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Forty Years in Furnival Street.

A RETROSPECT.

DURING the night of September 9th-10th, 1940, the Baptist Mission House in Furnival Street, which since 1870 had been the home of the Baptist Missionary Society, was seriously damaged by enemy action and, except the front part of the building, rendered uninhabitable. A bomb, or bombs, descended at the rear of the premises, practically demolishing the famous library,[1] and shattering other rooms. The whole building was badly shaken, and will, undoubtedly, eventually have to be dismantled. Meanwhile, it remains the Society's official headquarters, and one of the Secretaries is in daily attendance. The Carey Press and the Accountant's Department are still functioning in the available part of the house. Other members of the staff are temporarily installed in the house "Sunnylands," in Kettering, formerly the home of the late Mr. and Mrs. William Timpson. Many of the Society's valuable records and articles of historic interest were removed to a place of comparative safety in the country before the outbreak of the war. The books and periodicals which remained in the Furnival Street library were damaged, more or less, by debris and water, but most have been recovered and can still be preserved.

But the Mission House, which has for so long been the shrine of the denomination, the scene of many a notable gathering, and the storehouse of sacred and imperishable memories, is now a mere shadow of its former self. The glory is indeed departed, save the glory of honourable service and illustrious associations.

It is now nearly forty-three years since the writer joined the home staff of the Society, and at this juncture it may of interest for him to set down some of his impressions of the house and its occupants as he first knew them, and of the work of the Society during the intervening period.

Alfred Henry Baynes, the Society's General Secretary, was then the commanding personality. It used to be said that he was the Society. In a sense there was truth in this. He had such an intimate knowledge of all its affairs and personnel, such sound judgment and outstanding ability, and such capacity for friendliness and sympathy, that his unique position was inevitable. All who knew him trusted and loved him. His name was one

[1] A further attack since by incendiary bombs has completed the destruction of the library.

to conjure with, and his influence upon the Churches extraordinary. He had a tenacious memory and a brotherly manner. He was essentially one of the old school, with generous instincts and princely mien. It follows that he almost always had his way, and fortunately, that way was usually the right one. He knew how to deal with difficult people and intricate problems, and, equally important, had the gift of making unwelcome decisions less disturbing. His style in correspondence was frequently redundant, but he was always the soul of courtesy and tact. Timothy Richard once, at least, had a request refused by the Secretary, but explained in an Annual Members' Meeting, when moving a resolution for his reappointment, that it was not until he came to the PS. of a long and friendly letter that he was able to discover whether his appeal had been granted or denied!

Mr. Baynes was of massive proportions, with a great intellect, a large heart and a clear vision. He was an excellent judge of character, always appreciative of merit in others, and indulgent and forbearing towards their failures and foibles. He was generally regarded as a "prince of Secretaries," and Hugh Price Hughes once declared that if he had the power he would hew him in pieces before the Lord, that all might have a share of him. As his junior personal assistant for eight years, the writer will always remember him with peculiar gratitude and regard. He served the Society nobly for forty-five years, first as Accountant, then as Accountant and Minute Secretary, and for the last thirty years as Secretary. After his retirement in 1906 he continued, as Honorary Secretary, to take the deepest interest in the Society's administration.

The Mission House at the end of the last century was a very different establishment from that of to-day. Operations were on a smaller scale, and much of the old-world atmosphere still lingered about the precincts. There were no telephones, no electric lighting, no central heating, only one or two typewriters, and one lady typist. Legend has it that the Secretary frowned on typewriters, and indeed warned the Finance Committee that they must accept the responsibility if such contrivances were installed. And for a long while afterwards the old copying system of water-brush and linen cloths continued to prevail. The house in those days was also the home of the Baptist Union, which had a general office on the second floor, and a room for the Secretary, Dr. S. H. Booth, on the first floor. The latter was soon afterwards occupied by Mr. Shakespeare, whose advent to the Secretarial office speedily put new life and vigour into the Baptist Union, and led, a few years later, to the erection of the Church House in Southampton Row.

And here, perhaps in whimsical order, let John Farrow,

invariably known as "Old John," be introduced to the reader. He was certainly not one of the ruling class, yet he, too, in his way, was a striking character. Sitting in the porter's box in the hall, he was the first to be encountered by a visitor, and none might ever hope to penetrate to the Secretary's office unless he first satisfied "John." And he was not easily satisfied, except by certain favourites, usually of the fair sex. John was a faithful "watch-dog," and a devoted worshipper of his master. Sometime a coachman, in his later years he gravitated to the Mission House, and continued to drive all whom he could. He always seemed an ancient one, though presumably he once was young. He belonged unmistakably to the Victorian age, and appeared almost to have lost his way in the Edwardian. He did all sorts of jobs, and was faithful in everything. He loved the Mission House, and seemed a veritable part of it. Though at last maimed in a road accident, he still persisted in attending at Furnival Street, and scorned the idea of a pension. He retired, however, in 1914, a few months before his death, at the age of ninety-three. Such was "John," a picturesque relic at the time, and a pleasant memory now.

A powerful but gentle character was William Richard Rickett, who for seventeen years held and worthily filled the office of Treasurer. He also was a big man in more senses than one, and, with the force that the unobtrusive frequently exert, wielded considerable influence in the counsels of the Society. There was no officially appointed Chairman in those days, the Treasurer taking the Chair at the Meetings of the General Committee. Mr. Rickett frequently came to the Mission House, and one recalls still the deference with which the Secretary used to address him, whether or not he subsequently accepted his opinions. It was, in short, a sight for gods and men to see the benevolent autocrat Baynes assuming the attitude of one "also under authority." But Rickett was a wise man, and knew how to handle his Secretary. The two undoubtedly worked well together, and respected each other's qualities and functions.

A more occasional visitor to Furnival Street was the venerable Dr. Edward Bean Underhill, the Honorary Secretary. He had been Secretary of the Society for twenty-seven years, but at this time had been in retirement for twenty-two. So one caught a glimpse of him only now and then, and had no opportunity of gathering real impressions of what he had been.

But one does retain very vivid recollections of Baynes' colleague, Rev. John Brown Myers, who had been for nineteen years the Association Secretary, and was to continue as such for fourteen more. He was mainly in charge of the home deputation and advocacy service, and carried it on with scrupulous

care and unremitting diligence. He was a very gracious person, held deservedly in high esteem by all who had the privilege of working with him or enjoying his friendship. He was a preacher of no mean order, and was always an acceptable visitor amongst the Churches. His relationships with Baynes were excellent, and the latter always treated him with confidence, and not infrequently sought his advice. Myers, like his senior colleague, though a busy man, would always find time for those in need of his help or counsel, and spent himself freely in their service and that of the Society. He took a very prominent part in the organisation of the Centenary Celebrations in 1892, and in the preparation of the Celebration Volumes.

Rev. William Hill, formerly of the Orissa General Baptist Mission, was then the Secretary of the Bible Translation Society Auxiliary. Of him, also, one has still gracious recollections, though brought into only rare contact with him.

In those days the business of the Society was administered by a much smaller Committee than the present one. It consisted of fifty-four members, elected at the Annual Meeting, "two-thirds of whom," the Constitution provided, "shall be residents beyond twelve miles of St. Paul's." There were also honorary members (36) and heads of colleges, *ex-officio* (7). The Committee met, as a rule, every month. The Constitution at that time contained what is now regarded as a somewhat curious provision, viz :—

> "All Honorary and Corresponding Members of the Committee, and all Ministers who are members of the Society who may occasionally be in London, and also Ministers residing in London, similarly qualified, together with the Treasurers and Secretaries of London Auxiliaries, shall be entitled to attend and vote at the meetings of the Committee."

With reference to Funds, it was enacted :—

> "When the amount received shall exceed the sum needed for the current expenses of the month, it shall be invested in the Public Funds, until required for the use of the Mission."

Nowadays, alas, it is more a question of seeking accommodation from bankers than of entrusting brokers with surplus funds for investment. It is interesting to note that the year ending in March, 1898, closed with a balance in hand of £2,567, after a special effort to avert a deficit, and that the general income (apart from the B.Z.M.—then a separate Society) was £78,564. The Centenary Scheme included a plan to increase this annual income to £100,000.

The Committee of that day, though relatively a small one, included many outstanding personalities. Only four of its members are with us still, viz. Miss Angus, a member of the Committee for no less than fifty-seven years, Mr. T. S. Penny, forty-seven years, Dr. C. Brown, forty-six years, and Dr. J. W. Ewing, forty-five years. Happily, they are all able yet to attend Committees more or less frequently, and to share in the proceedings with mental faculties unimpaired. All of them have, through the long years, rendered conspicuous service to the Society in innumerable ways, and are still its most ardent and devoted supporters.

Miss Angus, who for thirty-six years rendered secretarial service to the Baptist Zenana Mission, achieved a distinction all her own, and won the special admiration of all who knew her and her remarkable work. Her correspondence was most faithfully dealt with, and her letters were always written in her own handwriting. Her grasp of affairs was astonishing, and her relationships with missionaries and Committees such as to inspire the utmost confidence and affectionate regard. In May, 1938, she celebrated her ninetieth birthday, and then and since has given renewed evidence of her wonderful powers. For her and her gracious ministry we have indeed cause for special gratitude to God.

Rev. Charles Brown was then getting well into his stride at Ferme Park. Rev. J. W. Ewing had recently settled at Rye Lane, Peckham. Rev. J. H. Shakespeare was nearing the close of his ministry in Norwich, and fast earning recognition as a denominational statesman. Dr. Joseph Angus had by this time retired from public activity, but Dr. S. H. Booth was still Secretary of the Baptist Union. Rev. Charles Williams, of Accrington, was taking a vigorous part in the work of the Committee, and in general advocacy on behalf of the Society. But perhaps amongst the most fascinating personalities of that day were Dr. Richard Glover and Rev. J. G. Greenhough. Both were ex-Presidents of the Baptist Union, and foremost in the eye of the denomination; both were keenly interested in the Missionary Society, and both were leading participants in Committee debates. They were great friends, but frequent critics of each other. Rumour has it that they agreed to write each other's memoir in advance. Their speeches contributed not a little to the liveliness of discussions, and arrested immediate and sustained attention. They were very different in appearance and bearing. Glover was the last word in polish and charm, whereas Greenhough was brusque and frequently sarcastic. Glover looked every inch a king, with his upstanding presence, his silvery locks and his eagle eye, while Greenhough possessed no such physical advantages, and displayed

a somewhat ungainly manner. But both were extremely able men, and preachers of the highest order. They both served on the Candidate Committee, and no one who had the privilege of being present will ever forget Glover asking a recruit: "What is the stiffest book you have ever read?" or Greenhough demanding to know how much of Browning or Milton the candidate had digested. Glover was all grace and disarming kindliness; but, though Greenhough's manner was austere and abrupt, he had an acute sense of justice and fairness, and was never slow to recognise and praise genuine merit. They were great men, these two, and we still wait to see their like again.

The Committee was singularly blessed at the time with a number of exceptionally influential and able laymen. Messrs. C. F. Foster, Edward Rawlings and Edward Robinson (later Treasurer for ten years) were amongst the Society's most generous supporters. Messrs. W. C. Parkinson and William Payne (grandfather of Professor Ernest Payne, of Regent's Park College) were very effective members of the Finance Committee. Parkinson was able, it was said, to add up two columns of figures simultaneously, but apparently was lacking in appreciation of poetry. He was reputed to have asked why anyone should write poetry when he could express himself so much more easily in prose! Payne was a business man to the backbone. He was once heard to remark: "If a member of my staff says a thing is impossible, then I say, 'I will have it done at once'." Dr. Percy Lush, son of the late Lord Justice Lush, was naturally specially interested in the Society's medical work. Mr. G. W. Macalpine (later Sir George) was a tower of strength, and served for fifteen consecutive years as the Chairman of the General Committee. He was re-elected to this office time after time, almost as a matter of course. So able was his leadership that no-one thought of any change while he was available. He was patient and sagacious, possessed of a ready wit and a delightful humour, and had the gift of seizing the essential point and disentangling the issue from confusing digressions. He certainly was no mere figure-head, and always took care to inform himself thoroughly beforehand concerning business to be considered. Invariably deferential to the views of others, he knew his own mind; and frequently, in a few pregnant sentences, after a protracted discussion, would convince the Committee as to the course to be pursued. Mr. T. S. Penny has long enjoyed the affectionate regard of all his colleagues, and has rendered signal service in a variety of ways, notably as a deputation to the West Indies and the Continent, twice as Chairman of the General Committee, and for several years as Chairman of the Candidate Board. An excellent speaker, a sympathetic friend, and a wise

counsellor, he has given great and valuable help, for which all delight to do him honour.

Many personalities have since emerged as leaders in the Committee, notably the three brothers Gould, sons of the late Rev. George Gould, viz. Sir Alfred Pearce Gould and Mr. Harry Pearce Gould, both of them Treasurers of the Society, and Rev. George Pearce Gould, Tutor and Principal of Regent's Park College—a most remarkable triumvirate of able and devoted men; the first a distinguished surgeon, the second an eminent chartered accountant, and the third an honoured theologian. They were all men of weight, and each made his full contribution to the service of the Society. Lady Gould, the wife of Sir Alfred, and sister of Dr. Lush, also distinguished herself as a Treasurer and Chairman of the Society—the first woman to hold either of these offices. Miss D. F. Glover has quite recently proved a worthy successor in the Chairmanship, and has fully upheld the traditions of the office. Dr. T. Reaveley Glover, until recently the Public Orator of Cambridge University, must not be overlooked. He cannot be overlooked when present, for he has a way of appearing ever and anon out of the blue, making meteoric flashes, and as abruptly departing. We could wish to see him more often, for his speeches are always challenging and provocative, and, as everyone knows, he has the family gift of coining phrases and introducing unexpected ideas. Also, he is altogether charming, even when devastating.

Reference has already been made to the fact that Lady Gould, Mr. T. S. Penny, Dr. Charles Brown and Dr. J. W. Ewing have served as Chairmen. Others whose names should be mentioned are Mr. John Town, Mr. John Chown, Mr. A. R. Doggart, Mr. W. Parker-Gray, Dr. T. Horton, Mr. H. Ernest Wood, Rev. James Mursell, Mr. J. Arthur Attenborough, Mr. W. H. Mayne, Dr. E. K. Jones, Dr. J. H. Rushbrooke, Dr. Gilbert Laws and Rev. Henry Cook. All brought their peculiar qualities to the direction of affairs, filled the office with ability and devotion, and left it with added dignity and honour. The present Chairman is the Editor of this Magazine, Mr. Seymour J. Price, and he will be followed by Rev. C. E. Wilson—both excellent appointments.

We now come to the missionary staff, who, in the truest sense of all, are the Society. Amongst all the good men of the period, a few only can be singled out, not necessarily because they were greatest, either on earth or in the Kingdom of Heaven, but because they happened to appear most prominent at the time. There was Herbert Anderson, then recently appointed Indian Secretary, who held this office for a quarter of a century and filled it brilliantly. He was a real missionary

statesman, and was recognised as such far beyond the borders of the B.M.S. He and his wife proved delightful occupants of the Secretariat headquarters in Calcutta, and were deservedly beloved and trusted by all their brethren and sisters on the field. William Carey, great-grandson of the illustrious founder, was at Dacca, doing a fine work which he continued in India until 1930—a cheery, robust brother whom it was always a tonic to meet, and whose laugh seemed to re-echo in one's ears for a month! Then there was the Indian literary and translation specialist, Dr. G. H. Rouse, a diminutive figure with a weak voice, but with an alert mind and a vivacious manner. In China we had that great soul Timothy Richard, then at the height of his fame, and wielding an immeasurable influence throughout the Empire; A. G. Jones, a man of marked ability and consecration, who later met his death in a cloudburst in the mountains of Shantung; J. S. Whitewright, whose genius produced the celebrated musuem and institute at Tsingchowfu, and afterwards extended it at Tsinanfu; and Frank Harmon, J. Percy Bruce, E. W. Burt and A. G. Shorrock, all of whom afterwards took their places as leaders in the Mission. In Congo, W. H. Bentley, George Grenfell, Thomas Lewis, J. H. Weeks and W. H. Stapleton were all with us. They belonged to the pioneering days, and toiled and travelled, explored and produced grammars and dictionaries, under conditions and amidst perils of which their present-day successors have no experience. Having known all of them well, and enjoyed the intimate friendship of some of them, the writer would pay reverent tribute to their memory. Neither Bentley nor Grenfell was a great speaker, but they reached eminence by other paths. Lewis and Weeks were most successful missionaries, and well and truly laid the foundations of the work in their respective areas. Stapleton was identified with the opening up of the then remotest station on the Upper Congo—Yakusu—and thrilling indeed were the tales which he used to tell of those early days amongst the cannibal tribes. One other missionary must find a place in these notes, viz. Leonard Tucker. He was the son of Rev. Francis Tucker, of Camden Road, and himself a highly cultured soul. He spent a few years in Bengal, but most of his missionary life was in the West Indies, particularly Jamaica. He was a character whom to know was to love instinctively. Though a man of academic distinction, he had the faculty of getting alongside the simplest and humblest and finding his way to their hearts. He gave the impression that he was a simple man himself, as in many ways he was. He understood the negro perfectly, and his sense of humour carried him often through difficulties and hardships which might well have daunted many another. He was a most popular deputation, and was indefatigable in his

efforts to interest all and sundry in the great cause. Of those mentioned, only Anderson, Harmon, Burt and Shorrock are still with us, but there are many others of the period now in retirement, notably J. A. Clark, of Bolobo, who seems to possess the secret of eternal youth; Dr. E. H. Edwards, for long years an ardent medical missionary in Shansi, and ever since a generous friend of China and her people; John Bell, of Congo and Shansi; and H. T. Stonelake, formerly of Congo and later of Shansi, who left the field only a few months since, with forty-six years' active service to his credit.

On the retirement of Rev. J. B. Myers in 1912, Rev. W. Y. Fullerton was appointed Home Secretary, with equal status with Rev. C. E. Wilson, who up to this point had held the rank of General Secretary, but then became the Foreign Secretary. Of the happy association of these two men for twenty years, and of their fine service together little need be said, as they are still well within the recollection of most readers. They had in earlier years travelled together as a deputation to China, and ever since maintained the best relationships as friends and colleagues. When Rev. B. Grey Griffith succeeded Dr. W. Y. Fullerton as Home Secretary in 1927, the latter became Consultant Secretary, and continued to take an active part in administration until his death in 1932. Mr. Wilson's record term of office as Secretary—thirty-four years—was an eventful and successful one, and during this period he visited all the Society's fields, and took a large and leading share in the development of the Mission. On his retirement in 1939, he was succeeded by Dr. H. Raymond Williamson, of Tsinanfu, the China Field Secretary. Dr. R. Fletcher Moorshead will also be well remembered for his ardent labours and advocacy on behalf of medical work. He came to the Mission House in 1902 to organise and direct the Medical Mission Auxiliary, and it is well known how enthusiastic was his service, and how successful were his efforts. On his lamented death in 1934, he was succeeded temporarily by Dr. S. E. Bethell, formerly of Chowtsun, Shantung, and in 1936 by Dr. C. C. Chesterman, from Yakusu.

Another devoted personality who gave six years to the Society's service as Organising Secretary—Rev. Joseph Cornish—is now a veteran of the home ministry. He travelled amongst the churches with ceaseless energy, exhorting and encouraging them to further efforts on the Society's behalf, and used to give the Committee full and detailed reports of local organisation. A good and generous man; indeed, to recall Sir George Macalpine's dictum: "Mr. Cornish is a saint." Never was the term more deserved.

The Baptist Zenana Mission, which in 1914 became the

Women's Missionary Association, and in 1925 was amalgamated with the parent Society, has had in later years as its Secretaries Miss E. J. Lockhart and Mrs. George Kerry, both of whom served it well. Miss M. E. Bowser, the present Women's Secretary, needs neither introduction nor commendation.

Rev. Robert Glennie and Rev. J. R. M. Stephens have held important offices in connection with the Bible Translation and Literature Department, and have also rendered invaluable service as deputations and in home organisation. Both are well known as former Congo missionaries. Mr. Glennie, during the period under review, paid two visits to South America, exploring the possibility of establishing work there amongst the Indian tribes, but was compelled to report unfavourably upon the project. Mr. Stephens has visited India.

The last forty-three years have been remarkably eventful. Towards the end of 1900 there was the terrible "Boxer" rising in China, when twelve of the Society's missionaries in Shansi were massacred, and countless Chinese Christians suffered grievous persecution, many being put to death. The impressive memorial service held at Bloomsbury Chapel that autumn will never be forgotten by any who were present and heard the addresses of Dr. Richard Glover and Rev. Arthur Sowerby, who happened then to be the only Shansi missionary on furlough. There have been recurrent periods of distress in India and China arising from famines, floods and earthquakes, to say nothing of insurrections and revolutions in the Far East. There were also the Great War of 1914-18, with all its attendant perils and problems, and later, the Japanese attack on China, which still ravages the land, during which two more Shansi missionaries, Dr. H. G. Wyatt and Miss Beulah Glasby, lost their lives. Last, and most momentous of all, has come the second Great War, which has already caused grievous dislocation and difficulty in all missionary administration.

But over against all this, it has been a period of wonderful encouragement. Not the least significant feature has been the elimination of the high mortality rate amongst European missionaries, due to scientific precautions against malaria, sleeping sickness and the like. Less than forty years ago it was still an unpleasantly frequent occurrence to receive cablegrams announcing deaths of missionaries. Now they are extremely rare. It has also been a time of development. Expansion was undoubtedly due largely to the huge Arthington Fund of approximately £450,000 which, under the terms of the bequest, had to be expended in twenty-five years. It has been disbursed accordingly, and the maintenance of new work hitherto so supported is now borne by the Society's general funds. The fund was therefore a

serious responsibility; but the challenge which it constituted was gallantly accepted, and the enterprises it made possible are being worthily sustained. As the result of this princely benefaction, the highly successful work in the Chittagong Hill Tracts and South Lushai was established, new stations were opened in India, China and Congo, and the extension of other existing work was made possible. Help was given to Serampore College, which has been raised to University status, its Charter enabling it to grant theological degrees having been revived; and the concentration of the Society's arts, theological and medical colleges in Shantung at Tsinanfu, leading to the establishment of the co-operative Shantung Christian University, was also assisted. Interdenominational educational institutions have also been set up at Kimpese, Delhi, Bishnupur and Calcutta; and much-needed attention has been given to the provision of more vernacular literature in every field.

Not the least interesting and hopeful movement during the last decade has been the gradual transfer of responsibility for the administration and support of missionary work to the national churches and Unions. Steady progress has been made in this direction in India, Ceylon and China, and every effort will be made to stimulate it in the future. The emergence of able Christian leaders from the indigenous churches has been most marked during the last thirty years.

Developments at home have also been numerous and impressive. The Medical Mission Auxiliary was founded in 1901. There were then four doctors in China and five in India, none at all in Congo, and no nurses in any field. Now there are ten doctors and eighteen nurses in India, ten doctors and eight nurses in China, and seven doctors and thirteen nurses in Congo. The B.Z.M., the Medical Auxiliary and the Bible Translation Society were consolidated with the parent Society in 1925. The Carey Press has been established, and other new organisations include the League of Ropeholders, the Girls' Auxiliary, the London Baptist Monthly Missionary Conference, Summer Schools and Study Circles, Exhibitions and the "Wants" Department. Further projects related to the Society which have been most successful are the London Baptist Missionary Union, the Home Preparation Union, and last, but not least, the Laymen's Misionary Movement, with its remarkable Swanwick Conferences. The period has also witnessed the rise of the Co-operative Movement, dating from the Edinburgh Conference of 1910, and the formation of the International Missionary Council, the Conference of British Missionary Societies, and various National Christian Councils. Our own ex-Secretary, Rev. C. E. Wilson, has taken a leading part in these developments, and has won well-deserved

recognition by appointment to many prominent offices. The election of our Home Secretary, Rev. B. Grey Griffith, as Vice-President of the Baptist Union, with succession to the Presidency during the eventful year 1942, has given general satisfaction.

A few comparative statistics may serve to illustrate, though certainly not to measure, the progress of these forty-odd years :—

	†1898	1940
Missionary staff (including wives)	311	455
*Baptisms during the year	1,596	5,926
*Church Membership	19,225	68,868
General Income	£88,001	£147,361

† These figures include B.Z.M.
* Apart from West Indies.

It has been a wonderful time and, in reflecting upon it, several impressions become prominent :—

(i.) The sense of privilege in having had the opportunity of knowing personally so many of the Committee, officers and missionary staff, and of serving them in some fashion.

(ii.) The consciousness that the Society has been singularly blessed by a succession of highly consecrated and gifted workers on the field, and, in view of its long history, that it has no need to fear a dearth of volunteers or means to support them.

(iii.) Assurance of the future success of the Society's work. However dark the present outlook may appear, the ultimate issue is certain. "If God be for us, who can be against us?"

BENJAMIN R. WHEELER.

Memories of Dr. Richard Francis Weymouth.

A FEW months ago I was called to preach Special Anniversary Sermons at the Baptist Church in Brentwood. With the exception of Hutton and Southend, Essex had been "off my map" during long years. I was glad, after a long interval, to return to Brentwood, mainly because of certain very happy memories of the town. My diary informs me that it is exactly forty years since I gave a "Mission" in the town, a Mission memorable for me, and for very many in Brentwood. The whole place was stirred. Forty years afterwards, men and women in mid-life, and some more advanced in age, came to tell me that the Mission meant for them a new beginning in life. That, I think, was the most impressive thing, and the most humbling, in connection with the visit last Fall. I shall remember it also because of the interruptions during the service, due to an unpleasant visit from Hitler's company of raiders. To see a solid body of soldiers rise up and leave the church in the middle of the service, at the voice of the sirens, was a new experience for me. There was a happy compensation, however, when, after the "all clear" was sounded, many of these men returned to the church to hear the second part of the sermon. I shook hands with all these soldiers, knowing that by their action they had proved themselves to be men of conviction, and not robots who had come to a "parade" service.

But there was another memory I brought with me from Brentwood. More than once my eye had caught sight of a memorial tablet on the wall near the door. When I examined it my heart leapt, for I read upon it the name of one whom I reverenced, that of Dr. Richard Francis Weymouth, once Headmaster of Mill Hill School, known in that capacity to a few, but now known all over the world as a scholar to whom we are indebted for a remarkably fine translation of the New Testament into modern English. It would be invidious to make comparisons. There was one similar translation before the "Weymouth" appeared, and there have been several since. But Weymouth still stands alone on account of its excellent English. There are no vulgarisms in it, and modern idioms are reduced to the minimum. Unprejudiced critics have always admired it for this reason. Nothing like the "be off with you" of certain versions appears in Weymouth. I greatly like Moffatt and Torrey and

Goodspeed, but Weymouth has a place all its own. And it is not likely to be displaced, although it may yet be revised so as to include the remarkable changes in the meaning of words which were revealed to us by Adolf Deismann and others who had studied the newly discovered papyri.

However, this is not the place to discuss these matters. I am writing mainly about Dr. Weymouth himself.

Another glance at my old diary reveals the fact that it is exactly fifty years since I first met Dr. Weymouth. It was a decisive date for me. On that Sunday morning there began a personal friendship between us which endured until the day of his departure from this life. I was nearing the end of my first pastorate of five years, and on the eve of coming to London as one of the workers in the newly established "Forward Movement." Dr. Clifford and Dr. Meyer pressed me to undertake this work, and gave me a place as preaching "Missioner" on my own lines as "Apologist" for the faith. A preliminary engagement took me to preach at Acton, then a delightful suburb. I remember the occasion as if it were but yesterday. I was a little nervous. I knew that certain people, who were not quite sure of my "orthodoxy," were coming to "try me out." I did not care very much what they thought, but I know that such people do not usually introduce into a service of worship the best devotional atmosphere. When, therefore, I saw before me in the gallery facing the pulpit a distinguished looking man, leaning forward so as not to miss a word (apparently), I thought, "there is one of them." The mood soon passed, for I saw that the man was deeply interested, and he began to inspire me. The text of the sermon was, "When Jesus entered Jerusalem all the city was moved." The result of that service was that the same text was used half a dozen times afterwards to inaugurate an "apologetic" campaign. Ministers will guess easily how the theme was treated.

To my astonishment, at the close of the service, the gallery hearer came to me, offered his card, and announced that I was to be his guest at luncheon. So began my friendship with Dr. Weymouth. During the afternoon he broached the question of my "orthodoxy"—I remember still how, with his Greek New Testament open, he discoursed upon the real meaning of the word *aionios*. Later, he sent me an autographed copy of his *Resultant Greek Testament*, a greatly prized gift. And when I was attacked in two "religious" papers, he wrote two letters to these journals warmly defending me. Imagine what these meant to a young fellow of twenty-eight, on the threshold of his career! The attack ceased at once. There is no need to refer to our later correspondence which, on his side, was always

generous. He became to me a true "father in God." The last time I met him was at Brentwood, where he had gone to reside. "Come and cheer up an old man," he wrote. I spent an afternoon with him, and remained for dinner *à deux*. The meal over, he took me into his sanctum, opened a safe, and withdrew from it a beautifully bound book containing a number of letters from some of the most distinguished scholars in the world. They all referred to his special work. Then—I can never forget it—he opened, with tenderness, a packet of MSS. It was his famous translation of the New Testament. He read extracts from it, and offered his reasons for the wording. One of these stands out. The Authorised Version makes the elder brother say to his father, "All these years have I been *serving* you"; Weymouth rendered it: "all these years have I been *slaving* for you." The emphasis with which he read it! The bitterness he imported into the sentence! One could see that elder boy, vomiting forth his pent up hatred of the life at the farm. His heart had been all along with his young rascal of a brother, who had lived a gay life "far away" (at Rome?). Since there is no mention of a woman in the story, the mother was probably dead, and there was no sister. The two men, father and son, were alone, and the son resented it. "I've been slaving for you all these years . . ." Dr. Weymouth is the only modern translator who, *in this passage*, rendered *doulos* by "slave," although in the Revised Version it is so rendered in other passages, e.g., "Paul a slave of Jesus Christ." But Dr. Weymouth defended it as more in accord with the spirit of the scene than the milder "serve" suggests. When, however, the original Weymouth was revised by Professor J. A. Robertson, "slave" was replaced by "serve." Whenever I read Weymouth in public I always use his original rendering of this passage. It is not only more dramatic, it also best expresses the venom that this young man emitted.

When he had finished, he tied up the parcel tenderly, and then, placing his hands on my shoulder, said, "I've spent years over this, but I fear it will never see the light; the financial difficulties are too great." For a moment he was silent, and I saw tears in his eyes. They were contagious. He added slowly, "It has been done for His glory, and He knows."

In a few minutes I was on my way to Blackheath, where I lived. It was the last time we met, yet the passing of the years has not dimmed the memory of that sacred scene.

The book *did* see the light. It has had an amazing circulation, and it is highly prized by those who use it. I read "Moffatt" regularly, but I like to check him by Weymouth. Impudent? Perhaps! But that is my affair.

Mr. Herbert Marnham, an old Millhillian, told me how the

book came to be published. He and a few more of the old school who knew of the existence of the MSS. undertook to finance its publication. The rest is history.

I am glad to be able, at the request of the Editor, to offer this tribute, poor though it be, to a great man, who was great enough to befriend a youngster at a moment when some would have torn him to pieces. And to continue that friendship to the very end.

One day, I hope, a place may be found in the Church House for some memorial to one who did much for his own denomination, but far more for the whole Church of God.

FREDERIC C. SPURR.

EDITORIAL FOOTNOTE.—The following appears in the Jubilee Volume of the Acton Church (*Fifty Years in a London Suburb*, by E. J. Tongue, B.A., B.D.).

"While Dr. Weymouth is justly famous throughout Christendom as the author of 'The New Testament in Modern Speech'—a rendering of the New Testament into the language of the educated man of to-day—the Church at Acton had the opportunity of seeing him at his own fireside. He was received by transfer from the Congregational Church at Mill Hill, in December, 1886, and within a month was elected a Deacon. He proved to be, not only an eminent New Testament scholar, but a very versatile worker. For nearly five years he remained in fellowship with the Church, and during that time was preacher at the Mission Stations, Conductor of the Young Women's Bible Class on Sunday afternoon, besides being the Leader of the Choir for two years, the Treasurer of the Building Fund, and a Trustee. He also held a Class for Bible study at his own home on alternate Wednesday afternoons. His views as to the Scripturalness and the wisdom of appointing *permanent* Deacons were not accepted by the Church, but his consecrated ability and willing service never failed to be duly honoured."

The First Hymnbook in Use.

JUST two hundred and fifty years ago, Benjamin Keach issued through John Hancock a pocket hymnbook entitled, "Spiritual Melody, containing near Three Hundred Sacred Hymns." It was not quite the first book of the kind, for Miles Coverdale, in the days of the Tudors, had written original hymns; but that book was instantly suppressed by Henry VIII. When the people insisted on singing for themselves, instead of being sung at, Thomas Sternhold versified some of the Psalms; then Stephen Hopkins and William Whittingham added such as they thought breathed a Christian spirit; till others with less discernment completed the whole one hundred and fifty, with the Commandments and songs such as the Magnificat. These came into use before and after the official Common Prayer in church worship. Again, George Wither had written real poetry, and had secured from King James an order that his book was to be bound with the psalter and the Bible; but the Stationers' Company, who had a monopoly of these, successfully evaded the order.

In Commonwealth times a few propaganda hymns were sung occasionally, and even found their way into print; but the chief effect was to start an opinion that human hymns, as distinct from godly psalms, were not only out of the Church tradition, but ought not to enrich it. So it was left for Baptists, a generation and more later, to begin singing original hymns at worship, and then to publish a hymnbook for many congregations to use.

Benjamin Keach, about 1665, came into some notoriety for writing a primer for children, which included some verse to be learned by heart. Though he was for this act condemned to the pillory, and the whole edition was burned, he followed Jeremiah's precedent and wrote it again, larger. It came into such favour that it became the foundation of the New England Primer. Other Baptists had the same idea of catering for children, such as Abraham Cheare at Plymouth and John Bunyan at Bedford. But none of their verses were accompanied with music, nor is there any sign that they were sung generally, whether at school, at play, in the home, or at public worship.

Keach and Joseph Stennett approached the question from a Biblical standpoint. Since after the Last Supper of the Lord with His disciples, before they quitted the upper room, they sang a hymn, was it not fitting for a Church, after celebrating the Lord's Supper, to close with a hymn? Both ministers persuaded

their congregations, and wrote hymns for the purpose. Here is one of Keach's, shortened:

WONDERS OF GRACE.

Let Christ be had in great esteem, and lifted up on high;
O let us all remember Him who for us all did die.

How did he, Lord, with bitter cryes, make known His grief to Thee,
While languishing His Body hung for us upon the Tree.

Unto the Cross they did Thee nail, Thy Sides they pierc'd also;
O let us all apply Thy Blood which from Thy Wounds did flow.

Its precious vertue we receive to purge and make us white,
That through it we might all indeed be lovely in Thy sight.

Lord, didst Thou die that we might live? O let us sigh and mourn
With fervent hearts unfeignedly, to think what Thou hast borne

To save our Souls from Wrath and Hell, that we might changèd be,
And so at last in Heaven dwell to all eternity.

This shows that Keach was wise enough to write in the English or Common metre, for which scores of tunes were in general use. He did not imagine himself a poet, but he did try to be as good a craftsman as Sternhold; and another "hymn of praise after the Sacrament" gives an extra rhyme, as two verses will show:

His Grave was made, and Body laid with the rich and unjust;
His Honour high despised did lye all covered up in dust.

Prais'd be the Lord, prais'd be the Word and Spirit too therefore;
Sing praise will we to the Bless'd Three now and for evermore.

From this express Biblical precedent it was easy to widen to hymns at a baptism and after a sermon:

In ev'ry Ordinance also in which we should be found
O Thou art all; for we well know grace in Thee doth abound.

The Sacraments do hold Thee forth and witness bear to Thee;
And we by one to see by faith Thou nail'd wast to the Tree;

Thy Body broke, and blood was shed; in Baptism we do espy
Thou in the Grave wast covered, but long Thou didst not lye:

But as the Body raised is that cover'd was all o'er,
So Thou wast raised unto life, and diest now no more.

(Note how, like a good workman, he distinguishes the three

syllables covered from the two cover'd). One hymn was published expressly for the close of an Association Meeting; it would be most fitting for the L.B.A. or the Union to ask the Tabernacle congregation to lead in this, two hundred and fifty years after it was first published:

We have had a sore winter's day, a pinching time was here;
But shall such weather fly away, and springing times draw near?

We praise Thy great and glorious Name for Seasons we have had,
O let us not be put to shame, but in Thyself be glad.

We now must part, and for a while not see each other here;
So let us walk, that when Christ comes, with Him we may appear,

And sing sweet Songs of Melody, and Joy in God above;
And ravish'd be eternally with His transcendent Love.

As Fraternals were already established, and he wanted to introduce hymns in other churches, he penned some verses on the text, "My doctrine shall drop as the rain":

Thy Ministers are like to Clouds who do the rain retain;
Of whom thou dost make equal use to pour it out again.

O let us then cry unto God his Clouds may all be full,
Not empty ones which hold no Rain, but do deceive the Soul.

And pray that we may always have rain as we do it need,
That Grace may grow, and in us all spring up like to choice Seed.

And praise the glorious God above who doth such Blessings send;
If we His mercies do improve, our days will joyful end.

In this way Keach accumulated 76 hymns which seemed worthy of print for permanent use in many congregations; not simply to be lined out, to be sung from dictation once only. Moreover he was a diligent student of scripture, and he had broken new ground with a massive folio to expound the metaphors of the Bible. He had the idea of compressing his voluminous prose into rhyme that could be memorised by adults as well as children, though he was careful to say that he did not recommend them as proper to be sung. He lost few chances of urging the duty and the beauty of public song, but it is unexpected to find this flowering out of the Burning Bush.

This Bush long time on fire has been, O 'tis a wondrous sight,
Though in the fire, yet not burn'd, This may our Souls invite

To take a view, as Moses did, O why is this thing so?
Alas thy Church is dear to thee Beyond all things below!

O then let all those precious Birds who in this Bush are hid
Sing forth thy praise continually, and none their Souls forbid.

The time of singing, O 'tis come, since the sweet Turtle-Dove
Did let us hear, in this our Land, his voice from Heav'n above.

Keach was very clever in blending many allusions; Moses, Isaiah, Christ and Paul contribute to one hymn which apparently inspired Toplady:

The Rock of Ages, Lord, Thou art, on Thee we do depend;
Upon this Rock let us be built, and then let Rains descend;

Let Floods rise high, and let Storms beat, we shall securely stand,
While others Fall, Lord, will be great, who build upon the sand.

This Rock is high, mount up with speed, you Canaan may espy;
If you by faith ascend this Rock, to you it will seem nigh.

Then sing ye praise unto your Rock, no Rock is like to this;
The Rock of our Salvation great a Sanctuary is.

The Proverbs of Solomon yielded a luminous suggestion, which in after years prompted the greatest of Keach's successors to work up a famous lecture:

Once was our Candle lighted, Lord, and did most clearly burn;
But soon did Satan blow it out, and we were all undone.

O let our Candle lighted be! O light it once again,
And by it search to find out sin which may in us remain.

That in Thy light we may see light, and thereby may rejoice,
And sing Thy Praises day and night with heart and cheerful voice.

Hosea's moth prompted a sermon with remarkable inferences, and other prophets caught attention. But the New Testament was must suggestive in facts and parables, as well as metaphors. The story of Christ's baptism leads him to emphasise the fact that the Spirit is come already, a doctrine obscured by many hymns pleading that He would come, a doctrine reiterated by Spurgeon echoed from Keach:

Behold He's come, an Olive-leaf within His mouth we see;
God's wrath is o'er, it is asswag'd, O therefore joyful be.

Let's see Thy face, and hear Thy voice, and taste Thy sweetest love!
O Souls ascend! but O for Wings, the Wings of Noah's Dove!

Then should we fly away from hence, leaving this world and sin,
And soon would Thou, Lord, reach Thy hand, and kindly take us in.

Is Christ the Door? How few people in 1691 discerned the duty of leading others to that Door, preaching for conversion:

> All good lyes hid in God above, like to a House of store;
> And such as would go in and eat, must enter by this Door.
>
> We in Thy church ought all to dwell, bring in more souls and more,
> By Thy Example, Doctrine too, Thou art the only Door.
>
> All praise and glory unto God let us now sing again;
> For showing to us the right Door, and bringing of us in.

Did Jesus tell of a weedy field, left to grow till harvest? This suggested two hymns, with such verses as:

> The Angels they the Reapers be, the Wheat are God's Elect,
> Which shall, Lord, gathered be to Thee, the Tares Thou wilt reject.
>
> Thou sendst Thy glorious Rays on us, and Dews, our Souls to cheer,
> But ere long we with open Eyes the Vision shall have clear.
>
> Or rather in Thy precious Arms we being ripenèd,
> Shall housèd be with lasting Charms of Glory on our Head.

He extracts good Baptist doctrine, based on the motto in *Hebrews*, God the chief Builder; though he did not discern that God has more patterns than one, and does not work by mass-production:

> 'Tis He that built His Glorious Church, and laid the corner Stone;
> In all the Earth there is None such, O praise the Holy One.
>
> The matter and the form also, did He alone ordain,
> No alteration must be made upon eternal pain.
>
> All other builders Servants have to labour with their hands;
> Who according to the pattern act, and just as He commands.
>
> So Ministers does God imploy, who must the pattern know,
> And if they alter anything, they do their folly know.
>
> The Rule it is God's Holy Word, would you the Pattern view,
> 'Tis the first Church the Lord did build, as th' Apostles Acts do show.

Keach saw around him some men like those who shocked Paul with their inference that the more they sinned the more would God's grace abound, and he often sets out the call to live as heirs of God, to strive like runners in the arena:

> He that the Prize doth think to have must take the greatest care
> To set out timely, must begin before old age draws near.

He that would win the Prize also, must know what way to run;
And must hold out, not weary be, until the Prize he's won.

O then, ye Saints, run you apace in ways of Piety;
Gird up your Loyns, and nothing fear, look up, lift up your Eye

The Prize to see: Ah! 'tis your own, and when you end your days,
You shall receive it, therefore now break forth and sing God's praise.

But all the glory for a holy life is due to the Lord. This is expressed in verses where Keach takes care to place the emphatic little word just where the accent falls—as many versifiers do not:

Our works are all wrought *in* us, Lord, and *for* us too by Thee;
Thy praises therefore we will sing, and that continually.

He never delves into the mysteries contained in the *Revelation*, but bases himself on the actual vision to John as he evangelised on Patmos:

Thy Churches, Lord, are like unto rich Candlesticks of Gold,
In whom shines forth that glorious light which sinners do behold.

As Candlesticks in a large House in which the Light they place;
And also are for Ornament (:) Ev'n thus, through Thine own Grace

Are all Thy Churches here on Earth of use, Lord, unto Thee,
And unto others, who likewise Thy Riches in them see.

While nearly all his hymns deal with eternal things, yet twice he glances at the events of the last few years. Once, the excellency of the Gospel wrings a sigh of relief from the doings of James II by the coming of the Prince of Orange:

Blessed be God that we were born under the joyful sound,
And rightly have Baptized been and bred on English ground,

Dumb Pictures might we all ador'd, like Papists in Devotion;
And with Rome's Errours so been stor'd to drink her deadly Potion.

The Sun which rose up in the East and drove their shades away,
Hath sent His Light unto the West and turn'd our Night to Day.

The other allusion is to the other rhymester, with whom he was in friendly competition for a quarter of a century, each prompting the other to some new enterprise. It was only three years since Bunyan had crossed the river and the trumpets had sounded for him on the other side, when Keach published:

Lord, we are Pilgrims on the Earth, as all our Fathers were,
For this is not our dwelling-place, no 'biding for us here.

A Pilgrim loves good company, don't care to go alone;
So do God's Saints delight in such who do Christ Jesus own;

And walk with them in the same way, if that they be sincere,
They prize their precious company, they helpful to each are.

A Pilgrim, when he's come near home, he greatly doth rejoyce;
O let such Saints whose work's near done, lift up with joy their voice.

None of Keach's hymns are still sung in England. Yet exactly two hundred and fifty years after he published this book, we do well to honour him as the father of English hymnody. Isaac Watts bettered him, but Keach was the first pilgrim along this road.

W. T. WHITLEY.

THOMAS NEWCOMEN, ironmonger, of Dartmouth, Devon, and others, by letters of agreement dated 10th November, 1715, covenanted with James Lowther to erect a "fire engine," with a steam barrel of at least sixteen inches diameter within and eight feet in length, as his Stone Pit, situate between Whitehaven and a place adjoining called Howgill. It did such good pumping that after 1726 they supplied a second, which was used till about 1780. Then the Saltom Pit was sunk 152 yards close to the shore, and two larger engines were installed about 1731, which lasted fifty years. It is somewhat remarkable that while most of Newcomen's partners were Baptist, and churches often gathered in the midlands round their engines, no such result was here; the Whitehaven church originated only in 1751 by the energy of a newcomer from Liverpool.

W.T.W.

John Bunyan and Andrew Gifford.

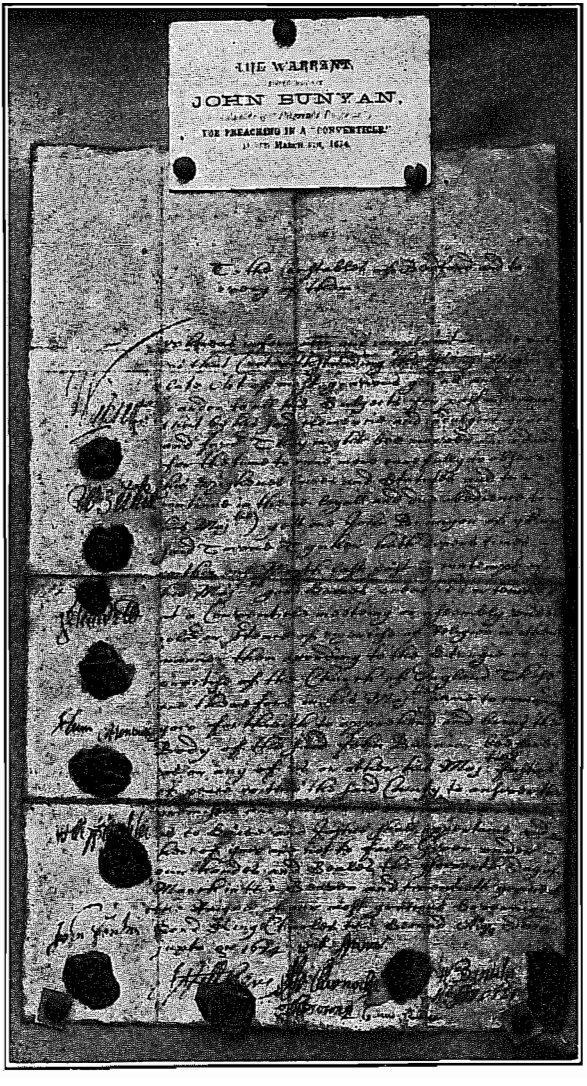
(Second article. For the first see *Baptist Quarterly*, July, 1940.)

IN following on the research in connection with John Bunyan and Andrew Gifford, a possible link in the story presents itself in the well-known Warrant issued for the arrest of Bunyan in 1674-5. This, until it was found in 1887 among papers and documents left by Ichabod Chauncy, had lain in obscurity for nearly two centuries. There seems here to be a field worth exploring, and one which might eventually lead to a solution of the mystery enshrouding the silver tankard given by Nathaniel Ponder in 1671 to Elizabeth, wife of John Bunyan, who, at her husband's death in 1688, presented it to Andrew Gifford, as was recorded in the previous article.

The warrant, now in the Pierpont Morgan Collection at New York, inspired the late Dr. John Brown's theory that Bunyan served his last imprisonment on Bedford bridge, although for an alleged offence committed beyond the boundary of the town. The irreparable loss of the Sessions Registers for the period under consideration makes it impossible to affirm or to deny the speculative assertions of Dr. Brown. It is, however, improbable that Bunyan was incarcerated for six months in the small local clink on a warrant bearing the signatures (and in several cases their own seals) of thirteen county justices.

The *persona grata* of this present investigation is Ichabod Chauncy, a son of Charles Chauncy, who, as vicar of Ware, Hertfordshire, was imprisoned for refusing to rail off his communion table. The persecution which followed drove him to New England, where he became—and remained until his decease in 1671—president of Harvard College. Charles Chauncy bestowed upon his children scriptural names, of which perhaps Ichabod was the least enviable, although at that time by no means uncommon. This son's birth date is not known, but his education began as one of the early students at Harvard.

At one time Ichabod Chauncy had acted as a chaplain to Sir Edward Harley's regiment at Dunkirk—where Harley reluctantly took command—but his Church of England ordination ended through the enforcement of the Bartholomew Act, when he received "a letter of dismission" from his living at Coggeshall, Essex, in 1662. Thus ejected, Chauncy for eighteen years practised as a doctor at Bristol, holding as he did a licentiateship of the London College of Physicians, for he and his five brothers all "had a skill in medicine". Ichabod Chauncy was received


THE WARRANT
JOHN BUNYAN,
FOR PREACHING IN A "CONVENTICLE"
12TH MARCH 1676

into the Church in the Castle at Bristol, in March, 1670; but in 1682, and again in 1684, he was prosecuted under the statute 35 Eliz., c.i., for not attending a parish church, despite his plea of worshipping "as nearly as he could to that of the primitive church." He suffered imprisonment, and was ordered to leave the country from the port of Bristol only—to be banished the realm. So he sought refuge in Holland, but nevertheless sailing from the port of London! Yet, the record adds, "Y^e^ Doctor was very chearful under all," in spite of his landed properties being forfeited; although, as the Boston (U.S.A.) *Evening Times* for July 2nd, 1913, said, "his books and manuscripts remained in the possession of the family for two hundred years later." Chauncy subsequently returned to Bristol in 1686, and continued his medical practice until his death in 1691. His age at that time is unknown, but in 1684 he referred to having been a Master in Arts for thirty years. Apparently he wrote only one book, "*Innocence vindicated* by a Narrative of the Proceedings of the Court of Sessions in Bristol against I. C., Physician, to his Conviction on the Statute of the 35th Elizabeth, 1684."

These brief details of Chauncy are given to introduce him into the religious life of Bristol, where he became a member of John Thompson's congregation. Thompson (who went to the town in 1670) was himself sent to prison, and succumbed to gaol fever in 1674-5, in spite of Dr. Chauncy's efforts to save him.

The names of John Bunyan, Andrew Gifford and Ichabod Chauncy, in this way allied, can be no mere coincidence; so it is hoped that further information may accrue from the fact that the Bunyan Warrant came into the hands of Ichabod Chauncy as mysteriously as the Bunyan tankard reached the hands of Andrew Gifford.

Bedford and Bristol are somewhat wide apart. But London would be the place where most likely the three men at sundry times met: together, probably, with John Owen, Vavasour Powell, and others also to whom Bunyan was known. And yet his acquaintance with Andrew Gifford remains obscure. To the names already mentioned should be added that of Thomas Hardcastle, an ejected clergyman and Andrew Gifford's immediate predecessor at Broadmead, and brother-in-law to Vavasour Powell. Hardcastle, it is stated, wrote a preface for Powell's *Concordance,* a work to which Bunyan undoubtedly added some thousands of references for its second edition (1673), prefaced by John Owen, and issued by Francis Smith, one of Bunyan's publishers. The first edition of the *Concordance* (1671) was "begun by Vavasour Powell [then deceased] and finished by

N. P. and J. F." Thus was it registered and announced to be published by Francis Smith and Richard Clarke. It is reasonable to conjecture that the initials "N. P." are those of Nathaniel Ponder (who sent forth *The Pilgrim's Progress* in 1678); and if this be so, the Bunyan-Ponder-Owen connection is established at an earlier date than Dr. Brown surmises, and well within the 1671 period of the tankard episode, for it is generally accepted that Owen brought together Bunyan the author and Ponder the publisher.

Nathaniel Ponder was of the Northamptonshire family which had branches in Suffolk and Essex. This might link him up perhaps with "J. F." (the co-editor of the *Concordance*), who is identified by Professor Arber in the *Term Catalogues* as John Fairfax, a member of the Suffolk Fairfaxes. Fairfax was an ordained graduate of Cambridge, and one of the ejected of 1662. He suffered imprisonments from which he was released in 1672. John Fairfax died in his native county at Barking in 1700. He issued from London a sermon in 1679, to which he attached only his initials, as sometimes used by him in correspondence.

The above-mentioned Thomas Hardcastle, who had been a member of "the learned" Henry Jessey's church—and Jessey (who was immersed by Hanserd Knollys) supported Bunyan's doctrine of communion—was ordained at Bristol in 1676 by Kiffin and (presumably, Nehemiah) Cox, both of whom, being at Bradford or Trowbridge, were invited to perform the ceremony. Dr. Cox was characterised as "that great divine, eminent for all manner of learning": a deserved eulogy—despite the trouble he caused at Bedford Meeting in 1679—for tradition says that he was able to converse in Hebrew, Latin and Greek. Among the aforementioned group was also, of course, Hanserd Knollys. All the men were linked up with Andrew Gifford and Bristol; and Owen, who had commended Hardcastle for the position at Broadmead, was claimed by Hardcastle as being among his "most loving friends." But even John Owen laboured in vain "to convince Cromwell's son-in-law, Lord Charles Fleetwood, and Lady Fleetwood of the expediency of the appointment," for Hardcastle in a letter to them expresses his regret that they "seemed to be under very great disturbance and dissatisfaction upon my going to Bristol, and would lay me under blame." The reason for their obstruction is not apparent. Another connection is traced through the list of members (including Lord Charles Fleetwood and Sir John Hartop, a close friend of Owen's) of the church in White's Alley, Moorfields, ministered to by Dr. John Owen, and at times by John Bunyan—according to Dr. Brown.

The vexed question of admitting unbaptized persons to the Lord's Table—an opposition dating back to 1662—was, in 1670-1 causing consternation and hindrance to fellowship in the churches; and led William Kiffin, "as in some way connected with the agitation of it in Bristol," to publish *A Sober Discourse* [*? A Sober Answer*, 1675] in further reply to John Bunyan's *A Confession of my Faith* (1672), in which Bunyan had insisted on the lawfulness to communicate with "saints as saints": a work that had already been severely dealt with by T. P[aul] and W. K[iffin], and duly responded to by Bunyan in his *Differences about Baptism* (1673).

To return to the theme, Dr. Brown, in *John Bunyan: His Life, Times and Work*, rightly supposed that the Warrant was not only prepared by order of Lawyer Foster of Bedford, but also that it was written by one of his clerks. This surmise is confirmed in an article by Mr. F. G. Emmison, F.R.Hist.S., in the Records of The Bedfordshire Historical Society for 1928. Mr. Emmison identifies the writer as William Johnson, Notary Public and Deputy Registrar. Dr. Foster was, in his capacity of Commissary and Official, the judge of the Archdeacon's Court, as well as one of the signatories of the Warrant which was thus "drawn up under ecclesiastical, as opposed to lay direction."

In a pamphlet reprinted from *The Gentleman's Magazine* for 1890, Mr. W. G. Thorpe, F.S.A., of the Middle Temple, tells the story of how he acquired the Warrant, and suggests that friends of Bunyan must have sent the document to Ichabod Chauncy at Bristol, who was regarded as the "general legal adviser" of Nonconformists, in the hope that Chauncy might be able, in the time that elapsed between the proclamation date and that of the Warrant, during which period there could be no legal offence, to see what he could do in the matter. Upon Bunyan's release in six months' time, Mr. Thorpe opines that the Warrant was set aside and more or less lost sight of by Chauncy; and there it remained with other papers until it reached a London sale-room in 1790. When it again came under the hammer in 1887, it was bought by Mr. Thorpe for a nominal sum; and after "reposing in Nightingale-lane" for a number of years it was once more put up for sale in 1904, and very rightly catalogued as "A document of the greatest interest and value." It was then secured for Mr. Pierpont Morgan for £305.

In a letter to *The Times* in 1887 Mr. Thorpe wrote: "The document is so little thumbed or soiled that it cannot have been long in a constable's horny hand." Facsimiles of the Warrant (in which Bunyan is described as a "Tynker" were fortunately made, and Queen Victoria accepted a copy. The reproduction by Van der Wayde is so remarkably good that it might well be

—as indeed it has been—taken for the original. Of this a fine impression (as here illustrated) is to be seen in the Bunyan Collection at Bedford Public Library.

The Broadmead Records, from which much that is now given is culled (and gratefully acknowledged), were elegantly penned by Edward Terrill, an instructor of handwriting. Terrill, who had been apprenticed to a schoolmaster, became a "ruling elder" of the Church. His marriage brought him considerable property, of which, in 1679, he "consecrated a large part . . . to the education of young men for the ministry." For some years Baptists had desired an educated ministry, and in 1675, a number of ministers invited others to Town to "plea for an orderly standing ministry." William Kiffin and Daniel Dyke (formerly one of Cromwell's chaplains) were among them, and by 1689 the General Assembly had formally established a fund for the object. Towards this Andrew Gifford's church contributed the sum of thirty pounds. It has been already related that "old" Andrew gave his son, Dr. Andrew Gifford, a liberal education: an education that he himself had never received. The religious feeling of the period is also apparent from a further statement that Gifford's people paid half the cost of a place in Bristol in which "to bury our dead without the ceremonies of the parish parsons in their yards"—a prejudice causing that division in death which unhappily still persists.

Thus have the Broadmead Records helped; but missing links must needs be welded into the chain of evidence to confirm the actual connection between Bunyan the Tinker of Bedford and Gifford the Cooper of Bristol. It is confidently hoped, however, that the scraps of circumstantial or suggestive evidence hitherto and now offered may lead other researchers to follow up the clues.

* * * * *

"The heroic age of the Broadmead Church expired A.D. 1688" says the unidentified Continuator of its records.

"1688"—that memorable year: the year of John Bunyan's death and of the landing on English soil of William of Orange.

And it was Andrew Gifford's brother, Samuel, who had assisted the Prince to come!

FRANK MOTT HARRISON.

[Authorities: *The Broadmead Records* (1847 and 1865 editions); *The Dictionary of National Biography;* Wilson's *Dissenting Churches;* Dr. W. T. Whitley, in *The Ejectment of 1662 and the Free Churches,* 1912, etc.]

War-Time Jobs.

IT all began when things were very dull early last year. We were at war, but nothing seemed to happen. Stalemate was the word of the moment. There was the upheaval caused by evacuation and the inconvenience of the blackout and a feeling of uneasiness about making any plans. We wondered what might happen in the Spring.

What could I do with my holiday in such a year? I heard of someone going off to Hungary for the Society of Friends. There were literally thousands of people who were homeless and starving. Hungary had admitted these refugees, but with the coming of winter, a particularly severe one at that, conditions were wretched and appalling. I was comfortably recovering from sciatica at the time; I had hours and hours of quiet for reading, the family to wait on me, and a warm room to laze in. Then I longed to be able to do something for the refugees. Surely with a month's holiday and some money I could be useful. When I came to considering it in prayer I had to face the thought that perhaps I was hankering for an adventure more than really desiring to help people. Would I want to do as much if the work were in London? T. S. Eliot voiced my feelings:

> Herein lies the greatest treason
> To do the right thing for the wrong reason.

It is one thing to want to help and quite another to find an outlet. It proved to be surprisingly difficult, so much so that I began to excuse myself from pursuing the task. All sorts of doubts rose in my mind. Then I thought of Maurice Rowntree, and remembered a talk he had given just prior to the outbreak of war. He had been a persistent visitor to Germany, a link between free and oppressed Christians. I found his address in the telephone directory and wrote to him, and was soon in touch with the right people. Maurice Rowntree was one of the sponsors of a committee set up to organise aid for all nationalities of refugees.

At that time the refugees were mainly Germans and Austrians, with a sprinkling of Czechoslovaks and Poles. After the invasion of the Low Countries when thousands of Belgian and Dutch refugees came to London special large scale arrangements were made by the Government for them, but naturally some came into contact with the many voluntary committees already set up. One interesting thing was to see Germans taking Belgians under their wing, helping them to find their way about London, and spending hours teaching them English.

I arranged with the secretary of the committee the dates I should take for my holiday. He himself was giving every minute of his spare time to the work. Each evening from six until ten there was a constant stream of visitors; people in trouble, often in the depths of despair, came for advice and help. Many who had made last minute escapes from Germany were finding it impossible to carry on here any longer. The feeling of relief at escaping Nazi terrors proved insufficient to live on indefinitely. They needed something to live for and something to do. A helping hand was not enough; the hand of friendship was necessary.

The main object of the Committee was to do away with the refugee class by merging them into the life of the nation. Slowly and gradually this must happen, but to save the process being unnecessarily painful, some definite steps were taken to ease the situation. Quite obviously, as I learned more about the work, it was impossible to sit quietly waiting until my holiday before helping. I joined a group of people working in my district, an offshoot of the main central group, and soon was drawn into the fray. At the outset, the Secretary had said, "Be sure you want to be in on this, because once its tentacles get you there is no escape." He was quite right.

The local group grew up and prospered in its work because one man was a Christian in action. He was so keen and gave himself so wholeheartedly to the work that people who were vaguely interested found themselves swept into it by his enthusiasm. Through his efforts a council was formed of representatives from the Free Churches of the district and from the International Friendship League, the Youth Hostels Association, the Fellowship of Reconciliation, and the Synagogue.

This council acted as a clearing house, and through their respective bodies did their best to meet all requirements for help and social contacts. The help was mainly friendship and personal interest and not financial aid, as this was looked after by the case-working Committees at Bloomsbury House. About 60 refugees for this district alone were offered friendship.

The first job given to me was to visit an Austrian girl who was lonely and without friends. I wondered how I could be of any use. To put into practice something I felt strongly about was not so easy when the time came actually to do it. Friendship grows, I thought. I cannot arrive at a stranger's door and expect by some magical means to find it there waiting for me. I can well remember my misgivings as I knocked at the door. To my surprise I was given a warm welcome. I remember that we talked solidly for two hours about many things. I learned that in Vienna she had had a very good post as foreign

correspondent to an insurance firm and could speak four languages. She had travelled a good deal during holidays and could tell me about climbing mountains and ski trips; this was a real joy to me. Now, in England, in domestic service, parted from her family and friends she was lonely. Her parents had remained in Vienna, and her only brother was in New York. They were truly a scattered family.

We drew her into our circle of friends, at first by inviting her to join a small party of Germans and English who met regularly once a week. These meetings were in a private house and this had many advantages. There was the feeling of being admitted to a family circle and a happy fellowship where everyone aired views and opinions to their hearts' content. Now there are four homes, at least, where my Austrian friend is always welcome, and the circle will undoubtedly continue to grow.

After the collapse of France there was a general round up of aliens, and the refugees' lot became very hard. In many cases husbands and wives had been classified separately (enemy aliens are classified A, B or C by judgment of a tribunal) so that a husband classified as B was interned when the decree for that class was given, whilst his wife in the C class was not. I was asked to call and see some of the women left behind. From none of those I saw was there ever a murmur against us for cutting into their private lives and splitting up families again, not even when loved ones had been sent without warning as far away as Australia.

For some the burden was very heavy in those summer months; news, after partings, was so long in coming through, sometimes it was two months before the first letter arrived. One German lady told me how she and her doctor husband used to have their own nursing home in Germany. Amongst their patients were famous personalities, some being English. The time came to surrender it all, but it was not possible for them to leave Germany together; in order to get away they had to come separately. After bearing a separation of nine months, and after many trials they were finally united in this country. Here life was very different; they could no longer serve the community, but they were so thankful to be in England and together again. Unfortunately he was in the B class and just one year short of the age limit, and one day he was interned. She was afraid for him; it was weeks before she heard anything, and she wondered if his health would stand the additional strain. I shall never forget her telling me her story, and seeing her face lined with care and her expressive eyes heavy with sorrow. Yet she was not overcome; there was a vigour about her and a spirit which could rise above it. She ended by saying that her trouble was

unimportant if considered in its right perspective along with all the trouble in the world. I remember walking home on air afterwards, thrilled to have heard her talk, and to see her fine courage.

The work I actually did during my holiday was very varied. For three weeks I went daily to a refugee hostel in Paddington which the central group ran primarily for the many who needed a temporary home. It was a port of storm for numbers of people. They came there to recover when down on their luck, or when they had nowhere else to go, and usually passed on when something else opened up for them.

The hostel was run by a committee of men and women who felt called to give their time to the work. Again, they were Christians in action. Various denominations were represented, amongst them being Friends and a Christian Scientist. Their standards were very high, and always an inspiration. Many more, like myself (about fifty people) who were interested became known as the "Friends of the Hostel." They gave, amongst other things, money, flowers for beautifying the shabby old house, furniture, books and their talents. One lady came twice a week unfailingly to teach English. She understood idiomatic German and could give really useful, helpful talks to the German guests. Nothing was too much trouble for her. I felt very humbled when I heard of some of her activities. On one occasion she had tirelessly toured the district, looking for a cheap room for two of the hostel refugees. One was eventually found and arrangements made for them to move in. She wanted them to have good impressions to start with. She knew how strange they would feel in the new surroundings, rather lonely perhaps. The room needed heating; there was no gas fire and the landlady could not spare any coal. As none could be bought in time she filled a rucksack with some of her own, and carrying it on her back, cycled almost three miles with it.

Others I met taught me much. Everyone gave unselfishly, and not only material things. Sympathy, understanding, spiritual comfort were always flowing forth. Distrait minds were healed and life made liveable again. Here was a job for believers, for those with a rock-like faith. It was a chance to give for Christ, and only those certain of His power to help could stand the constant strain, the continual pull upon their spiritual resources. On the first day at the hostel I was asked to do accounts—my own work! The next day I was greeted with the words, "You have to try and get into such and such an internment camp to-day without a pass, see the Commandant and find out where a certain lost passport can be found." The owner of the pass-

port had been moved from one camp to another, his papers taken from him and apparently dispersed. His visa for America had come through, but all final arrangements were held up until the passport could be traced. If I could get inside the camp, there was just a chance that something definite could be found out. Prepaid telegrams to the camps had been tried, but no replies received. Every refugee who could afford it sent prepaid telegrams, so it is not surprising that nothing came of them.

I found the camp not far from the station. Nothing could be easier to find; from quite a distance away the masses of barbed wire were obvious. Groups of soldiers were standing about by the gates, and the place had a well-guarded look about it. I asked if that was the way in and they kindly directed me to another entrance further up the lane. Here were more soldiers, also very kind. I explained that I wanted to see the Commandant, and one of them offered to take me. This seemed too easy, and I wondered if it could be true. On the other side of the lane stood a large country house, and we walked down the garden path through flower beds a riot of colour. The next person I had to get past was the sergeant, and this was not so easy. I remember I felt very sorry for him, he looked so embarrassed and obviously disliked the idea of refusing to admit me, but disliked more the fact that I had no appointment. Of course I could not give in. I thought of the poor man waiting in an internment camp for the one thing which would get him out; and of his wife, in London by special permission from the police, specially to seek aid from our committee.

The Commandant was not very pleased to see me, but I tried to placate him by saying to him the very things he wanted to say to me. Whatever he thought, it worked and I got the information I wanted. He also told me that it was most unsatisfactory for him to live outside the camp; people began to arrive by nine in the morning to see him; on the very next day he was moving inside the camp, leaving the lovely old house and old-world garden. There nobody could get to him without a pass.

Another experience I had was in a London prison, now used as an internment camp for women. This time I had a pass, but it was not my own. The facts of the case were sufficiently important for me to take the risk. The internee had lost a valuable pawn ticket worth about £100, and by our law a new one can be issued providing the owner signs that she has not sold the original. The date of expiration was almost due, and there was nobody with an entry to the prison who could get there in time to get the form signed. The value of the

ticket comprised all the worldly wealth of the prisoner; she had brought out all her money from Germany in the form of a valuable emerald ring.

I had some uneasy moments; it seemed so wrong to be walking through the prison at the heels of an unsuspecting warder, having answered to some other name. After going through a series of doors, unlocked and carefully locked again, crossing a courtyard and entering still another door, I was asked if I really wanted to see Mrs. S. I agreed and on we went. The prisoner, excited at having a visitor, had watched from the window to see who it was, and of course said she did not know me. The faces of the two wardresses showed their puzzlement, especially as I greeted the prisoner as if we *had* met before. By this time we were well inside the interview room. Then one wardress challenged me—"Aren't you Mrs. H.?" and I said, "No, does it matter? Mrs. H. could not come." She looked nonplussed and uncertain what to do about it, so our interview continued. Before leaving, the wardress told me that an officer should have been present, but he was busy. I could not help feeling glad that he was.

I was sorry when my holiday came to an end. Not only had it been an unusual experience for me but also very worthwhile. It will be long before I forget some of the people with whom I talked on the easier, quieter days, and although they were always grateful for a listener they could not have been more pleased than I was to have a chance to help. As many avenues of employment are now opened to refugees happier days have come for them, and the need for the hostel has passed.

Never before had I so appreciated the fellowship of my Church, and the prayerful support given me by some who knew what I was trying to do. To the Church I owe my faith and all it means, and I rejoice that I was able to give back some part of the treasure I have received.

CONNIE L. IVES.

The Free Churches and the State.

WE are the heirs of those who left the national Church on the ground that a national Church was a contradiction in terms, as matters stood then, and must always stand in this evil world. It was not that the ceremonial of the Church was not to their taste. Whatever antipathy they felt to that was secondary and derivative. They were not blind nor deaf to the charm and beauty of the Anglican service. They were neither stupid nor insensitive. Their controversy, as they declared, was not "about a fur, a cap or a tippet; but about great matters concerning the government of the Church of God according to His word."

The Church, they held, consists of converted people. It is composed of the truly converted everywhere. Who and where they are only God can tell. The Church is spiritual and invisible. It is represented, however, wherever a group of faithful folk meet to worship God through Christ. There the Great Church has a local habitation and a name. Such a group is entitled to liberty to plan its own life. Approaching God through Christ, its members are assured of His response. He is in the midst of them. They have His presence and His guidance. They will not fail then to discern His will. That is the foundation of congregationalism as a method of Church government, and not any particular faith in democracy in the ordinary sense. The Church is not a democracy. It is a Christocracy. Such a group, moreover, is entitled to liberty to act according to His will. That was as much as our fathers asked of the State. Having that, they were satisfied; and even when that was withheld they were not deeply cast down, for, in fact, they already had it. Governments could not break their fellowship with their Lord, though they might hinder the proclamation of His Word. When that happened, His followers must be content to suffer, and through their suffering He would speak to those who were willing to hear His voice.

We may contrast this conception of the Church with that of our friends of the Anglican communion, for whom the Church consists of those born into the Christian tradition or touched by Christian influence. Richard Hooker declared that in Britain "Church and Commonwealth are one." "The Church," wrote Mandell Creighton, "must not be placed in opposition to the State. They are the same. The nation looked at from the spiritual standpoint is the Church; looked at from the secular

standpoint, the State. Separation is impossible." The theory is not without charm, especially in the form in which it was modified by S. T. Coleridge. Coleridge, whose notions have lately been revived by Mr. T. S. Eliot, contended that there should be a National Church incorporating the best elements in the nation, including not only religion, but learning and culture. It should be led by the "clerisy," a body comprehending the clergy and the learned of every denomination and profession, whose function would be to protect and propagate what is noblest in the national heritage. It is a stimulating notion, though one wonders whether Coleridge was really concerned not with a Church, but with a Society for the Preservation of National Culture.

It is the necessity of conversion that is at issue. Is Christ unique? Is conscious contact with Christ essential to the health of the soul? is there that in the soul that resents the suggestion, and rebels against His rule? If we answer in the affirmative, then surely we are bound to say that the Church, whilst asserting His right to reign in every heart, can admit to her own ranks only those who answer His call. It is a truth that Anglicans have recently felt bound to acknowledge. That is the meaning of the Enabling Act and the Parochial Electoral Roll. In 1928, however, our friends of the Church of England realised that even now they are not at liberty to pray as they desire. A national Church must accept the decision of the national Parliament, even in a matter as sacred and intimate. It is not a position in which we would wish to put the Church of Christ.

Must we, then, set the Church in opposition to the State? What is the State? It is a society living within defined geographical boundaries, organised for the conduct of such matters as are the common concern of those connected with it. The State is not necessarily good nor evil, Christian nor otherwise. Its character is determined by the moral quality of those controlling or, in a democracy, of those comprising it. To the extent that they are Christian the State will exhibit a Christian temper and foster the Christian manner of life.

Few would deny that centuries of Christian teaching have left their mark on the character of our own nation; and yet the fact is that in certain respects Britain is not as Christian to-day as when Hooker formulated the classical Anglican theory of Church and State. The Church and the Commonwealth are not now one. Many, perhaps the majority, of our folk are interested neither in Christian teaching nor in Christian practice. They are not without admirable qualities. Patriotism, however, is not peculiarly Christian, nor devotion to duty, nor courage. It was not to foster natural virtue that Jesus Christ was born into this world and died on a cross. If that is what we are after, Marcus

Aurelius is a sufficient saviour and guide. One is not thinking merely of the decay in the habit of attending Church, though common worship is an essential element in the Christian life. There are facts of graver significance. There is the fact that the faith is rejected by many who are accounted intellectuals amongst us. Coleridge's clerisy would have to find room for C. E. M. Joad, Julian Huxley, J. B. S. Haldane, and the great number of students and members of the teaching profession who have been influenced by them. There is the fact that the State is the custodian of a civilisation that, though far superior to the "New Order" of Fascism, is yet seriously unchristian in many respects, and perhaps in its fundamental nature. Students of this subject cannot afford to disregard the Marxian criticism that the State is always the organ of a privileged class. "The fact that renders much of our discussion irrelevant," writes Dr. Demant, "is the domination of governments by finance, especially in lands considered democratic." Over a great part of the civilisation we are fighting to defend might be inscribed the words: Man *can* live by bread alone.

Yet the State exists along with the Church, and inevitably they touch and interact in actual life. We are citizens of Britain as well as of the Celestial City, and difficult problems of adjustment are bound to arise. What is to happen when the demands of the one conflict with the claims of the other? One must obey God rather than man. The fact remains that we have a duty to the State as long as we are living under the protection of the State, and there are occasions when the State demands an absolute allegiance. Some contend that if we cannot concede that claim we had better contract out of it. That is the position of a few on each side of the fence. The ardent patriot exclaims that if we cannot conform to what the State demands we are not entitled to the benefits the State confers on us. The earnest idealist feels that he is compromised by association with a State, that is at best a sadly imperfect thing. He has been told by such thinkers as Dr. Niebuhr that "all politics are power politics; that nations never seek moral ends except when these subserve their material advantage." What, then, is he who would live always by the laws of Christ to do? For many, this is now a burning issue. The "community" movement is spreading, influenced particularly by the feeling that the kingdoms of this world are implicated in an evil civilisation, doomed to destruction, from which Christians should withdraw, in as far as withdrawal is possible. This is a position to which the present writer cannot subscribe. The State under which we are living and to which we belong is not entirely evil, though there are elements of evil in it. It contains much good, and the promise

of much more. It is at least a "neighbour" that we are bound in charity to serve. Our task is to foster what is good in it, co-operating with others to that end; but *remembering always that we are charged with the special responsibility* of bringing the mind of Christ to bear upon its problems, and seeking to show that only in His light can we find the answer to them.

There is, again, the problem of the education of the child, a potential Christian to the Church, and a potential citizen to the State. It is beset with difficulties, and the sectarian is the least of them. There is real danger that a State that controls the schools may be tempted to prostitute education and the child to its own ends, political or economic. It has happened in Germany and Russia. It might easily happen here. For that reason we should encourage the establishment of as many free schools as possible. There are regions in which the State may properly interfere. They are generally such as are concerned with our material needs and welfare. There are regions in which the State is not fitted to interfere. They are, especially in existing conditions, those that closely affect our personal development and our reaction to God and the universe. Economics should be brought increasingly under the control of the State. Education, beyond the most elementary kind, is best left to voluntary associations, subsidised by the State, as they might properly be in recognition of the fact that they teach its citizens to read and write. Such a policy would do justice to the fact that education must be based on a philosophy of life, and that our citizens are not agreed in their philosophy of life. It would, moreover, prevent the standardisation of personality, which is among the gravest perils confronting us. It would not make for unity in the State! Possibly not, but our position as Free Churches means that our primary concern is not to promote unity in the State. It is to preserve spiritual liberty, and to that end we have always contended that we need not fear such risks as we may need to take. It is impossible! That it may be, but this is certain, that in the development of most human beings the school counts for more than the Church, and often for as much as the home. It might have been wiser to have built fewer churches and more schools for the children of our people. In any event, we must surely agree that if spiritual education is to be given in State schools, we must aim at making it enlightened and free. To that end, the recent proposals of the Archbishops probably represent the best policy at present attainable. But the matter is not easy and simple. The aim of religious education from our standpoint is the conversion of the child; but many parents would not wish for that, and parents have their rights; whilst many teachers who also have their rights neither would nor could work for

it. Christians are a minority, and the position cannot be easy as long as they take seriously a religion that the majority regard with little more than a kindly tolerance. In the end, perhaps, we can but say of this matter of Church and State, what Mr. Shaw says of the related problem of liberty and order: that they must exist side by side in uneasy but fruitful tension, a tension that will persist until at last the kingdoms of this world have become the Kingdom of our God and of His Christ.

H. INGLI JAMES.

IN THE THIRD DECADE of the last century, in an effort to revive interest in the London Association of Ministers and Deputies of Particular Baptist Churches, Dr. Newman, then Principal of Stepney College, was invited to provide a list of subjects suitable for discussion. On the 21st November, 1826, he produced the following:

1. Is the practice of keeping a Diary of Religious Experience worthy of recommendation, or otherwise?
2. The female members of our Churches, have they the right of voting in Church Meetings, and, if so, how far does it extend?
3. The observance of the first day of the week as a Sabbath, has it a Divine sanction, and, if so, what is the nature of that sanction?
4. The ordination of Pastors and Deacons as now generally conducted, has it any Divine authority?
5. What is the nature and what the extent of the Deacons' duties?
6. Is it expedient in our Monthly Association to keep a register of members, increasing or decreasing, in the several Churches?
7. Our Academical Institutions, have they any sure Divine sanction?
8. The Dissenting interest, is it rising or falling?
9. What is the best mode of catechising the rising generation?
10. Is it expedient to apply to the Legislature for an authorised register of births, a new Marriage law, and the repeal of the Test and Corporation Acts?

Perhaps Dr. Wheeler Robinson, Dr. Newman's successor in the Principalship, will suggest a list for to-day.

Baptists and the Reunion Movement.

THE term " Reunion Movement " may be roughly defined as the attempt to reduce or transcend denominational distinctions so that the Church may function as one universal Christian Society. But the one definition covers many different varieties of activity. First in importance is the remarkable Ecumenical Movement, which has gone from strength to strength since the Edinburgh Conference of 1910, and has culminated in the recently formed World Council of Churches. Purely denominational movements towards reunion have resulted in the new Methodist and Scottish Presbyterian Churches respectively; while Canada, South India and China furnish examples of inter-denominational efforts towards closer unity. All these are part of the " Reunion Movement " in the largest sense of the words, and probably few people would deny that, whatever criticism may be made against any particular scheme, their general effect has been greatly to strengthen the Christian cause. The Reunion Movement as a whole has indeed real and lasting achievements to its credit. It has improved out of all recognition the relationships of Christians with one another; it has conserved and multiplied the resources of the Christian Church at home and abroad; it has enriched Christian worship and fellowship; and it has unquestionably given to the Church a position of greater influence amongst men of discernment. A recent distinguished contributor to the *Times* expresses this when he says: " Our century has its sad features. But there is one feature in its history which is not sad. That is the gathering tide of Christian union."

We should do well to notice in passing that in many of these developments Baptists have played a conspicuous part. True, the Baptist Denomination, as such, has never taken kindly to official movements towards Church union—witness its refusal to be formally represented at the Lausanne Conference of 1927, a distinction which it shared with the Roman Catholic Church. But, speaking generally, Baptists have been, and still are, among the first persons to join with their fellow-Christians in united action for the common good; and some Baptists in particular—of whom the late Dr. J. H. Shakespeare was an outstanding example—have had great influence upon the Reunion Movement.

The United Missionary Council, the National Federal Council and the Student Christian Movement—to mention only three forms of Christian co-operation—have all owed a great deal to Baptists, who have also played no small part in the development of inter-denominational scholarship.

In spite of the marked progress made in recent years by the Reunion Movement as a whole, particular efforts towards the organic union of Churches have been an almost complete failure. There have been exceptions, of course. Great Britain has witnessed, as has already been said, the re-uniting of different sections of Methodists and Presbyterians. In Canada, too, a new denomination has been formed from a proportion of the Congregational, Methodist and Presbyterian Churches. But in general, corporate reunion has made little or no headway. The Lambeth Appeal of 1920, which seemed to mark so epoch-making an advance in the relations of the Established and Free Churches of England, gave rise to innumerable conferences and discussions, from which have even emerged detailed schemes outlining the pattern of a United Church. Yet these schemes have been still-born, and it is extremely doubtful whether the Anglican and Free Churches are to-day one step nearer corporate reunion than they were in 1920. Similarly, Presbyterians, Congregationalists and Baptists all seem agreed that nothing further can usefully be done at present to promote union between their denominations.

Why has the movement towards corporate reunion of the Churches so signally failed? Various answers may be given, including, of course, the important consideration of the effect of the war. One reason is the defective character of the proposals put forward by the negotiating parties; another is the fact that tensions within the denominations have made their leaders naturally cautious about proceeding with negotiations which were obviously exacerbating divisions within their own ranks. The position of fellow-denominationalists in other parts of the world has helped to slow down the cause of reunion at home by reminding the members of all denominations of their responsibility towards those who live outside Great Britain. All these causes —and others not enumerated—have played a part in holding up corporate union. But there can be little doubt that the deciding factor has still to be mentioned, and that is, the almost complete absence of interest and conviction amongst the rank and file of Christian people. The average church member, whatever he may occasionally say about the mischief of denominational divisions, is, in fact, supremely apathetic about the whole question. He is not convinced that it would be right or desirable for his own denomination to sacrifice its separate identity by uniting with another. He is not gripped by the kind of overmastering passion

which would make reunion not only possible but inevitable. He is simply not interested in the question; and in the face of such indifference corporate reunion remains impossible. Experience bears out J. A. Froude's dictum: "Spiritual institutions can be remodelled only at high temperature. When the metal is cold they can be broken, but they cannot be altered."

The conclusion to which we seem driven is that corporate Church union of the kind which has given rise to so much thought and discussion in the last twenty years is impracticable, apart from two eventualities, either of which would transform the existing situation and open up new possibilities. One of these would be the breakdown of the present social order in this country. I do not wish to imply that I regard such a breakdown as imminent. But we are living in a time of world revolution, when the structure of great nations, and with it their attitude towards Christianity, has radically altered almost over-night. It would be folly to ignore the possibility that some great and unexpected change might even come over our British life, profoundly altering the position of all the Churches, and making imperative a quite new relationship between them. The other and more inspiring eventuality is that such a time of spiritual revival might be given to the Churches as would lift them out of their present isolation and exclusiveness, and draw them irresistibly into a new unity. A period of spiritual quickening might, indeed, as someone has justly remarked, result in the birth of a new denomination rather than the reunion of the old ones. But we have no means of predicting with assurance what would happen in such a case. "With men this is impossible; but with God all things are possible."

So far as Baptists are concerned, then, it would seem that the Reunion Movement has reached a very critical phase. On the one hand, further attempts to urge the cause of corporate reunion will almost certainly lead not to any fruitful result, but only to such an increase of friction and disunity as must condemn such a course in advance. "We are all agreed," says the Report of the Special Committee on Union between Baptists, Congregationalists and Presbyterians, "that, if this question of union with Congregationalists and Presbyterians were forced to an issue in England now, it would split our denomination. We are agreed that the majority of our people would probably decline to have anything to do with it, and if a scheme of union were attempted, would not come into it, but would retain a separate existence apart from it." On the other hand, it is daily becoming more clear that the need for a closer alignment of the Christian forces of this country is urgent and imperative in the last degree. One aspect of this need is revealed through what can only be

described as the widespread decay of denominationalism. Lament it or not, as we may, the plain fact is that to a great many of our people—and particularly of our young people—denominational distinctions no longer mean what they once did. Every working minister knows this from his contacts with his people day by day. The dividing lines do not follow the old frontiers, as may easily be seen, for example, in the religious books which are written and read to-day. Members moving from one town to another change their denominational attachment quite freely. Many young Baptists marry outside the bounds of their own communion, and seem quite unaware that this will create any special problem for their future home life. A leading Free church can call to its ministry in succession a Congregationalist, an Anglican, a Baptist and a Methodist, and obviously find great profit from the variety thus represented. "It would matter very little," wrote Dr. Shakespeare in his book, *The Churches at the Cross-Roads,* "and indeed it might even be a great incentive, if the churches were fortified by an intense, unyielding conviction that the perpetuation of denominational distinctions was worth any cost, and that it was a Christian obligation. But the failure is at the heart of the system. *The separations stand for a decaying idea.* They make less and less appeal to the professed adherents; that is, to the very people upon whom their continuance depends." These are strong words, but it is doubtful if they are a whit too strong to describe the real situation.

Further, the forces beating upon the Christian Church from outside compel a reconsideration of the traditional denominational attitude. The issues raised in the modern world are so tremendous, and the power of the currents at work so subtle and compelling, as to rule out of court any idea that the Christian denominations can hope to operate successfully in isolation. The need is everywhere the same—in education, in moral and social questions, in politics and economics, in evangelism: the Churches must stand together and act together, not necessarily along identical lines, but certainly with understanding of each other's plans, and a large measure of unified effort. Moreover, such a work as Dr. Newton Flew's striking book, *Jesus and His Church,* makes it plain that the Churches are committed to common thought and action not merely by the pressure of circumstances, but by the deep law of their own inner nature and being. The picture of the Church which meets us in the New Testament is not that of a congeries of competing denominations, but of one Christian society owning one Head, inspired by one Spirit, and engaged in manifold and diverse ways upon one great task—the service of mankind for Christ's sake. In the light of that vision we know now that, just as "patriotism is not enough," so

"denominationalism is not enough." The servants of Jesus are friends who must learn to live and work together.

What, then, is the way forward for Baptists? If the path of corporate reunion is blocked, what other ways are there of realising our unity as Christians? I suggest three, the first of them being the familiar way of self-education. If we Baptists are to take our rightful place in the great Church of Jesus Christ we need to understand and appreciate better our own history and principles. Our colleges can help us to this; so, too, can ministers' fraternals, young people's societies, and indeed all manner of groups and meetings, not forgetting those whose purpose is to study and discuss books. In particular, there is, in my judgment, a great call for Baptists to examine further their doctrine of the Church. Both the sacrament of Baptism and the place and authority of the individual church-meeting (upon which we rightly lay such stress) are bound up with the fundamental idea of the Church, and it would do us all good to think these things through together afresh.

Secondly, we must play our part in the creation of a common mind among Christians. The major obstacle to reunion has been proved to be the state of people's minds. They are not ready for it. They lack an understanding of each other's point of view, an appreciation of each other's traditions and gifts, an interest in each other's welfare and doings. And the only way in which they can be given these things is by the multiplication of opportunities of fellowship in worship, study and service. In my own city we are constantly being told by visitors that they find a spirit of harmony and co-operation between the Christian denominations which is relatively rare. The secret of this, if there be a secret, is an open one. It is that through constant intercourse with one another the Churches have increasingly affirmed their unity, and have developed in some measure the common mind which makes co-operation easy and fruitful. What has been done in one place can be done in others.

Finally, I believe that a new and hopeful field of development has been opened up through the recently consummated union of the Free Churches of this country in the Free Church Federal Council. This is a sphere of action in which Baptists carry a particular responsibility. The original Federal Council of the Free Churches was largely inspired by the vision and efforts of the late Dr. Shakespeare when he was Secretary of the Baptist Union. And when the Baptist Union replied officially to the Lambeth Appeal of 1920, it specifically indicated its preference for federation over other proposals for Church union. Let us make no mistake; the task of implementing the ideal of Free Church Federation will not be easy. The new Federal Council

begins its work (with a Baptist as Secretary) handicapped by war conditions. It is confronted by all that lack of vision and enthusiasm which, as we have seen, characterises public opinion on questions of Church union. Further, in the existing Free Church denominations, the balance of power as between the local church and the denominational Assembly is differently poised; and the way of Federation, if realistically pursued, will involve constitutional issues as stubborn as they are vital to success. But these and other difficulties ought to attract and not repel our interest, for their very magnitude suggests the possibility of achieving something new and important in the story of the Christian Church. What if it be true that the other paths to reunion had to be tried and exhausted before this could receive the attention it deserves? The time is ripe for the Free Churches to show that they intend to take Federation seriously, and, by grappling as they have never done before with the problems which it raises, hammer out together a federal constitution not unworthy, we may hope, to serve the Church of the future as a genuine product of the Mind of Christ, and an effective instrument and vehicle of His Spirit.

R. L. CHILD.

St. Mary's, Norwich.

(*Concluded from p.* 346)

VI. The Fight for Freedom.

ON the death of Joseph Kinghorn the bereaved Church found itself confronting a world rapidly changing. Railways were being built. The government was beginning to take an interest in the popular education which the Churches had instituted. The textile trade was leaving Norwich for the north, but enterprising citizens were introducing the manufacture of boots and shoes in its place. The factory system was growing up, and small workshops were beginning to disappear. All these things were changing the habits of society, and had the Church been merely an organisation within human society, its days might well have been numbered. But the Church is the Body of Christ, and, animated by His Holy Spirit, has a message for every age. Habits of life change, philosophies pass away, but the Word of God abides, and as the Church is faithful she learns how to present that Word to the needs of ever-changing generations.

It is a tribute to Kinghorn's greatness that the Church did not seek an exactly similar man as his successor, but rather looked for someone who would be able to give a fresh presentation of the gospel to a changing age. They applied to Stepney Academy for a student, although they knew that the prevailing sentiment there was in favour of open communion, the practice against which Kinghorn had so long and learnedly contended. Dr. Murch, the principal, sent down his young kinsman, William Brock. Brock was a large, broad man—"a plough-man" said some in contrast to Kinghorn's slender figure; but he was eloquent as Kinghorn had never been. His ministry found favour, and the Church invited him to occupy the pulpit for six months. The invitation was sent him by one of the deacons, who travelled to Devonshire, whither Brock had gone to recruit his health, in order to press it on him. Brock was hesitant, but Murch insisted on his paying another visit to Norwich, and this time the Church, waiving the customary formalities, invited him to accept the pastorate forthwith. Out of respect to Kinghorn's memory, the invitation stipulated that he should not preach against strict communion. Brock accepted, and settled in Norwich in 1833, at the age of twenty-six.

One circumstance of his prior history is of special interest. Before entering Stepney he received some months of preparatory

training under the Rev. William Hawkins at Derby. Hawkins was the son of Kinghorn's leading deacon, had received his early education from Kinghorn, and had been his life-long correspondent and friend, though he frankly differed from him on the communion question. Thus Brock, at the beginning of his training, came under the influence of the Kinghorn tradition.

William Brock, though robust in appearance, was never so in health. He had settled in Norwich only a year when a disease of his throat prevented him preaching. It was clear that the trouble would take some time to heal, and he felt obliged to resign his pastorate. The Church, however, believed they had had the guidance of the Holy Spirit in calling him, and that with care and patience his weakness would be overcome. They sent him home to Devonshire to recuperate, paying his expenses, and requesting him to place himself under the care of the best local physician. Presently one of the deacons, Jeremiah Colman, was sent down to visit the pastor and his medical attendant, and to see that all possible was being done to facilitate his recovery. After an absence of some months Brock returned in good health.

The new ministry attracted a number of non-Baptists to the fellowship of St. Mary's, as well as many more who accepted the Baptist position. Thus the question of Open Communion became a very practical one. Brock felt that he could no longer endure the restriction of the pledge he had given. In 1838 he raised the matter at a Church meeting, and stated that he was ready to leave St. Mary's rather than be bound hand and foot. The Church determined that he should have liberty to do anything save only the actual introduction by himself of the practice of Open Communion. After this he made a practice of administering the Lord's Supper to unbaptised Christians of his congregation at meetings held regularly at his own house.

An important development now took place in the practice of the fellowship at St. Mary's—the introduction of the tea-meeting. The Church decided to drink tea together at the Assembly Rooms at five o'clock one evening in December, 1840. More than 200 members were present, "all appearing resolved to be happy." The pastor gave a sketch of Baptist history, and a number of leading brethren also spoke. "It was a most pleasant meeting," records the Church book. St. Mary's had always contained men belonging to many different strata of Norwich society. Now that the growth of industrialism was widening the gulf between the classes, the opportunity of social intercourse for all members of the Church provided by the tea meeting was especially valuable. This first tea meeting so rejoiced the heart of good Jeremiah Colman, that he proposed it should be repeated next year, since when frequent excuses for such meetings have been found.

St. Mary's had always taken an interest in the work of the B.M.S. Now, for the first time, one of its members served on the field. William Newbegin belonged to a family closely connected with the Church. He had qualified as a doctor and surgeon, and spent a year or two in Jamaica, where he rendered valuable service to the missionary community. He returned to England in 1844, with the intention of entering the ministry and volunteering for missionary service in Africa. He was accepted by the B.M.S., and a service was held at St. Mary's designating him for his new task. He settled at Bimbia in West Africa. For a time he and his wife were the only Europeans in their neighbourhood; yet, despite constant attacks of sickness, they met with some success in their work. He fell seriously ill in April, 1850, and was taken aboard the ship *Dove,* on which he died at sea. He is honoured as the first member of the Church to undertake work abroad, and indeed he was a martyr, for he faced conditions of life in a fever-ridden land where no European could hope to survive for long.

In 1845 Brock once more declared to the Church his great sorrow at the exclusion of non-Baptist Christians from the Communion, and proposed that, while the celebration on the first Sunday of the month should continue to be confined to Baptists, a second celebration should be held monthly, open to all Christians. This arrangement was put into practice, the Strict brethren agreeing to be content that their protest against it should be entered in the Church Book. Some, however, had written to the Trustees asking them to prevent the practice of Open Communion in the Chapel. The Trustees met and approved a case for submission to Counsel as to the legality of the action, having regard to the Trust Deed, which stated that the Chapel was for the use of a "Particular Baptist Church." The opinion of the Counsel was that the second Communion service was not a violation of the Trusts. The Trustees accordingly decided that they were not called upon to interfere further; but one of their number, the Rev. W. Norton, an ardent Strict Communionist, continued to pursue the matter, and later warned the Pastor, Deacons and Members of "serious legal liabilities" if they continued the practice.

Up to this time the action of Nonconformists in public affairs had been limited by legal disabilities. The reform of Municipal Corporations which came into operation in 1836 opened to them the chief civic offices, and from that time they have generally taken their public responsibilities very seriously. The second Mayor of Norwich, under the Reformed Corporation, was Thomas Brightwell, who was intimately associated with the Baptists. He was himself a Congregationalist, but his wife and

daughter were members of St. Mary's. Two of Brock's deacons served in civic offices, Jeremiah Colman as Sheriff and Mayor, and his nephew, James Colman, as Sheriff. The realm of politics was full of danger. Bribery was rife, and was so much a recognised practice that there were even Church members who had no scruples about buying and selling votes. Brock set his face against this practice, and won the support of his fellow Free Church ministers. In 1846, on the Sunday before the election, the ministers preached against bribery. Brock had the satisfaction of learning that his sermon prevented several members from taking, and at least one from paying, bribes. The Church took disciplinary action against others who had been guilty. It was many years before political bribery was finally stamped out in Norwich, but this campaign awakened the Christian Conscience to the evil of the practice.

The gathering of the Church for worship must always be the centre of its activities. William Brock, the younger, remembering his childhood's impressions, has left a picture of this—

> "The Congregation are gathering in their spacious meeting house, and about them there is a look of leisure and much friendly speech and greeting as they enter, and a general sense of being at home with one another. All classes, or nearly all, are represented, from the worthy old pensioners in the almshouses, to city manufacturers and magistrates. Farmers and millers from the country round muster strongly; they have driven early to town and rested awhile in their Sunday lodging-rooms, and now they sit in their family pews with their children round them, like patriarchs. They sit with a certain grand air, as of people to whom Joseph Kinghorn has ministered, and who still expect to be fed with 'the finest of the wheat.' But it is half past ten now, and the quiet whispers are hushed. The well-trained choir are in their places round the table pew, and into the little box under the pulpit good Mr. James Cozens has just stepped—senior deacon of the Church, and charged with the reading of the hymns. Then the red baize door behind the pulpit opens; the preacher is in his place. Service begins—perhaps with the simple announcement of the line, 'Welcome, sweet day of rest.' All know the hymn, and can sing it without a book. Everything that follows is fresh, flowing and vigorous."

During his fifteen years' pastorate Brock won the love of all his people. The Church prospered exceedingly. The membership rose from 150 to more than 400, and the Chapel had to be

enlarged to accommodate the increased numbers. He might well have made this pastorate his life's work, but Providence decreed otherwise. Sir Samuel Morton Peto, then Member of Parliament for Norwich, attended St. Mary's during his sojourns in the City, and formed a close friendship with Brock, whom he urged to come to London to take charge of the new chapel he was building at Bloomsbury. Probably Brock would never have left Norwich, had not his weak health, which was sorely tried by the biting east winds, decided him in favour of removal in 1848. In the following year the Church at Bloomsbury was formed. St. Mary's gave dismissions to the pastor and his wife and two other original members, and transferred four more during the next year to the new Church. She thus considers herself the mother of Bloomsbury Central Church, and is justly proud of her offspring.

The office of Church Secretary had not yet come into being as an indispensable part of Church organisation. To meet the difficulties of an interregnum the Church appointed deacon Josiah Fletcher, the printer, to be "recording and corresponding secretary." He and Jeremiah Colman went up to the 1849 meetings of the B.M.S. with their eyes open for a suitable candidate for the pastorate. They were introduced to the Rev. George Gould who, after studying at Bristol, had held short pastorates at Dublin and Exeter, and they invited him to supply the pulpit. He came, and shortly received a call to the pastorate, which he accepted. Again his call is powerful evidence of the guidance of the Holy Spirit. As Brock was not the sort of man whom one would have expected the Church to put in Kinghorn's place, so one would not have thought Gould a likely successor to Brock; he was shy and reserved, did not easily make friends, and lacked the pulpit eloquence in which Brock excelled. Yet both these men proved to be eminently suited for the work that came to their hands.

The first years of George Gould's ministry were years of quiet and patient work. His conception of the pastoral office was that the pastor's duty was primarily to instruct, inspire, and build up the members who, equally with him, should be responsible for evangelising the world outside. His labours to this end were untiring, and later bore splendid fruit. All the time the Communion question, still unsettled, hung like a cloud over the Church. The calm of these years was the calm before a gathering storm. It was not until 1857 that matters began to come to a head. One Elizabeth Bayes had been accepted for baptism and membership, but for reasons of health could not be baptised. The Church resolved to receive her at the Lord's Supper on the first day of the month on the grounds of her willingness to be baptised. This revived the whole question, and at the next Church meeting J. De Carle Smith, a deacon of the Church, proposed

"That the Constitution of this Church remain unaltered; but that as Christians are bound to receive one another, as believers in the Lord Jesus, and to partake of the Lord's Supper together, to show forth His death until He come, we agree to receive believers at the Table of the Lord."

After the rejection of an amendment, this resolution was passed nem. con.

The Strict Communion minority now withdrew from the Church and instituted worship of their own, entering into consultation with the Rev. W. Norton as to what steps could be taken to enforce their practice. Correspondence passed between Gould and Norton with a view to the settlement of the dispute by arbitration, but the terms of reference could not be agreed. In May, 1858, Norton commenced an action in the Court of Chancery. Some felt that the Church should not defend the action, but should vacate the premises and find a new home where she would not be hampered by legal limitations. The action, however, involved far-reaching consequences. Had it succeeded it would have meant that every Church in the country having a Particular Baptist Trust Deed would have been permanently debarred from practising Open Communion in its chapel. It was therefore determined to defend the suit. This lasted two years, during which George Gould devoted almost all the spare time he had to collecting evidence of the practice of Baptist Churches in relation to the Communion question. His wide researches, besides their importance as evidence in this case, considerably enriched our knowledge of Baptist history. His untiring efforts were rewarded, and in May, 1860, the Master of the Rolls gave judgment, dismissing the Information, and leaving the Church free to decide for themselves their terms of Communion.

This judgment finally freed the many Churches of the Denomination which had Calvinist roots, and had been known as "Particular Baptist Churches," from an intolerable legal restriction.

The victory was not won without heavy cost. The Church had to meet legal expenses of more than £1,500, and much more serious was the decline in its own strength and membership resulting from the unhappy dissensions of the law suit and the expenditure of the pastor's energies in it. Pastor and officers now bent their energies to the recruitment of their own Church.

The year 1863 saw a revolution in worship, when, for the first time, a musical instrument—a harmonium—was introduced into the Chapel with consent of the Church. Thirteen years before, when the Pastor had offered to present such an instrument, Robert Tillyard, a deacon and a leading shoe manufacturer,

had raised a strong objection to the introduction of an instrument as "imperilling the rights and spiritual interests of the Church." The idea had been dropped, and James Colman appointed to lead the singing instead. In speaking of the worship of the Church, it is interesting to note that the deacons twice attended to the ordinances without ministerial assistance during Mr. Gould's absence through illness—in 1854 James Cozens presided at the Lord's Supper, and in 1873 Dr. Roche baptised two candidates who had been accepted by the Church.

The Sunday School had, in Brock's time, numbered a hundred and fifty children, and seems to have been accommodated in the Chapel and adjoining small rooms. The need for suitable premises was pressing. James Colman, who had the matter much at heart, purchased cottages adjoining St. Mary's and offered them as a site for a schoolroom. The Church, however, did not feel able to face such a commitment while the Communion question was still unsettled, and their property might be alienated. When James Colman died he left the cottages to St. Mary's, but it was not until 1868 that the Church had sufficiently recovered from its legal battle to undertake a building scheme. In that year the cottages were demolished, and Mrs. James Colman laid the foundation-stone of the new premises—a school hall capable of seating 400 adults, with many small class-rooms round it. These premises cost £3,700, and have abundantly justified the expenditure. Besides the growing home school, St. Mary's carried on Sunday School and mission work at "Sayer's Street Chapel," a mission hall which had been built by Sir S. M. Peto during the construction of the new Norwich railway, in which he had been interested. From this work Dereham Road Baptist Church later emerged.

The tradition of public service which had grown up in Brock's time was fully maintained during George Gould's pastorate. Two of his deacons served as Mayors of Norwich, J. J. Colman in 1867, and J. De Carle Smith in 1877. The Pastor himself took a notable part in civic affairs. He served on the School Board for many years, and was its Chairman at the time of his death. The whole Church bent its energies to the service of its neighbours in the disaster of 1878, when a sudden flood one Saturday night inundated the lower parts of the city. George Gould decided to hold no services that Sunday. He called together the young men of the Church and set them about going to the assistance of those whose homes were endangered. He himself went to consult the Mayor about the provision of shelter and food for the homeless. The new schoolroom at St. Mary's was opened as a refuge. Members of the Church provided meals in the hall, and sleeping accommodation for women and children

was arranged in the classrooms. Mr. Gould's work in organising relief in this emergency was long remembered with gratitude.

If the pastor of St. Mary's had won a high place in the regard of the city of his adoption, his labours on behalf of all Churches, and his powerful advocacy of the rights of Nonconformists had also won him the esteem of his Denomination, which was expressed by his election to the Presidency of the Baptist Union in 1879.

His own Church did not, in his pastorate, ever recover the numbers it had boasted before the time of the Chapel Case, but when he passed away, in 1882, he left magnificent material for his successor. His ministry made for quality rather than quantity. His son wrote of his preaching:

> "Thought might be sometimes too closely packed, but was never conspicuous by its absence. . . . None could listen to him without receiving the impression that the speaker was a man 'mighty in the Scriptures,' deeply impressed himself with the truth of the message he had to deliver, and wholly fearless in his declaration of the truth."

St. Mary's has not ceased to benefit from the Christian character moulded by such a ministry. It needs but to mention a few of those who were baptised by George Gould and received their early training under his ministry to vindicate its value.

There was George White, whose unexampled labours for his church, his denomination, his city and his country well earned the honour of Knighthood. He was for thirty-four years a deacon of St. Mary's; he championed Nonconformity in Parliament during the stormy years of the education controversy. He served as Sheriff of Norwich and as President of the Baptist Union. John William Jewson was for twenty-eight years devoted Church Secretary of St. Mary's. Dr. E. E. Blyth combined with a distinguished legal career a passion for education. A lifelong worker in the Sunday School, he was also many years Chairman of the Norwich Education Committee, and benefactor of educational institutions in the City. He was the first Lord Mayor of Norwich. Besides these should be mentioned George Gould's own children. His eldest daughter, Mary Helen, married the Rev. Albert Williams, pastor of Lower Circular Road Church, Calcutta, and died in India, forging another link between the Church and the mission. His son George entered the ministry. He was a distinguished scholar, and became President of Regent's Park College and President of the Baptist Union. Alfred won fame as a surgeon, earning a knighthood. He was Vice-Chancellor of the University of London, and Treasurer of

the B.M.S. Harry stayed in Norwich, serving St. Mary's as a deacon for over forty years. He was a Justice of the Peace and Sheriff of his city, and he succeeded his brother as Treasurer of the B.M.S. All these were of outstanding Christian character and lifelong loyalty to the Baptist cause. Many more could be mentioned, and those who know St. Mary's intimately will think of others who have never achieved fame, but whose witness has been no less bright—some who have borne long years of adversity without complaint, maintaining through all the buffets of outrageous fortune a Christian cheerfulness and a real delight in the blessings grace bestows. The faith in God that had its beginnings in Gould's ministry was equal to the tests of triumph and disaster.

The character of one old lady who entered upon her Christian life during this ministry may serve for an epilogue, for she seems to typify the spirit of St. Mary's. For many years of her old age she lived alone in a tiny cottage at the end of the garden of the house where Joseph Kinghorn had lived and died. Suffering from a painful rheumatism, and poor in this world's goods, she was rich in spiritual resources. To visit her was a tonic to any one depressed. She would say that she owed everything to St. Mary's—her friendships and mental training as well as her spiritual growth. She used to tell how, as a girl, she had listened to George Gould's sermons, carefully noting the hard words she could not understand, to look them up in the dictionary when she got home. She had a great experience of the presence and providence of God. "Sometimes no one visits me for days," she once said, "and I feel a little lonely—but then I know that I am not alone . . ." and the radiance that lit up her face told more than words could tell of the unseen presence. Her needs were laid before her Father, and she would joyfully recall how often He would supply them by the agency of her fellow Church members. From her humble dwelling she exercised a powerful ministry of prayer. To the end she loved the young people of the Church. She watched them, prayed for them, rejoiced to see them entering on their discipleship, and delighted in their visits to her cottage. She could tell grand tales of the "good old days," but no one ever heard her complain that "things are not what they were." Her deep faith in God, firmly grounded in her own experience, insisted on an unfailing confidence in the future.

C. B. Jewson.

Reviews.

Canada, Europe, and Hitler, by Watson Kirkconnell, M.A., Ph.D., F.R.S.C. (Oxford University Press, Humphry Milford, 8s. 6d. net.)

Dr. Kirkconnell is one of the leading Canadian scholars of our communion. He dates his preface "October, 1939," and the title-page describes him as of "the University of Manitoba, Winnipeg"; but he has since accepted a professorship in the McMaster University of Canada, one of the three institutions of university rank established under Baptist auspices in the British Commonwealth. Moreover, he has recently served as president of the Baptist Union of Western Canada. His spiritual and literary qualities made memorable his term of office, and to these he adds a wide and deep knowledge of the Dominion of which he is a citizen.

Professor Kirkconnell has unique qualifications for dealing with his subject, including exceptional linguistic attainments, and personal knowledge of many European lands.

The chapters devoted to the study of Hitler and Nazism are competent and just. The dogma of racial purity is handled with the severity it deserves, and the *Lebensraum* theory exposed as a cloak for aggression. The treatment is fresh, and the documentation exceedingly effective.

In the section devoted to the impact of Nazidom upon the states and nationalities of Europe, the author moves with the ease of long familiarity amid the racial complexities of south-eastern Europe. One gains a fairly adequate impression of the jarring confusion of peoples which renders that part of the continent incapable of resisting a strong aggressor. Exceptionally valuable is the exposition of the "Ukrainian Question," of which few in this country know anything. That question may prove vastly important in the near future, for Germany has keen interest in an ethnical situation which provides an opening for "fifth-column" enterprise aiming to disrupt the U.S.S.R. In regard to conditions in Europe, this book, having reached its final form in October, 1939, of course refers to no events later than the partition of Poland. If some incidental forecasts have proved mistaken, we need not be astonished. Nor is it necessary to endorse all the writer's judgments in order to benefit by his presentation of facts.

The most informative section of Dr. Kirkconnell's book deals with the reactions in Canada to Nazism and Fascism. The extent to which the population of the Dominion is non-British in origin

is beginning to be understood on this side of the Atlantic. Roughly, there are five millions of Anglo-Canadians, and three and a half million French Canadians; while a third, and rapidly increasing, element consists of about two and a half millions of European origin, but neither English nor French. "In proportion to our population we have more Germans than Poland had, more Jews than Germany, and more Ukrainian nationalists than Hungary." German-Canadians are stated to number about 600,000; Ukrainians, "the most intensely self-conscious of all Canada's minorities," approximate to 250,000. Scandinavians, Jews (slightly over 150,000), Poles, Italians, Russians (two-thirds of them Doukhobors), Finns, Hungarians, Yugoslavs, Rumanians, Belgians, Greeks, and members of a dozen other races, are included. Most of these groups publish journals in the language of their country of origin; and Dr. Kirkconnell has studied some forty of these in fourteen languages in order to describe the ways in which these comparatively recent settlers in Canada are affected by Nazi and Fascist propaganda and political philosophy. His book will assist readers to appreciate the problems of a Canada which is increasingly non-British, the extent to which the immigrants have become Canadian, and how far aggressive European states have been able to take advantage of racial connections with the Dominion.

J. H. RUSHBROOKE.

Personal Religion and the Future of Europe, by Douglas Stewart, (Student Christian Movement Press, 2s. 6d.)

Mr. Stewart has written a most valuable and timely book. Its argument is that European civilisation has been built on Christian values and a Christian dynamic. The gradual undermining of these has been the cause of our troubles. We have allowed the foundations to weaken and the superstructure shakes. A secularised society has tried, and failed, to sustain the kind of civilisation that needs Christian roots. Events on the Continent have shown where ultimately the shrinkage of our religion leads; and though the Christian tradition is a hardier plant in Britain, there is a plain warning to us that except we repent we shall likewise perish. The book states cogently the case for the necessity of Christianity as the foundation on which morality rests; it "can be summarised in three phrases: religion creates moral realism; religion provides a moral standard; religion engenders an adequate moral dynamic." Mr. Stewart points the significance of all this for the man who thinks he can get on very well without religion, and who assumes that his goodness will survive the severing of his Church connection.

W. TAYLOR BOWIE.