Newton to hold the next gathering of the Congress at Atlanta, Georgia, and told that President Roosevelt had seconded the invitation. This was, of course, accepted, and we go to America for the next Congress.

Wednesday morning's session was one of the best of the week. The Hon. Corwin Shank was in the chair, and he insisted on order being observed in the hall, and also instituted a time limit for speakers. Principal Nordstrom, of Sweden, Rev. C. E. Wilson, of England, and a negro, Dr. Nabrit, were the speakers. The closing address was given by Dr. Beaven on the subject of Christ, the Giver of Peace. It was beautifully phrased and was received with enthusiasm.

On Wednesday evening most of us at the Continental Hotel did not attend the Congress, but after an English dinner at the hotel, held an informal meeting in one of the lounges. This was the idea of Rev. S. W. Hughes, and it was a delightful evening. He took the chair and gave us some reminiscences of Dr. Clifford. Mr. Grey Griffith and Rev. Pearce Carey also spoke, and we sang some hymns to Welsh tunes. All of us enjoyed the fellowship and were the better for it.

On Thursday morning we heard of conditions in Russia. This address had been prepared by Rev. F. Fullbrandt, but was given in German by his brother. The address was much too long and the speaker had to be stopped when he was only two-thirds or so through it. It gave a very clear idea of the terrible conditions under which Russian Christians, and particularly Russian

Baptists, are now living. Rev. E. A. Payne spoke about "Anti-God propaganda," and did exceedingly well. He had to read his address much too fast to keep within his time, and it was here that one regretted that so much time had been occupied by other speakers earlier. The third speaker was Dr. Dodd, of U.S.A. His subject was "The Gospel for To-day," and he spoke with torrential eloquence which roused us all to enthusiasm.

The addresses were followed by a very carefully drafted resolution on Peace and War. Dr. Truett moved this in a few sentences, and I had the honour of seconding it. A dissentient note was struck by a visitor from California. He did not seem to disagree with the official resolution, but did not think it went far enough. He seemed to be one of the large army of people who want something done, but never seem to know quite what is to be done or by whom it is to be done. He was supported by a lady from Mexico, but the resolution was carried by a very large majority. It was rather remarkable that mine was the first woman's voice to be heard at the Congress apart from the women's meeting, and I was not on the programme. I hope the new women on the Executive will see to it that women get some share in the programme of the next Congress. So many brethren seem still to be of the opinion that women should be seen but not heard.

On Thursday evening a Spurgeon memorial meeting was held. This proved to be one of the largest of the week. The platform was occupied by a very large choir, which rendered selections from various oratorios. Rev. Gilbert Laws presided, and the speaker was Principal Percy Evans. No better choice could have been made, and my only regret was that he could not be given longer time for his address.

On Friday morning the speakers were Dr. Friden, of Sweden, and Dr. Bela Udvarnoki, of Hungary, with Dr. Dakin, of England, as the third speaker. The meeting closed early, as most of the delegates were going on an excursion to Potsdam. This was very pleasant, though palaces are very wearying when one has seen a few rooms, I always think. Sans Souci was delightful, and all of us enjoyed the excursion by boat before joining the motor-coaches again for Berlin. We reached the city by seven o'clock, and most of the delegates went to the Hall for the closing session of the Congress.

The last meeting was presided over by Dr. Truett, the new President of the Alliance. Delegates were delighted to hear the American Ambassador, who is a Baptist, and has a Baptist minister for a brother. He was cordially welcomed to the Congress, and in reply said that our coming to Germany at the present juncture must have a tremendous influence. The

speakers at the meeting were Dr. Clifton Gray, of America, Dr. Simoleit, and Dr. Rushbrooke. The last speaker had a reception which showed how much the Congress appreciated all the hard work he had done to make the gathering possible and such a great success. The Congress ended with the singing of the Hallelujah Chorus.

Looking back on it, the outstanding personalities seem to me to be Dr. Truett, of America, Dr. Simoleit, of Germany, and Dr. Rushbrooke. Dr. Truett has a great following and is a dominant personality. He will bring strength to the Alliance as its new President, and all of us wish him well in his great task. Dr. Simoleit is a great soul and a most attractive personality. German Baptists are fortunate in their leader, for he gave me the impression that he was not easily ruffled and that he realises always that in quietness is his strength. Dr. Rushbrooke was wonderful. He guided the Congress with much skill when guidance was necessary, and he was always ready to say a word to anybody who seemed to want to speak to him. All leaders are not like that.

The Congress was excellently served by its interpreters, Dr. Müller, of Brooklyn, and Pastor Grimm. They had a difficult task with some of the speakers, but they did their work well, and with their help the language difficulty disappeared, and English and German speaking people alike were able to understand most of the addresses. Contrary to my expectation, I did not find the printed addresses helpful. It was so difficult to keep up with the speaker that one lost all sense of the address while struggling to find the place.

The attendances at the meetings were remarkable, especially when one remembers that for the most part the weather was exceedingly hot, and that the hall apparently was without any sort of ventilation. Baptists, however, are tough folk, and we sat hour after hour listening to addresses till we could listen no longer. I am looking forward to the official report to refresh my failing memory.

It is difficult to estimate the effect of the Congress upon Germany, or indeed upon Berlin. The German papers gave us a certain amount of space, although all controversial matters went unreported, but it will be readily understood that the death of the President made heavy demands upon newspaper space, and we were somewhat blanketed by this happening.

We experienced no sort of trouble. On the contrary the German people seemed only too anxious to be helpful to us. I had to ask the way several times, and was guided by people most kindly, some of them indeed going out of their way to make sure I was on the right road. We were given complete liberty of

speech and used it. While much at our meetings was not reported, the German people present at the meetings listened without resentment to all that was said.

It is not possible to say anything about the state of things in Germany at this moment. There seem to be as many different views as there were delegates. What struck me about the city was that it was a place without laughter. Nobody seems to have time to smile. I did not see any children at play in the streets as one sees them in this country. I saw plenty of children, but they were being taken in companies to look at statues and buildings. But I dare say if I had visited other parts of the city I might have seen plenty of playing children. Berlin struck me also as being a city of uniforms. I never before saw so many young men in uniform of various sorts. Most of them seemed so conscious of their uniforms that they had no joy of living. Of course, I may be mistaken.

The ban on some English newspapers seemed to be curious. I tried many times to buy a *Daily Telegraph* and failed. I could get a *Manchester Guardian,* however, and the *Times* and the ever-present *Daily Mail* were on sale at our hotel. Dr. Carlile has told in the *Baptist Times* of the ban on that paper.

There was little opportunity of seeing anything of the work of Baptist women in Germany. On Thursday afternoon, however, a small party of us went to the Home of the German Sisterhood. The Sisters wear a curious uniform of black cloth, very hot-looking in such hot weather as we experienced. They also wear a large white cap stiffly starched. They seemed to be more like Sisters of Mercy in what they did than our Church sisters, for they do anything necessary in a home. They will stay in a home for a fortnight or so to let an overworked mother get a holiday, secure in the knowledge that the children are being properly cared for. They also do similar work to that done by our Women's League, while a body of Deaconesses do Church work in various parts.

We were very warmly received and entertained to coffee in the garden while we listened to speeches and singing by the Sisters. It was a great pleasure to me to express the thanks of the foreigners present, and in doing so I said that we should be delighted to see any of the German Sisters at the Church House if any of them ever came to England.

I have returned from the Congress prouder than ever of being a Baptist. I have returned resolved to do more than ever before to win disciples for Jesus Christ, for I am convinced that what Germany and the whole world wants at this time more than anything else is a revival of spiritual religion.

EVA BROWN.

W. E. Blomfield.*

WILLIAM ERNEST BLOMFIELD was born at Rayleigh in Essex, the county which gave birth to C. H. Spurgeon. His father, Josiah Blomfield, was the lay pastor of a Baptist Church. The son tells us, "I am a Baptist, owing all I am to a Baptist home and a Baptist Church, and in my early teens I knew that my life was to be given to the Church of my fathers."

He was educated at the Nonconformist Grammar School, Bishop's Stortford, and there the ruling passion of his life began to show itself. One of his former schoolfellows says, "He was the means of my conversion to Christ. He was the leader of a little group of boys who were trying to follow Christ and who used to meet for prayer in a class-room or in the fields. He was already full of promise and showed me at school a sermon he had written on the text 'I have a message from God unto thee.' At the end of his school career he was awarded the Good Conduct Prize by vote of the boys."

Leaving school he entered Regent's Park College. Ever a hard worker, he took the London B.A. and the B.D. of St. Andrews, which later conferred on him its D.D. As evidence of his industry a remark of his own is illuminating, "I instituted a weekly Bible Class, open to all, in the earliest days of my ministry. I did it primarily for my own sake to give myself a bit of hard biblical work outside my preparations for the pulpit."

From College he passed in 1884 to Beckenham. The church at Elm Road, whose premises were built under the auspices of the London Baptist Association, was formed in 1884. Dr. S. H. Booth, then Secretary of the Baptist Union, lived in Beckenham and became its Honorary Pastor. Mr. Blomfield was invited to become his Assistant, and for the first twelve months all went well. It was a time of changing thought, and Dr. Booth became suspicious of his assistant's orthodoxy. Without consulting the Church he wrote him a letter dismissing him. To this the Church objected and both the Church and its young minister passed through a trying experience. A number of Mr. Blomfield's sermons were submitted to examination by the Baptist Union, with perfectly satisfactory results. Still Dr.

*The writer wishes to express his indebtedness to several correspondents, and particularly to Professor David Glass, the loyal colleague of Dr. Blomfield during his whole time at Rawdon, and for almost the same period its financial secretary.

Booth was not satisfied and finally resigned the pastorate, and Mr. Blomfield became the sole minister of the Church. In those early days he entered upon a real experience of the "Friendship of Books." F. W. Robertson, of Brighton, held a special place in his regard, and he read a good deal of poetry. In 1886 he received a call to Turret Green, Ipswich, which it seemed advisable he should accept, but not before he had won for himself a lasting place in the affections of the people. He was already making a position for himself as a preacher.

At Ipswich congregations rapidly increased and the church became too small, while the school premises were crowded. After some three or four years the church building was turned into a school and a new church was built. Though it seated 850 it was immediately filled, and late-comers frequently failed to get in. During Mr. Blomfield's ministry there were large accessions to the membership. Not long after his coming to Ipswich he married Miss Nelly Doble, the beginning of an extraordinarily happy union.

In 1895 Mr. Blomfield was invited to Queen's Road, Coventry, to succeed Dr. W. J. Henderson, and there followed nine very happy and fruitful years. He received a warm welcome and at once made an impression of sincerity, earnestness and warmth. Among the young he was always welcome, while as pastor his firm handshake and keen personal interest made him welcome everywhere.

The Cow Lane Early Morning School for men, meeting on Sundays at 7.30, was a source of inspiration to him and appreciated his addresses. His preaching attracted large congregations and every organisation of the church flourished. The membership increased considerably. Whenever in later years he visited Coventry he was always welcomed by overflowing congregations. He was an example of an earnest, devoted and hard-working pastor, and though he was popular in the Church and in the city, where he took his full share of public work, he never lowered his standards and never played to the gallery. All these years he had been keeping up his studies; Ipswich had seen him become Bachelor of Divinity, Coventry saw him win a Fellowship of the Theological Senate. So though the Church hoped for a long pastorate, in 1904 he was called to what was undoubtedly his life work.

In that year Dr. T. V. Tymms laid down the Presidency of Rawdon College. The Northern Baptist Education Society celebrated its centenary in that year, principally by raising a fund of £5,000. There had been a strong rally of the supporters of the College when the uncertainty engendered by the proposed amalgamation with Manchester and Midland Colleges was ended.

by its collapse. The accumulated deficits of several years had been wiped out. It was in these circumstances that the Committee, after very anxious consideration, invited Rev. W. E. Blomfield to be President. To their great satisfaction he accepted the call and in the Report it is stated, "That he is called of God to this work is our heart-felt conviction. Under his leadership we cherish the highest hopes that all that is best in the Rawdon tradition will be maintained and enhanced." How richly these hopes were fulfilled is now a matter of history. The tide of enthusiasm in the churches the new principal took at the flood. His personality, energy, power of application and of interesting others in his work and plans were placed unreservedly at the service of the College.

He was taking up new and heavy responsibilities, and the labours of a College Principal in those days included not a little of the work of Ministerial Settlement now done by the General Superintendents. Then there was the great mass of correspondence, the burden of which only College Principals know. Yet he found time to get about among the churches, preaching and speaking, and everywhere making contacts which ripened into trust and friendship. In the churches interest was awakened and confidence followed. Partly due to increased investments, but more largely to the rallying of the Churches, it was possible with usually a very small special appeal, to balance the annual accounts, and this with a larger staff.

His relations with the staff were cordial and they made a good, all-round team. When Prof. W. Medley retired, Dr. Blomfield earned the gratitude of the Denomination by bringing into college life Dr. H. Wheeler Robinson. With similar prescience, and with a view to the eventual succession to himself, he sought out Dr. Underwood to follow Dr. Wheeler Robinson. He was on the best of terms with his students, though discipline was always maintained, and his "old men" instinctively turned to him for counsel. He was ever out to raise the standard of the ministry, not only in scholarship but in preaching as well. His presidential addresses bore on this, and at Rawdon his administrative ability and enthusiasm set a higher all-round standard in the college work. Just before he came to Rawdon the old Yorkshire College became the University of Leeds. The significance of this was not lost on him. Long and difficult negotiations followed, and he scored a distinct success when, in 1915, Rawdon became an affiliated college of the University of Leeds.

In 1905, after nearly thirty years' service as Treasurers, Sir John Barran, Bart., died, and for health reasons, Mr. William Town removed. It was a great stroke for the College when Mr.,

later Sir, John C. Horsfall, Bart., accepted the Treasurership. Sir John, besides his many business interests, was chairman of the West Riding County Council. He was a shrewd judge of men, and his confidence was itself a high testimonial. He became keenly interested, and during the war renovated and improved the College inside and out entirely at his own costs and charges to the extent of over £2,000, and later endowed an Exhibition. Two members at a time were appointed to assist the Treasurer, and what diverse personalities Dr. Blomfield got to serve!

Then, when the College re-opened after the War, provision had to be made for men at the University. Dr. Blomfield showed how he had won his way into the confidence of Yorkshire folk, notoriously slow to bestow it, many of them keen men of business. Four University Exhibitions and seven Prizes were founded in 1918 and 1919. A Lectureship in Pastoral Theology was endowed. Two Medical Missionary Scholarships (1919 and 1925) followed. Finally, in 1921, with the active assistance of Dr. Underwood, Dr. Blomfield approached the Trustees of some of the Trust Funds formerly applied to the now defunct Midland College, with a view to the founding of a "John Clifford" Chair at Rawdon. This had the cordial approval of Dr. Clifford himself, and the Trustees made the handsome grant of £260 a year (since reduced by War Loan Conversion) for this purpose. Dr. Blomfield then set himself to the raising of an endowment fund to increase the income of the chair to £400. Over £3,000 is now invested for this purpose. Nor should the many legacies be overlooked. They are all marks of confidence with deferred payment. Outstanding among these is that of Mr. Alfred Bilbrough, who, after giving £3,000 in his life, left a further £5,000. There were others who capitalised their subscriptions. In one way and another the invested funds of the College went up by many thousands of pounds during Dr. Blomfield's twenty-two years. He was a difficult man to refuse, whether he was asking for gifts or service!

Space fails to tell of all his denominational activities. During his pastorates he had taken an increasing share in the work of the Baptist Union, on whose Council he was greatly valued. In 1902 he was chosen to launch the great Sustentation Fund which has so greatly altered the conditions of pastoral life. He was President of the Yorkshire Association in 1910, and of the Baptist Union in 1923, and he did not spare himself in either office.

His sturdy independence of thought and speech gave the clue to his political opinions, which he was not ashamed to own. With all his administrative gifts he was before all a great preacher. All his life he loved preaching, but not to display his

powers. Modelled on the great pulpit forces of his day and yet all his own, his preaching, while always interesting, had a strong evangelical appeal for personal decision. With a wide knowledge of human nature and a dramatic power he had a persuasive voice and manner. One imagines that had he gone to the Bar he would have secured many verdicts from juries. When the College closed during the war he became minister of the Harrogate Church from 1917 to 1919, and there his preaching was very greatly appreciated.

But what his many friends will ever remember him for is the man himself. He was a sincere and humble Christian. The winning of men and women was his aim, and he saw in the training of men for the ministry great scope for reaching that aim. His life and influence were his greatest contribution to the life of Rawdon. He was an enthusiast in the best sense of the word. In his preaching, his conversation, or his letters, he was always interesting, and managed to convey some of his enthusiasm to others. He was very friendly, greatly interested in his fellow men, a vivid personality whose presence and opinions soon made themselves unmistakably felt in any company.

How much Dr. and Mrs. Blomfield were to each other we cannot measure, but we do know that it was a singularly happy union, and that he was inspired and sustained by his life's partner. Alike by her intellectual and her practical gifts, she was able to do her part in the running of a College. Of both of them it may be truly said that they lived for Rawdon.

On Dr. Blomfield's retirement he was presented with his portrait and other tokens of esteem. His best memorial will be the carrying further and better the work to which he so wholeheartedly gave himself.

W. N. TOWN.

William Carey.

THE eighth edition of Pearce Carey's *Life of William Carey* ought to prove an outstanding contribution to the literature of this centenary year. The book has been slightly enlarged and greatly enriched by material which has recently come to light through the researches of F. G. Hastings, Deaville Walker, the author himself, and others. The years since the first edition have yielded several treasures of knowledge about the great missionary. Pearce Carey, with the assimilation and sifting of these new discoveries has amplified and etched more sharply in places the portrait he has given us. The Carey Press is responsible for the new edition, which they have issued in an attractive style at a cost of 6s., making it available for many for whom the price of the original volume was prohibitive. The book is also to be commended for its greatly improved illustrations.

There are some minor criticisms which might be made. Historians will regret the absence of any reference notes to indicate sources of the quotations, which is the more to be deplored in a book of such importance. The lack of a map on which to trace Carey's lines of action, as distinct from the very admirable map illustrating his translation work, is a drawback. And one wonders whether it is legitimate to have altered in any way the reprinted "Preface to the first edition."

But these are matters relatively insignificant. There is no doubt this is the life of a great man, greatly written. It is a book that does justice to the real Carey, to the man he was and to the place he has in history. The marvel of Carey's immense range of interests and the herculean industry that made him "the most versatile missionary in modern times" are here revealed. Yet we are never allowed to forget that his life burned with the passion of the man who had one thing to do. Carey the shoemaker, the teacher, the preacher, the translator, the statesman, the botanist, is yet always a man with a one track mind. Everything is brought into captivity to his passion for evangelising the world.

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Carey pioneered the missionary enterprise in two directions. He dared to challenge the sin of insularity in the home Church and awakened it to a sense of responsibility for the world. And he blazed a trail by the vision he had and the

foundations he laid for bringing India to the feet of Christ. The measure in which he was unique is revealed against the background of previous missionary work in India. Such predecessors as Xavier and Schwartz had set themselves to diffuse as widely as possible a superficial knowledge of the Gospel. Much of their work therefore had no permanent result. Carey set himself to translate the Bible into as many languages and dialects as possible, to train native leadership and to undertake concentrated work in strategic positions, and so enabled the Gospel to be channelled in the life and culture of the Indian people. Apart from anything else this insured the permanence and stability of what he accomplished.

The recently published letters of Joseph Collet give us some sidelights on missionary work in the early years of the century which saw Carey's arrival in India. Collet, who was Governor of Madras in 1717, and a Baptist, had at first no great opinion of what little he had seen of missionary work. He regarded its progress as dependent on the material inducements offered by the missionaries. Later on he proffered the further criticism that the instruction they gave lacked simplicity. But he commended the work that was being done in the training of children, and gave it his practical support. It is evident that he had little expectation from what he had seen that any others than children would be converted. The work of which he writes was sponsored by the Society for the Promotion of Christian Knowledge, but no English missionary seems to have had any share in it, and the assistance that Collet gave in regard to the schools for natives, represents the only direct support from this country. It is evident, therefore, that what we know of Carey's predecessors throws into relief the originality and daring of the vision he had. Further, Carey, when he moved to Serampore, was planting his flag where any other man might well have hesitated about going. Already it had been the base of operations for Moravian missionaries from Tranquebar. They had laboured for fifteen years without seeing any assured result of their work. The people seemed too firmly held in the grip of their own faith ever to be moved (a judgment which Collet would have endorsed so far as adults were concerned) so at last they retired from the scene. Yet not even so unpropitious an omen could daunt the indomitable spirit of Carey.

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On Carey's tombstone, by his own expressed directions, were inscribed the lines from Watts' hymn :—

> A wretched, poor and helpless worm,
> On Thy kind arms I fall.

Most of us would agree with Deaville Walker that such a sentiment, familiar and approved by the nineteenth century, falls strangely upon twentieth century ears. Nevertheless there is something in Carey's choice of that couplet that gives us one clue at least to his greatness, and that reveals that his greatness, like his Master's, was entirely unselfconscious. There was no false humility in his thought of the insignificance of Carey. The immensities of his life were all of God. He had that sense of vocation possessed by all those who call St. Paul their spiritual father. Like Paul he is always gratefully aware that God redeems a man's life from failure, futility, or the incompleteness of a good that is less than the best, and makes it His instrument. It is because of what God can do with a surrendered life that such strength or weakness as he possesses is amazingly used for God's kingdom and purpose. "If God uses me," said Carey, "none need despair." And again, "The God who can do for and through a poor shoemaker that which He has done for and through me, can bless and use any." Through all the greatness that was thrust upon Carey, he remained a humble, simple Christian, a true brother to the poorest and most outcast of India's sons.

The sense of values that grew out of such a faith lies behind the utter selflessness so marked in Carey's work. He was a man who cared nothing for himself, his own enrichment or comfort, and who sought nothing for himself. He gave himself to India so utterly that on setting out he never expected to return. And so India was his home and country for the major portion of his life. His story cannot be told without the constant intrusion of his colleagues Ward and Marshman. His life and work were intertwined with theirs. They were a notable example of a team at work for the kingdom of God, and it is characteristic of the greatness of Carey that he so readily fitted into such a team and that he gave his leadership as an integral part of its life. When Carey planned the structure of the Mission at Serampore, he not only adopted the Moravian method of communal settlements, but he went further and created a collective fellowship in which no one took pre-eminence or headship, but where all were united under one Master, even Christ. The position of House Father was an office that went round in a monthly rotation. It is not always given to genius to be so willing to share responsibility and leadership with others. Never could it be said through the long years, even when later events brought division, that Carey interrupted or disturbed the harmony of that fellowship; rather he was first in creating it and removing anything that seemed likely to threaten it. His own spirit is revealed in the advice he gave to

his son William who had, in perfect innocence, acted in a way that disturbed his senior: "I would rather see you stoop as low as you can to effect a reconciliation than avoid it through any little punctilio of honour or feeling of pride. You will never repent of having humbled yourself to the dust that peace may be restored."

And it was with the same selflessness that he used his money. His own needs were meagre and the large sums that he received as earnings, both in the first years of toil and struggle and later in his service to the Government, were spent in helping needy relatives and furthering his beloved work.

Carey had the Christian strategy that turns all things to account to win men for the kingdom. His preaching and his conversations with the people thrust home his message through vivid pictures culled from his observations of the men and things around him. He saw the ballad singer of the day scraping a pittance by singing his ballad in the street; so Carey, Marshman and Ward, took their stand where four roads met and sang *their* ballad. And with the same instinct for using every opportunity he sees in the men whom he trains in Government College key men for the advance of the kingdom. When in later years Byam Martin as "Resident" of the Moluccas begged for a missionary, he was reaping the fruit of his far-sighted policy. So, too, he uses the Indian scholars with whom he is brought in contact "to develop and multiply his own powers indefinitely and translate the word of God into all the chief tongues of the land."

In all his planning there is breadth of vision, keen insight and far-seeing strategy. He with his colleagues mapped out a scheme for Mission stations in key positions to be staffed as soon as recruits were forthcoming. He saw the wisdom of giving their joint responsibility to the charge of a missionary and a native Christian. He found his way to India's heart through knowing and appreciating the best in India's life and literature. His own catholicity of heart made him anxious "to know no man after his sect, as an Independent, Episcopalian, Presbyterian, Methodist or Baptist. Everyone who wears the image of Christ is his brother and sister and mother." "If you should be introduced to Roman Catholic priests," he says to one of his colleagues, "show towards them every degree of frankness."

The constitution of Serampore College reveals his breadth of vision. He made it an institution in India's life, whereas in the hands of lesser men it might only have been a sectarian seminary. Surely he was ahead of his time—perhaps even ahead of some of the thinking of our time—in his decision that there should be no recognition of caste in the Bengal Christian Church;

and equally wise in giving freedom of choice to Brahmin converts on the issue of retaining or discarding the symbol of caste. In all these ways, Carey was building solid and sound foundations for the development of his vision in India. Time has justified his methods.

The arduous life that Carey lived was not without its hours of recreation. Some of the most important material that enriches the second edition of Mr. Pearce Carey's book relates to Carey's botanical interests and to the contacts that he kept with British botanists, sending them treasures from his garden and begging in return species from England. Even in his hobby, Carey is mastered by his one passion, and thinks out the possibilities of India's agricultural development, giving expert advice on the subject. One is grateful, too, to discover that William Carey was not without a sense of humour, as evidenced by this note regarding one of his students: "Duntze has so completely absented himself from lectures as to put it out of my power to admonish him without requiring his special attendance for this purpose."

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The world into which Carey was born would seem a shrunken place to the citizen of this age. That Carey in India should have expressed astonishment at the rapidity with which he had received news in April when it had only left London in February, reveals the gulf between his world and ours. Countries did not then live on each other's door-steps, and news travelled at a very leisurely pace. England was a land of villages, and the newspaper was the possession of the few. But the times were stirring. The European stage was set for the drama of the French Revolution and the thoughts of men had been far flung by events that cradled Britain's empire. Carey's eager boyhood spirit thirsted for such news as his emigrant uncle brought from Canada, or as Captain Cook recounted concerning his discoveries. There were happenings enough to engage the spirit of the rebel in him. He identified himself with Baptist folk when to be under their banner involved real handicaps. He discerned beneath the barbarities of the French Revolution the struggle for the New Testament assessment of a man's worth. He was the sworn enemy of the slave trade, and indeed ready in his response to every movement that outworked God's loving purpose for men, in the abolition of cruel, inhuman, stupid conditions, and the substitution of righteousness and love.

In this same world where in science and the traffic of business, doors were opening and revealing new vistas of possibilities, a fresh stream of life was beginning in the Christian Church. "Whitfield and the Wesleys were publishing the

vitalising evangel." The hard crust that lay upon the religious life of the country was beginning to crack, the dawn of a new day had begun. Carey looked out on this world, expansive and expanding, and dreamed the dream of claiming it for Christ. When he preached the sermon that gave a new turn to history, he uttered words of which his own life was the constant underlining: "Catch wider visions. Dare bolder programmes. Dwell in an ampler world."

Among the new facts which have enriched the picture of his boyhood, is the information we owe to Deaville Walker concerning the influence exercised on Carey's mind by the *Northampton Mercury*. This hand-printed newspaper reached his village every week and became the window through which he gained familiarity with the events that focussed the currents of life in the wider world. The books advertised in its columns were the books that pushed back the horizons for him, just as at a later date the Railway Guides of North America were to John R. Mott the trickling stream that grew into a mighty river of world vision. The newspaper, the travel stories he heard, and his home-made map and globe were the beginnings for William Carey of vaster thoughts concerning the empire of Jesus Christ than the great majority of his fellows had learned to think. Pearce Carey says "He loved the world from Kamtschatka to Kaffraria, from Nova Zembla to New Zealand." He had a deep intimacy with it. Once in a gathering of ministers a small East Indian Island became the subject of conversation, and the giants of the gathering had to admit their ignorance. Carey with diffidence revealed an intimate knowledge of the facts about it, its location and characteristics. That casual disclosure illustrates his tireless accumulation of information that would be of practical value for the vision he cherished. In his advice to Jabez on embarkation he includes an exhortation to the same sort of knowledge: "Learn correctly the number, size and geography of your islands; the number and character of their inhabitants, their manners and customs, etc." The world was in his heart, and he coveted it for Christ. In India his mind continually leaped ahead to some new station, some new language, some new province or country that might become a highway of the Lord. In the midst of his work in India he is bold enough to make plans for China. When the Government prevents the advance of their work in India, he conceives that this might be an opportunity to make trial of Burmah. And it is of great interest to discover that Carey conceived the idea of a decennial world mission conference, which might have become an actuality but for the lack of enthusiasm with which Fuller received the idea. In this Carey was again ahead of his time.

There is a spurious sort of world vision, vague and general, that ignores practical realities, that misses the immediate duty and that fails to crystallise in the detailed plodding work by which it may be brought about. Such a world vision may be in fact the emergency exit of the soul that is irked by the task of building at its own doorstep. Carey's greatness is nowhere more revealed than in his power to combine the vision with the actualities and plod through the drudgery by which it might come to life. Take his translation work alone. He plans in 1803 to translate and print the Scriptures into all the chief languages of Hindustan in fifteen years. Of the translation of his Bengali New Testament he writes: "The labour is ten-fold what it would be in England—printing, writing, and spelling in Bengali being all such a new thing; we have in a manner to fix the orthography, and my pundit changes his opinion so frequently." We gain a glimpse of the oft-repeated examination and correction of passages, the necessary and constant attention to detail, the acquiring of new languages and the improving of the knowledge of the old which went to make such work possible. And all this was but one part of a many-sided life. Carey kept through the drudgery of all his work and through the long years of sowing, the freshness and the vastness of the vision embodied in the enquiry.

It may be that our world, so different in appearance from Carey's, is yet not unlike the world of his day. We know in a wider way the nationalisms that were beginning to assert themselves then. The events that reveal the currents of the world's life to us in a bewildering fashion, leave us perplexed and rather more depressed than the liveliness of events in Carey's time seems to have done to his contemporaries; but it may yet be that the historian will see in what bewilders us the same story of new beginnings. In things religious we are higher up the stream than Carey was, yet a breath of life begins to break the winter of a certain spiritual inertia and defeatism. The very instability of the things that seemed established certainties in life, has begun to open a door of opportunity to bring all things subject again to the rule of Christ. The war that was to make Europe safe for democracy, has paved the way for Dictatorships. And in a world where we can overhear one another thinking, all the nations are wrestling with the problems of political and economic life that seem beyond the wit of man to solve. It is idle to speculate as to what William Carey would do were he formulating his vision in these turbulent years, but his vision of a world with its movements, forces, culture, understood and captured for Christ, still stands. The strategy his work reveals, points out for us the necessity that our personal faith should be

deep enough and big enough to give us world horizons. The problems and needs of Germany, of America and of the individual soul of man, are one and the same, and are all alike answered by Christ. And the answer is in that fulness of an individual response to Christ that thinks out and lives out every situation in terms of His kingdom.

W. TAYLOR BOWIE.

CHICHESTER had a Baptist church which existed for more than a century and a half, even in a cathedral city. A few fragments of its story were gathered by Josiah Thompson in 1770, and can be woven with contemporary allusions. James Sickelmore, once incumbent of Singleton, attended in 1654 the meeting of General Baptists which disavowed Fifth-Monarchy sentiments. By 1671 the Elder was George Smith, and a meeting-house had arisen. Next year a licence was secured for the house of William Fletcher in the parish of St. Pancras; he and George Upton were licensed as teachers. When Matthew Caffin met Smith in jail, his doctrines were introduced here; Thomas Croucher adopted them, Abraham Mulliner opposed. This led to Mulliner being called away to London as Elder of White's Alley, while John Court and James Austen became Elders at Chichester. In 1696 the church appealed to the Assembly for help, and Ichabod Chatfield came from Ditchling, then William Smith. After Caffin's supporters had been expelled the Assembly, they formed a rival group, and this met in 1721 at Chichester, when four Elders appear; Richard Drinkwater, Matthew Randall, John Smith, Matthew Austen. Randall was soon sent to Virginia, while Drinkwater was chosen Messenger for Kent and Sussex. The meeting-house was re-built in 1728, and five years later the two Assemblies united. Chichester sent representatives very regularly, James Sparshot, James Dearling, James Austen, John Angel; yet only in 1760 was an Elder chosen, Isaac or Israel Mott, with James Sparshot in 1767, when Mott went to Ditchling; both in 1773 petitioned for the repeal of the penal laws. An endowment was given 1768, but the palmy days were over. Attendance ceased, letters of 1801 told of only forty members, and in 1815 the Eastgate premises were closed, the members going to worship with the Presbyterians. About 1849 the building was re-opened, but only one member was returned: for practical purposes the place is not Baptist.

Calendar of Letters, 1742-1831.

(*Continued from page* 139).

161. 1828. Ap. 10.
ROBERT BURNSIDE.

This date is the date of an appended certificate by "Jas. Powell, Printer of his works," that the handwriting above it is that of The Rev. Robert Burnside, A.M. Thus the Notes themselves are much earlier, though no date is given. They are entitled "Remarks on the different opinions prevalent in Xtendom. relating to the Weekly Sabbath."

[This book was published in 1825. In the reviews, it was stated that Burnside was incompetent to have written it. Clearly this is a certificate from the printer that this copy sent him was in Burnside's hand.]

162. 1828. Ap. 23.
From ROBT. HALL (junr.) to REV. MR. PRICE (*at* London).

A personal letter regretting inability to get to London. Refers to death of Mr. Turner.

163. 1828. May. 26.
From E. DANIEL (Luton) to ISAAC MANN (Bermondsey).

Booking Mann for "Sabbath School Sermons," and asking M. to preach the sermon he preached at the re-opening of Salter's Hall meeting house! Gives times of coaches for London.

[Salters' Hall meeting-house is to be distinguished from Salters' Hall. The Salters are the ninth great livery company of London. After the great fire of 1666, they built their new Salters' Hall in a large court west of Swithin's Lane. A generation later, within that court, was built a meeting-house, used on Sunday by a Presbyterian congregation which had previously met at Buckingham House. Other meetings were held there also; a weekly lecture obtaining much fame. In 1719 a conference held there to draw up an advice asked by Exeter Presbyterians, led to a rupture between Trinitarians and those who declined to state their faith. In 1732 the Dissenting Deputies were organised there, to protect civil liberties. In 1820 the Salters' Company gave notice to resume the meeting-house. The congregation built a new chapel in Oxford Court

close by, and unfortunately the name Salters' Hall Meeting was transferred to it. The congregation soon broke up, and its plate passed to the custody of the Salters Company, who showed it in 1932, in the Hall itself, when the Dissenting Deputies were entertained. The new chapel was bought for the Christian Evidence Society, which soon broke up. The chapel was bought again by a Baptist, and was reopened in November, 1827, by several leading Baptist ministers. Daniel of Luton asks in this letter that Mann will preach again his sermon on this occasion. A church was formed in 1830, but the heart of the city did not give much scope, and in 1864/5 it removed to Canonbury, where it calls itself "Salters' Hall." Mann wrote a careful article on these matters, published in the *Baptist Magazine* for January, 1831.]

164. 1828. Nov. 7.

From CHRISTMAS EVANS (Cardiff) to J. T. ROWLAND (London).

He deplores the ravages caused by Death and by the sinful proclivities of people who outwardly profess saintliness and decorum. He mentions the names of D. Roberts, Pontypool, and R. Prichard.

He admits that circumstances—eye-trouble and dissension within the church—made it almost impossible for him to remain in his previous pastorate at Caerphilly, but he had been instrumental in increasing the membership from 65 to 200.

The fall (from grace?) of Prichard dealt a serious blow to the cause in Cardiff, but he feels confident that he will reap a "rich harvest" of new members in the near future. He finds, however, that his meagre salary does not permit him to make both ends meet.

He expresses his appreciation of J. P. Davies, who excels as a (divine, diviner) "*diffiniwr*," Evan Jones, of Casbach, and a fellow English preacher at Cardiff, named Jones, while he deprecates the overweening conceit of John Jenkins and Hiley. Regretfully he admits that he has but few friends amongst his fellow ministers, in whom he cannot but detect a spirit of self-importance. He himself, however, remains meek and humble of heart.

He would like a hundred copies of his portrait, if they could be forwarded free of charge; advises the Rev. T. J. Rowland to get an engagement with the "Revolution Society," for it was on the corresponding month of the previous year that they sent him £3.

His stay at Cardiff and Caerphilly has been most enjoyable, from all standpoints; he extols the devoted attentions of Mary, and hopes that the bounty of the Lord be similarly extended to his friend and to his mother and aunt in Anglesea. Ends

abruptly, with the cryptic observation—"O John Owen, the hypocritical sycophant."

[The above summary of the Welsh original is by Gwilym Davies, B.A., of the Manuscripts Department of the National Library of Wales, Aberystwyth, where this whole collection is lodged.

Christmas Evans had left North Wales for Caerphilly in 1826, and had just left that for Cardiff, which he quitted in 1832 for Carnarvon. He had recently married his old housekeeper, Mary. John Philip Davies, once of Liverpool, now at Tredegar, won golden opinions. John Jenkins was settled at Hengoed, where he had published a Body of Divinity and had begun a commentary on the whole Bible, which he printed with his own hands at Merthyr Tydfil and Maesycwmmer, issuing in shilling parts.]

165. 1828. Nov. 11.

From JOSEPH HUGHES (Battersea) to I. MANN.

Transfer of Benjamin Blackmore, a "young professor."

166. 1829. Feb. 20.

From RICHARD DAVIS TO I. MANN.

Informs Mann that Mr. Edward Jones, late grocer in Blackfriars, has left £300 each to six Baptist ministers, viz., Hughes (Battersea), Harper (Hedon?) and Davis (Walworth), Upton Senior, Mann (Maze Pond), Pritchard (Keppel St.).

167. 1829. Mar. 4.

From EUSTACE CAREY (Paternoster Row) to I. MANN (Bermondsey).

Fixing a time for C. to visit Mann.

168. 1829. Mar. 10.

From E. DANIEL (Luton) to I. MANN.

Ask Mann to preach at Missionary meetings with "Mr. Carey" [Eustace] on Ap. 8. Planning a possible series of meetings covering Leighton and Ampthill.

169. 1829. Mar. 18.

From E. DANIEL (Luton) to I. MANN (Bermondsey).

Arranging for Mann to preach at Luton on Ap. 8. "An evening sermon will be preached by Mr. Carey and a collection made." States Carey was recently at St. Albans.

170. 1829. Nov. 18.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

P. is both surprised and grateful that M. has entrusted to him his confidence in disclosing his own plans for the Mission, which he will answer later. Phillippo has just returned from a health tour embracing Philadelphia, New York, Newport, Providence and Boston, and has met Dr. Sharp (Boston), whose father was pastor at Farsley, and Profs. Wayland and Chase. Also Capt. Hague (son of pastor at Scarborough) and Bro. Denham, " a relative of mine."

[James Mursell Phillippo was a former Bradford student. His father had been a close friend of William Mursell of Lymington, who named his son James Phillippo Mursell. The life-work of J.P.M. lay at Leicester, of J.M.P. in Jamaica. Statesmanship was sadly needed in the B.M.S. just now, but Mann's proposals were not published. Daniel Sharp was born at Huddersfield in 1783, his father being a carpenter who was an Inghamite preacher, then a member of the Baptist church at Halifax. Daniel emigrated in 1805, was trained for the ministry at Philadelphia by William Staughton, the student who promised 10/6 at Kettering. The father became (a nearly unpaid) pastor at Farsley, 1807-1821; the son was pastor at Charles Street, Boston, 1812-1853. He was almost at once a leader, and had just received an honorary D.D. from Brown University. Hague was of Scarborough, Mann of Bridlington.]

171. 1830. Apr. 19.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

Apologies for being so long a time in writing. A long devotional letter. Has added nearly a thousand to the Church since being in Jamaica—145 since the last Annual Report. " At all stations the prospects are such as to awaken our gratitude and animate our zeal. In every direction new fields for cultivation are rising up to view." There are more *white* folk at the services, including a number of Jews. Congregations about 400. States new missionaries have arrived—Cantlow, Nichols and Clarke. Asks help for his schools.

172. 1830. Sep. 27.

From F. GARDNER (from Luton) to I. MANN.

Arranging for Mann to come to Gardner's " designation " at Kettering. The exact date to be left between Dyer and Mann. " Mr. Gray will preach a sermon on behalf of the Society at B. on the night preceding."

[Francis Gardner of Burton Latimer was designated for Jamaica, and laboured at Kingston till 1838. These letters show, what histories nearly ignore, that Jamaica was not only the scene of slavery trouble, but was the scene of much sound missionary work. Even in 1830 the foundation of Calabar College was seen to be necessary, as letter 174 shows.]

173. 1830. Sep. 27.

From DANIEL SHARP (Boston) to I. MANN.

S. has been ill for many months. "Yesterday for the first time I preached twice." Is leaving for "my residence in the country." Sends some of his sermons which he asks M. "to read with attention."

174. 1830. Oct. 20.

From J. M. PHILLIPPO (Spanish Town), H. C. TAYLOR (Old Harbour Vere), JOHN CLARKE (Port Royal and Kingston), JOSEPH BURTON (Kingston), to—no name given (but plainly B.M.S. in England).

Communicates the views of a meeting "held at Old Harbour, Jamaica" in the beginning of Sept. 1830 for prayer and conversation respecting the best means of extending the blessings of the gospel. It urges the need and the fitness of native evangelisation. It stresses the advantages of being a native evangelist and points out that in other fields it is being encouraged. In Jamaica the missionaries are gaining many native workers, but there are still elements of superstition. "If before commencing their public work they could be placed with a minister a year or two to obtain a clearer knowledge of the Word of God, and a better acquaintance with the language in which they are to proclaim it to others, we feel convinced that under the Holy Spirit such an arrangement would secure the Church the most beneficial results. It would more effectually stem the flow of superstitious error." States that missionaries receive from £150 to £250 per annum. "Each young man," "while going through a course of preparatory learning, might be supported with £30 a year," and in the ministry would need less than one third of what is necessary to pay a missionary. "The wants of Jamaica alone never can be adequately supplied by instructors from England." "In compliance with this conviction of duty we are unitedly attempting the commencement of an institution, which, though small in its use, will we are assured, by the blessing of God, soon show itself to be of increasing importance, and will soon be the means of diffusing widely and abundantly the great blessings of the gospel of Christ. The dispensations of Providence and the operations

of grace, are eminently combining to call into existence such an institution, now. The day is fast hastening . . . when prejudices on account of colour must cease to exist . . . and we rejoice that the day has arrived . . . in which, in some instances, learning and religion are blending their influences, and preparing those who are taught, as may be after the appointments of God, either for being honourable in the world, or useful in the Church. We desire to improve all facilities, and make use of all means for the enlargement of the boundary of Zion." They therefore solicit the co-operation of "all friends of the Redeemer."

175. 1830. Nov. 11.

From E. DANIEL (Colombo) to I. MANN.

"I address myself to you because I do not know any person in London who has greater ability or readiness to serve me than yourself." D. has started three Sabbath schools—one in each of his places of worship—for Singalese, Portuguese and English children respectively, about 100 children in all. He asks, therefore, for BOOKS, especially Spelling books, Bap. Catechisms, Hymns, and Doddridge's *Principles of Religion.* He states that they arrived at Colombo on Aug. 16 with a good welcome. "Everything was in sad disorder and going to decay." He is learning the language. Preaches in the Singalese Church through an interpreter. Has baptised seventeen soldiers.

[Ebenezer Daniel, who had begun at Brixham, and had done fine work at Luton since 1812, felt the death of Chater to be his call to Ceylon. Within fourteen years he established many Sunday Schools, a few new churches, and a printing-press, for which he wrote many tracts.]

176. 1830. Nov. 26.

From WM. SHENSTON (Commercial Rd.) to —— (unstated).

In reply to an enquiry S. gives a copy of a memorandum he published thirty years previously. It concerns the history of Little Alie St. Church, Goodman's Fields. S. describes in detail the "call" of Mr. Jas. Fall, a member of Dr. Gill's Church. He was invited by a majority of 6 (67-61) in Dec. 1753—"but the persons in the minority being the most opulent, and one of them having the deeds in his possession, and declaring that Mr. Fall should never more enter that pulpit." At a subsequent meeting there was a slight majority against Fall. After this there was a "split" and the new party held their first meeting in the Academy at Prescot St. on Jan. 20, 1754. Then follows the refusal by the senior church to "dismiss" Fall, and the subsequent

refusal of "the Board" to have anything to do with F.'s ordination, saying that the new church must get their dismission from the church from whence they came out, and "by this stupid formality . . . were more than forty years debarred from all intercourse with the whole denomination." S. refers to it as "priestly domination." On Mar. 28, 1754, Fall was received as "out from the world" and ordained, at which service were Fall, Senr. (pastor—Watford) and Amos Harrison. It was conducted at "Rev. Bentley's meeting-house. Crispin St., Spitalfields." Fall died in 1756, and the Rev. Potts (Crispin St.) preached the funeral sermon. There were then 135 members. In 1757 Mr. Wm. Dowars (Mangotsfield) became pastor. He died in 1795, 222 being added in his ministry. A deacon, Mr. Curtis Flimny supplied the pulpit, but in Mar. 1797, with only four congregation, they closed the Church. In Apr. 1797 it was re-opened, and the "present pastor" was soon ordained—ministers present being Revs. Hornblow (Braintree), Button, Upton, Freeman (Woolwich), Hutchings (Woolwich), Groser (Watford) and Oates. After thirty-four years it has received between six and seven hundred members, and the present membership is 300.

[William Shenston was the pastor of this church, and as it is now extinct, the building under a new lessee being a synagogue, this account is of considerable value and interest. In 1823 Ivimey had published his third volume, when he stated that the preaching of Dowars reduced the congregation almost to nothing. Shenston here says that in thirty-eight years he added 222 members.]

177. 1830. Dec. 3.

(*a*) From JOHN MACK to MRS. MILLARD (Bishopsgate St.)

States that he has been to Gloucester and seen Hall. Mack is unwell and "Miss Beddome . . . who sits by me . . . will tell you particulars."

(*b*) From MISS JANE BEDDOME to MRS. MILLARD.

Mack contracted a cough while in Gloucester. A personal letter.

178. 1831. Mar. 7.

From JOHN RIPPON (New Kent Road) to ("My dear madam").

Re sending parcels of books, explaining prices, etc.

179. 1831. Apr. 15.

From J. M. PHILLIPPO (Spanish Town) to I. MANN.

P. states that he has "proposed to the Committee a return to Europe"—apparently through ill-health. He states very strongly that Jamaica "is my *Home,*" and "it is my earnest desire to live and die in the work of a missionary." Therefore "If I return home it will only be to gather strength." He states that "Mr. Angas is here, and regarding him as the Committee embodied I shall not be backward to follow his advice." Burton has returned on a visit to England. P. has been to the Assen. at Falmouth. He has withdrawn Spanish Town from the Assen. "from a sense of *duty,*" and thinks his reasons (not stated) sufficient for the Committee to justify his decision. Speaks of "my beloved friend and tutor Dr. Steadman." "I hope that the Committee will still keep a keen eye upon the Seminary," the benefit of which "I am more and more persuaded would be incalculable." "Mr. and Mrs. Kitching's name is still cherished here with much affection."

[William Henry Angas was of a family well known in the Northern Association, whence Isaac Mann had come. Born at Newcastle, trained to the sea, captured by the French, he was put in command of a boat of his father's, trading to the West Indies. At the age of twenty-six he was baptized by Rippon; after study at Edinburgh, he was called to the ministry, and devoted himself to work among sailors. Meeting Ward of Serampore, he strove to interest the Mennonites of Holland and Switzerland in the Indian mission. Ryland commissioned him for the B.M.S., and he worked in the channel ports, and Switzerland. As new Baptist churches were rising in northern France, he brought Tauchnitz to evangelize there. Then he went to Jamaica, where he met Philippo and Joseph Burton, from Bradford Academy, with John Clarke and James Mann from Berwick, exciting such interest that presently John Clarke of Berwick went out. Angas died at Tynemouth in 1832.]

180. 1831. May 28.

From JOHN D. ELLIS (Bishopgate St.) to I. MANN.

He has seen Mr. Dyer and Mr. Price re his "designation" for missionary service [in India] on Wednesday, June 8. Those to take part are Dyer, Mann, Steane, Ivimey and Cox.

181. 1831. Jun. 11.

From J. HANDS to I. MANN.

Written on board ship eleven miles off Gravesend en route

for India. H. first went out to India in 1809, and was stationed at Bellary whence he returns.

[John Hands was son of Charles Hands of Roade. He was on his way to Madras, to work for the L.M.S., when at Rangoon he met Felix Carey and John Chater.]

182. 1831. Jun. 23.

(This date is the date of the P.S.—given below.)

From JAMES DYER to WM. STEADMAN (Westbury Leigh).

D. regrets through ill-health his inability to go to Leigh. Speaks well of Ryland and adds "though as to his engagements in a certain province I cannot but enter my protest." Asks Steadman to visit him and "my poor villagers at Luton." *The P.S.*, signed by W. S. (Steadman, by the handwriting) says: The father of the Sec. It was written to me when I was at the opening of the meeting house at Westbury Leigh about 4 months before his death."

[The letter itself was written in 1797; the new meeting-house was opened on 19 April. Dyer was then pastor at Devizes, Steadman was about to leave Broughton for Devonport. The pastor of Westbury Leigh was Robert Marshman, who lived at Trowbridge. The Ryland was not the father, who had died in 1792, but John, aged 44, the new head at Bristol. Precisely what his objectionable "province" was, is uncertain; the church at Westbury disapproved of learning and of missions, and had not yet been shaken by Joshua Marshman becoming a teacher, and then a missionary. Apparently James Dyer had members at Littleton Panel, a few miles out from Devizes, though no church was formed there till 1848.]

183. 1831. Aug. 4.

From JOHN CLARKE (Kingston) to I. MANN.

Letter sent by Phillippo. Speaks of the early death of Griffiths "after having been permitted to speak in this land twice for God in public." Mr. Shoveller will now assist, a "missionary of the right spirit." "Could Mr. Raison(?) be prevailed on to act in the same manner there would be an end to *all* unpleasant feeling." The death roll has been heavy: Mr. Mann, Mrs. Cantlow and her son, Burton's daughter and Bayliss's two sons. Coultart, Burchell, Flood and Cantlow are in England. Phillips and Kingdon are just sailing for England. Asks for help. Is grieved at slavery in Jamaica.

184. 1831. Sep. 12.

From "R. M. BEVERLEY" to I. MANN.

Because of Mann's interest in his publication the bishop informs him that he is to "publish a 2nd letter to the Archbishop of York in Dec. next; the clergy and their party have endeavoured by violence to silence me, but they will find themselves mistaken, for by God's help I intend to go on."

185. 1831. Nov. 10.

From J. M. PHILLIPPO (Chipping Norton) to I. MANN.

Asks advice as to publishing "my appeal on behalf on New Schoolroom . . . in the Magazine." States that he is better in health.

[Phillippo did publish the appeal in the December issue. That same issue still gave Mann's name as pastor at Maze Pond; but Mann was dead. This letter is the latest in his collection; those which follow are of various dates.]

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186. "Oct. 4." [1819.]

From DE GODDEN to KITCHING (Kingston).

G. is unwell. Mrs. G. has a baby son—"Phillip Saffery Godden." Coultart is in England but soon sails back.

187. [1819?]

An unsigned note to "Chas. Evans, a Baptist Missionary destined for Sumatra," in which it is stated that Dr. Ryland is sending him some books. (Compare letter 140.)

188. "Mar. 11." [1801.]

"EXTRACT FROM MRS. MARSHMAN'S LETTER, SERAMPORE."

(Marked in another handwriting, "Interesting, but not to be made public.")

Describes in detail dining with the Governor of Serampur—the table, food, etc.—but particularly regrets that the Governor, an excellent man of seventy-two years, is not a Christian.

A NOTE below, in another handwriting, explains the fact of Miss Thomas's having "no little finger on her left hand, and only the stump of a little finger on her right hand." Some time before Miss T's birth her mother buried a little boy, after which the father dreamt he found him alive in the grave, and in trying to pull him out the boy's left little finger and half his right came off in his hand, the boy falling back into the grave. He told this dream to Mrs. T., not thinking (although a medical man!)

of the consequences, "but when his daughter was born he saw his error."

[Colonel Bie, the Danish Governor of Serampore, was nearly seventy in 1799, when he offered protection to the missionaries. This dinner was probably to commemorate the publication of the Bengali New Testament, whose last sheet was printed on 7 February 1801. On 8 May, English troops took possession of the Danish settlement.]

189.

A letter IN BENGALI by KRISHNU PRESAD. Sent by Ward to Fuller care of Mr. Burls, 56, Lothbury, London.

(To be concluded.)

Shintoism, by A. C. Underwood, M.A., D.D. (Epworth Press, 2s. 6d. net.)

SHINTOISM. Those engaged in the Comparative Study of Religion, and others, will welcome the series on "Great Religions of the East" now being issued by the Methodist Publishing House, under the editorship of Dr. Eric S. Waterhouse. The series is opportune, for time and space are rapidly being eliminated in international affairs, and knowledge of the beliefs and philosophies of other nations is a vital factor in the prevention of political misunderstanding. Volumes on Hinduism, Confucianism and Zoroastrianism have preceded this work on Shintoism. Shinto is a faith indigenous to Japan and was the only religion of the country prior to the introduction of Buddhism in the sixth century. It is Nature-worship, the worship of deities and spirits which are supposed to exist everywhere. The name given to these deities and spirits is *Kami* and as a convenient summary definition of the term, Dr. Underwood quotes G. W. Knox, "All that is wonderful is God, and the divine embraces in its category all that impresses the untrained imagination and excites it to reverence or fear." Many regard Shinto as a lifeless relic of the past, which has no living power to compete with Buddhism and Christianity, but Dr. Underwood suggests that such judgments "appear to be a little too peremptory, not to say superficial," and that the wise prophet will hesitate before he predicts the early disappearance of either State or Sectarian Shinto.

Dr. Underwood's years in the East have enabled him to give us a singularly interesting and balanced study.

From an Old Box:

Some Stepney College Papers.

A FEW weeks ago, in the Strong Room of the Baptist Mission House, there came to light an old wooden box with "Stepney College" painted upon it. It was thick with the dust of years and proved to contain a number of old account books, the Minute Book of the Mile End Church which was at one time connected with the College, and a number of letters and papers. Most of them date from the years 1840 to 1845, during which period Joseph Angus was Secretary of Stepney College as well as Secretary of the Baptist Missionary Society; but there are, in addition, the sessional examination papers, both questions and answers, for the year 1868, by which time the College was established at Holford House in Regent's Park with Joseph Angus as its President. The find is of no spectacular value, even to the denominational historian. The Centenary Record of the College, prepared by Dr. Gould in 1910, requires no amendment, though it is not likely that he saw the contents of this box. A number of things among these papers seem, however, worthy of notice.

Dr. Murch was the President of Stepney College from 1827 to 1843, and William Brodie Gurney, the Treasurer for almost exactly the same period. A number of letters to and from the latter are in this collection, and since from 1835 he held also the office of B.M.S. Treasurer, and Joseph Angus became his son-in-law, the close links between the College and the Missionary Society are easily understood. Edward Steane was Secretary of Stepney till 1838 and his letter of resignation is to be found here. Angus succeeded him, and had the assistance first of George Deane and then of Samuel Brawn of Loughton. Their letters of resignation, also, are here preserved. These were years of change and development. There had been extensive alterations and enlargements of the College in 1829, and seven years later adjacent property was secured, in spite of the fact that expenditure was in excess of income. In 1838 there was a demand for additional accommodation, and among these papers is a memorial signed by seventeen alumni promising help in the securing of the money. At a meeting held at the King's

Head Tavern, J. P. Briscoe, the first student of the College, had presided, and the signatories to the resolutions included Samuel Green (first of three generations to be intimately connected with the institution), Charles Stovel and C. M. Birrell, (later Presidents of the Baptist Union), Francis Tucker and Joseph Angus. The extension was satisfactorily carried through and paid for, and a year or so later the College became affiliated with the newly constituted University of London. James Martineau was written to regarding the Royal Warrant which had been granted to Manchester College, and his courteous reply, preserved among these papers, concludes :—

> "I shall sincerely rejoice to learn that you have been equally successful in the application which you propose to make: and cannot but hope that we, Dissenters, may avail ourselves of the improved advantages we enjoy, to advance the state of learning amongst us, as well as to acquire a better civil or professional position."

These years of growth and promise were, however, followed by increasing financial difficulties. There was suspicion in some quarters of the new educational facilities (other generations have had this tale repeated), and then in 1843 ill-health compelled Dr. Murch to resign. He was succeeded by Dr. Benjamin Davies, who was called from Montreal, where he was in charge of a small college partly supported by the B.M.S. The old box contains a letter from Thomas Crisp of Bristol College suggesting Davies for the position, a letter from the Montreal Committee urging how indispensable he is to the denomination in Canada, and two letters from Dr. Davies himself, the first raising objections and the second accepting the post.

> "I see from the Report," he writes in July, 1843, "that the Theological Tutor reads Lectures of his own writing in Systematic Theology. Now for this department of labour I possess no fitness. While a student I never admired the plan, and as a Tutor I cannot follow it. I feel a most decided preference for the method of teaching Theology by means of diligent examinations in some standard work as a text-book, and by exegetical exercises in reading the Bible in the original tongues. To teach divinity in the ordinary sense, requires such a turn of mind as I am fully conscious I do not possess."

His second main hesitation came from the presence of his friend, F. W. Gotch, on the staff. Gotch was his senior and he shrank "from assuming superiority" over him. The reply of the Committee to this letter must have been satisfactory, for

in the following month Dr. Davies wrote agreeing to return to England, and by the end of the year was in residence at Stepney. F. W. Gotch remained Tutor in Philosophy and Natural Science till 1845 when he went back to his old college at Bristol. The box holds a number of his letters, including one, written before his appointment in 1841, giving details of his varied successes at Dublin University, one from 1844 suggesting an increase in salary, and one announcing his acceptance of the post of Classical and Mathematical Tutor at Bristol.

The students of that distant day were, in their own fashion, as bold and revolutionary as their successors. These papers include three letters sent by them to the College Committee. The first, dated February 22nd, 1842, and signed by J. A. Baynes, appeals for an extension of the college course from four to five years.

> "Important as this measure must at all times be considered," say the students, "the present seems especially the period for its adoption, when it is so loudly called for both by the position of the College in reference to the London University, and by the general aspect of the Christian world. Never, we submit, has there been a time when high attainments and sound learning were more essential to those occupying the station of Christian ministers. Never was this necessity more clearly evident or more deeply felt. And, although it may be objected, when this is urged, that the Church and the Denomination are in want of men, we cannot but think that these wants are not so urgent as to demand the premature service of those who, after a short delay, might be more fitted for labour and usefulness. The year spent at College would be more valuable to the student, than the year spent in pastoral service would be to the Church.
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> "In asking then for five instead of four years, we do so from the firm conviction that the present term does not afford sufficient time for the preparatory study that is necessary. The last year of a Student's course is invariably and necessarily broken up by his repeated engagements previous to settling: so that the term, though at present nominally four years, is in reality but little more than three. In asking for five we wish to secure four unbroken."

The last paragraph reads strangely in a day when men sometimes have to wait many months after their course is over before they have a chance of settling.

The second memorial, sent a year later, has reference to the College Library, and has been echoed by other groups of students.

"Owing to many recent additions the order of the books has necessarily been much interfered with, so that the Library needs an entire rearrangement. Farther, that whilst there are several duplicates and many books of little value, others that we daily need are wanting. We allude particularly to works on natural philosophy."

Thomas Wheeler and Robert Marten sign this letter. In 1845 the Committee was approached on so grave a matter that fifteen of the students put their names to the document. It concerned the College heating apparatus—the bugbear of many authorities.

"We are sorry to say that the extensive alterations made in the Summer have entirely failed to answer the end for which they were designed. The average height of the thermometer during the cold weather of this winter has not exceeded 49 even when all means have been adopted to prevent the admission of cold air. Whenever, by the use of extraordinary means, the temperature has been raised above 50 the smell caused by the pipes has been so offensive as to render it impossible to use the studies."

Among the signatures to this letter is that of Alexander McLaren.

The most interesting part of these papers consists of the applications for entry to the College, bundles of letters from men themselves and from their referees. Here are to be found the youthful statements of those who afterwards attained influential positions: for example, J. H. Millard, Secretary of the Baptist Union from 1863 to 1877, his successor S. Harris Booth (recently not quite fairly saddled with responsibility for the Down-Grade controversy), Dr. William Pulsford, Alexander McLaren, J. P. Carey, George Short and others.

Alexander McLaren was the son of the Rev. David McLaren who writes of his gratitude to God for his son's desire to enter the ministry. There are recommendations from James Paterson of Hope Street Church, Glasgow, and Joseph Rothery of Hoxton. Alexander himself writes a clear statement under five heads of his reasons for believing himself a Christian, and continues (this is dated June, 1842, and he is only 16½):—

"From about the beginning of 1839 I had serious thoughts as to my soul. These were occasioned by hearing a sermon preached on a New Year's Day on the uncertainty of life. They were afterwards deepened by reading part of Doddridge's *Rise and Progress of Religion in the Soul.* This book much affected me. For some time I was very

unhappy, but I did not disclose my feelings, and by degrees my anxiety wore off. I had relapsed into my old state when I again took up Doddridge instead of another book. I began to read, my attention was fixed, and all my former impressions returned. They were once more nearly stifled, when my Mother requested me to accompany her to hear a sermon at a protracted meeting. I unwillingly went, the preacher chose for his subject the conversion of the Philippian Jailor. I sat inattentive until he quoted the passage in 1 John v. 10: 'He that believeth not God hath made him a liar because he believeth not the record that God gave of his son.' This arrested my attention and sent the arrow home to my heart. I saw all the guilt of making God a liar. I trembled when I thought of it. I heard not another word from the preacher, they fell dead on my ears. I returned home, and that night, blessed be God, I found peace in believing. These events, ever to be remembered by me with devout thankfulness, occurred on the 10th May, 1840, and, on the 17th of that month, I was baptised and received into the church in Glasgow, under the pastoral care of the Rev. J. Patterson."

Also of interest in this centenary year of his grandfather is the application for entry into Stepney of Jonathan Pearce Carey. He writes from Mill Hill School in 1845, then a lad of nearly eighteen. F. W. Gotch, minister at Boxmoor before he became a tutor at the College, had clearly been the decisive influence on his development, but it is Gotch's successor there, Benjamin Pratten, the Hebraist, who commends the young man, as well as H. J. Crump, the Mill Hill chaplain. It is worthy of remark that nowhere in this bundle of papers is there a reference to William Carey, nor to any idea of missionary service.

"I am at present reading in Classics," Jonathan writes, "the Clio of Herodotus, and Livy with the Satires of Juvenal; in Mathematics the first six books of Euclid, Bland's Equations and Hall's Trigonometry. French and German too I have read a little, being just able to translate some of Schiller's Wilhelm Tell. I wish to become a thorough Classic. Though I would pursue with becoming diligence the study of Mathematics, I cannot claim a predilection for them."

It was not till 1839 that a written examination had been held for applicants for entry to the College. A number of papers in this box relate to the tests for the years 1839, 1840, 1841, and 1846. Candidates were asked for the outline of a sermon on a

prescribed text, and were questioned on Robert Hall's pamphlet on *Modern Infidelity,* and later on Leslie's *Short and Easy Method.* There were two questions on doctrine (both dealing with justification by faith), two on scripture history, and a number of general ones, including the request:—

> "State the planets in the order of their distance from the sun, and which of them have satellites."

In 1846 applicants were asked to submit an essay on "The Importance of an Educated Ministry," and among the attempts that survived is one by George Short, destined nearly half a century later to be President of the Baptist Union.

From this early period there also come letters from J. P. Mursell of Leicester, from C. M. Birrell, of Liverpool, from Charles Stovel, from Samuel Tomkins (for many years a tutor at Stepney), and from Thomas Binney.

The sessional examination papers are nearly a quarter of a century later in origin. There had been many changes in the College. Benjamin Davies' Presidency had been brief, and after a year or so of uncertainty Joseph Angus had been secured, his scholarship and administrative ability raising the College to a position of much greater importance in the life of the denomination. Premises had been secured in Regent's Park, and Benjamin Davies had been called back again from Canada, to which he had returned, to be Tutor in Classical and Oriental Literature, a position for which he was admirably fitted and in which he made great contribution to the life of the College. John Bridge was also on the staff at the time. A list of the papers set in 1868 is of interest: Bible Handbook (Senior and Junior), Hebrew, Syriac, Systematic Theology (Senior and Junior), Logic, New Testament Greek, German, Latin (Matriculation and B.A.), Greek (Elementary, Matriculation and B.A.), and special papers on Chrysostom on the Priesthood, and a part of the Apocalypse. During the preceding years Regent's Park students had won notable successes in London University. A number of the questions are of interest as having been set nearly seventy years ago:—

> "What do you gather to be the inspired rule as to women speaking in the Church—what as to Church discipline—what as to dress and personal habits in relation especially to sex?" (Senior Greek Testament.)
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> "On what grounds might a revision of the English authorised version be recommended?" (Junior Bible Handbook.)
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> "Shew (and if you can illustrate by example) that *verbal criticism* is an essential help to the understanding of

Scripture; and give rules for deciding the true meaning of the words of Scripture in any particular case." (Senior Bible Handbook.)

"Is depravity total? Explain and answer this question!" (Junior Systematic Theology.)

"What would a candid and intelligent reader naturally gather from the Bible on the doctrine of the Trinity, i. ii. iii?" (Senior Systematic Theology.)

How many students of to-day would care to be asked to "give an intelligible English meaning to the statement in 2 Kings vi. 25:—'The fourth part of a cab of doves' dung was sold for five silver shekels,'" unless it came as part of a prescribed text?

Among those whose answers to these questions have been preserved are William and Edward Medley, Charles Jordan (who became Principal of Serampore), Herbert Smith (who died recently after a long life-time of faithful service as a layman), and F. B. Meyer. T. G. Rooke, who had left college only six years earlier, acted as one of the examiners, and his comment on Meyer's Bible Handbook answers is:—"An excellent paper. Satisfactory in every respect." It is not without interest that 1868 was the year when F. W. Gotch, to whom a number of references have been made earlier, was President of the Baptist Union.

The College, which was once located at Stepney, and later in Regent's Park, has for the last seven years been providing men with the opportunity of courses at Oxford University. In doing so it has been true to its past, for it has always sought to serve the denomination by giving the best available equipment to its ministers. These old papers are a reminder of that, and of the fact that in many fundamental respects students, teachers, and college constituencies do not greatly vary from generation to generation.

ERNEST A. PAYNE.

The Inscription on Carey's tomb, quoted on page 168, is word for word as directed in his will. Isaac Watts wrote rather differently, and editors began changing as early as John Wesley. In the 1900 *Baptist Church Hymnal* no note was given that the version was altered.