
A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

Editorial Notes

AT the forthcoming Assembly the Rev. Ernest A. Payne is to be nominated by the Council to succeed Dr. Aubrey in 1951 as General Secretary of the Baptist Union. This announcement will have been received by our readers with satisfaction and pride, for Mr. Payne is a Vice-President of the Historical Society and is responsible each quarter for the reviews and the Editorial Notes in this journal. To British Baptists' leading historian the Society extends heartiest congratulations! We believe Mr. Payne to possess that rare combination of gifts which a successful occupancy of this high and responsible office calls for and that by him the denomination will be led into the future with ability, courage and vision. Although we fear that the heavy and diverse duties of the Secretaryship will afford him few opportunities of continuing his historical researches we are consoled by the conviction that, having ably recorded history hitherto, Mr. Payne will with equal distinction proceed in the Secretaryship of the Union to make history.

G.W.H.

* * * * *

A definitive scheme for a united Church in Ceylon has now been laid, by the Negotiating Committee, before the Churches concerned. It is a document which is likely to play a very important part in the discussions of the next few years. The negotiators have been able to profit by the experience of the Church of South India, but they have prepared a bold and original scheme of their own with several unique features. Anglicans, Methodists, Presbyterians, Congregationalists and Baptists are involved. If the scheme is adopted, it will probably be the first occasion on which Baptists have joined in a united Church of this kind. We say probably, being at present without adequate information regarding the situation in Japan. Baptists are a small community in Ceylon, but the negotiators have been ready to propose that believers' baptism should be a recognised alternative to infant baptism and confirmation, it being clearly stated that "full Christian initiation is a process which is concluded only when the initiate participates in his First Communion." The new Church which is proposed will be an episcopal one, with an episcopate linked with older successions and with ordination and confirmation (in one or other of its

forms) as among its special functions, but one that is constitutional and chosen in an even more careful and democratic fashion than are the moderators and superintendents of many Free Churches. The declarations as to the way in which the specialised ministry is conceived and as to the responsibilities of the laity and the local "pastorate," as it is called, deserve most careful study by those who will start with some initial prejudices and criticisms of a scheme of this kind. There are important and generous provisions for maintaining fellowship with Churches with which participating groups have been in fellowship, whether these be episcopal or non-episcopal. It is proposed that the present ministries of the various churches be united immediately, without any such interim period as is provided for in the Church of South India. The service of inauguration has been most carefully drawn up and it is clearly stated that "no name or title can be given to describe the nature of this service, as it has no historical precedent."

The individual Churches in Ceylon have now to give their verdict on the scheme, and discussions will no doubt be necessary with those in other countries with whom they have been in fellowship and on whom they have in certain cases depended for a considerable measure of support. The negotiators believe that if the scheme is carried through, the Church in Ceylon "will become a more effective instrument for God's work, and that the result of union will be greater peace, closer fellowship and fuller life within the Church, and also renewed eagerness and power in the proclamation of the gospel of Christ." The Baptist Missionary Society has always explicitly recognised the right of the Churches overseas to make their own decisions on issues of this kind, and will approach the consideration of the delicate matters involved in the scheme with the utmost care and sympathy.

* * * * *

It is interesting to learn that discussions have already begun between the Church of South India and certain Lutheran and Baptist groups in the area, which were not parties to the original negotiations. A preliminary meeting of an exploratory character took place in December, 1948, at which there were represented, besides the Church of South India, the Federation of Evangelical Lutheran Churches in India, the Tamil Evangelical Lutheran Church and the Danish Mission, and also the Convention of Telegu Baptist Churches, the American Baptist Mission, the Convention of Baptist Churches of the Northern Circars and the Canadian Baptist Mission. The meeting was of a friendly character and recommended that conversations between the Churches should continue. Certain arrangements were proposed

for the further examination of some of the theological questions which would clearly be involved in formal negotiations.

* * * * *

These and kindred matters will no doubt claim attention in some form or other both at the eighth Baptist World Congress which is to be held at Cleveland, Ohio, from July 22nd-27th next, and at the Commonwealth and Empire Baptist Congress which is being planned for June, 1951, in London. The number of those who can hope to get to Cleveland from this country is unfortunately small, but very important issues will be discussed and important decisions must be taken by the executive of the Baptist World Alliance. It is hoped that President Truman will be present and speak on the evening of the opening day of the Congress.

* * * * *

Reports from several different quarters refer to movements of religious quickening in the United States. For some years church statistics have continued to show an upward trend. There are said to have been notably successful campaigns recently in a number of American Colleges. It is good to be able to set beside the more spectacular news from the other side of the Atlantic impressive facts from this country. The unusual success of the mission to Oxford University conducted by Bishop Stephen Neill three years ago attracted a good deal of attention at the time. Its influence has continued to be felt, and in February of this year another series of special meetings addressed by the Bishop of Bristol drew equally large numbers. There is undoubtedly in wide circles a willingness to hear, consider and respond to the claims of the Christian faith. Spontaneous movements like that among our Baptist churches in Kent stir the hope that all our churches may soon experience quickening and revival. The call to " Baptist Advance " sounded by Mr. Aubrey should help to focus our prayers and our planning at what may well be a crucial moment of opportunity.

* * * * *

ANNUAL MEETING.—The Baptist Historical Society will hold its Annual Meeting at 4.30 p.m., on Monday, 1st May, at Bloomsbury Central Church for the transaction of business and to hear an address by Rev. John Huxtable, M.A.

Roger Williams.

THE greatest contribution of England to the American colonies was Roger Williams, founder of Rhode Island, prophet-statesman of democracy and religious liberty. He was a London boy, son of a Merchant Tailor who had his shop on Cow Lane (now King Street). Roger's playground was Smithfield, an important and interesting centre of London life with its weekly market days, fairs, colourful sporting events and official celebrations. Most popular of all was the annual St. Bartholomew's Fair, offering three days of high revelry and entertainment. But the place had a more sombre distinction besides. It was noted for its executions and burnings at the stake. The last heretic to be burned there was Bartholomew Legate, who had been condemned for Arianism.

This was in 1612, when Roger Williams was nine years of age. It is conceivable that the boy witnessed this event. Certainly he knew about it well enough. In 1632 he wrote of himself, "though in Christ called, and persecuted even in and out of my father's house these twenty years." This was exactly twenty years after the burning of Bartholomew Legate, which was evidently the turning point in Roger Williams' life. His parents were members of St. Sepulchre's and there is no indication that they had Puritan learnings. It is not surprising that they made life difficult for young Roger if he presumed to do independent thinking about religion.

Enabled by the patronage of Sir Edward Coke to enter Charterhouse school, young Williams later graduated at Cambridge and took holy orders. To get his bachelor's degree he was obliged to swear allegiance to what James I had called his "three darling articles." They affirmed the supremacy of the king in affairs temporal and spiritual, declared the Prayer-book as authoritative and in harmony with the will of God, and the Thirty-nine Articles agreeable to the will of God. Charles I was even more insistent on the divine rights of kings than his father had been, and he had an energetic inquisitor in Archbishop Laud.

Roger Williams did not desire to serve in such a system. He withdrew from the university and became chaplain for Sir William Masham, a Puritan, at his country estate in Essex. Williams remained there almost two years and through the

Mashams made contacts with leading Puritans who were later influential in the Commonwealth. Several of these were to assist him in obtaining a charter for Rhode Island. Among them was a cousin of Lady Masham by the name of Oliver Cromwell.

It was during his stay at the Masham estate that Roger Williams was married. First he proposed to June Whalley, niece and ward of Lady Joan Barrington, Lady Masham's mother. June was all for it, but the ambitious aunt indignantly refused to allow her niece to marry a poor chaplain. He accepted Lady Joan's verdict but took the occasion as minister to write her a warning about her spiritual condition. This offended her Ladyship even more and she refused to have anything to do with Williams for more than a year, in spite of his good will and the solicitation of Lady Masham and her husband. In December of the same year, 1629, Roger Williams married Mary Banard, maid to the daughter of Lady Masham. The marriage was apparently a happy one.

Meanwhile the condition of the Puritans in England worsened. King Charles intensified his campaign against dissenters by installing Laud as Dean of the Royal Chapel and empowering him to deal summarily with heretics. Soon afterward the king issued the declaration intended to stamp out Puritan interpretation of the Thirty-nine Articles: "We will, that all further curious search be laid aside . . . And that no man hereafter shall either print, or preach, to draw the Article aside any way . . ." Laud and his "System of Thorough" was making the life of a Puritan minister in England very difficult. Many with ideas less heretical than those of Roger Williams were being fined, imprisoned, branded, exposed in the pillory, or having their ears cropped. Archbishop Laud's secret agents were everywhere. Williams knew that his days were numbered in England and he became interested in the project for settlement in the new world across the Atlantic. He attended a meeting of those interested in the Massachusetts Bay enterprise in the summer of 1629 and there he received an invitation from the prospective settlers to go with them as one of their ministers.

He did not accompany the first group, however. It was not an easy decision for him to make. He followed within a year but later confessed, "It was bitter as death to me when Bishop Laud pursued me out of the land, and my conscience was persuaded against the national church, and ceremonies, and bishops. . . ."

He sailed with his wife on the *Lyon* in December, 1630. After a rough crossing, he was welcomed by Governor Winthrop as "a godly minister." He was offered a place as minister in the Boston church. It was the best living in New England.

Williams was amazed, however, to discover that the Puritan congregation had not declared its independence of the persecuting church in England. "Being unanimously chosen teacher at Boston," the conscientious young minister wrote that he refused the call "because I durst not officiate to an unseparated people, as upon examination and conference I found them to be." This was in a letter to John Cotton, who soon became pastor of the Boston Church and a life-long antagonist of Roger Williams.

The Salem church, founded by the Pilgrim Independents eight years before the coming of the Puritans, was less inhibited than the other, and its members welcomed Williams to their community as teacher in the church. The Boston clergy were incensed that Salem would call one who had opposed them, and their threats against Salem caused Williams to resign before his work was fairly begun. He moved then to Plymouth, where he served for two years as teacher in the church and won great respect for his piety and eloquence. He began to interest himself in mission work among the Indians and learned their languages and customs so well that he later published a book on the subject. His church work in Plymouth was voluntary service and he supported himself by farming and trading with the Indians.

Like their brethren in Boston the authorities in Plymouth found the outspoken liberalism of Williams a threat to their position and caused him to return to Salem. After the death of their pastor there in the following year the Salem church made bold to elect Williams in his place. Boston demanded that he be dismissed. Salem refused. The Salem deputies in the colonial assembly were unseated until Salem church should obey its self-appointed politico-religious rulers. Williams and the Salem church wrote a letter protesting this outrage to an independent congregation and circulated it among the churches. The Boston theocrats still had their trump card to play, however. Salem was claiming a strip of disputed ground called Marblehead neck. The court in Boston refused even to consider the case until Williams was dismissed. That broke the Salem rebellion; its Governor, Endicott, bowed to the Boston theocracy. Williams was obliged to resign. Salem got Marblehead right away.

Salem was cowed, but the inquisitors in Boston were not through with Williams. He was called several times before the general court and finally condemned to exile in October, 1635. His crime was in declaring that the American churches should separate themselves from the Church of England; maintaining that civil authorities had no right to enfore the "first table"—the first four of the ten commandments, which had to do only with the individual's relation to God; and permitting the circulation of the Salem letters which dared to question the authority

of the "God's upon earth," as the Massachusetts leader declared themselves to be.

The six weeks which the court allowed Roger Williams to leave the colony was, due to his own illness and his wife's pregnancy, extended until spring—if he would refrain from further discussing his views and drawing others to them. This he never promised, and when dissatisfied neighbours came to his home he freely discussed his views with them as he had always done. At first he had in mind to go alone or only with his family to live and preach among the Indians. Because of the interest of others in freeing themselves from Massachusetts jurisdiction he gradually evolved a plan for a settlement to serve as a haven to those who were persecuted for conscience sake.

The court agreed that Roger Williams must be shipped back to England and it sent a constable to summon him to Boston to be put on a ship then ready to depart. Williams refused to go, and before Captain Underhill and several armed men arrived to take him by force he had slipped away into the wilderness. This was in the midst of a severe New England winter and the sick man would have probably perished if friendly Wampanoag Indians had not found him and taken him to their chief, Massasoit, with whom Williams had had friendly relations while he was in Plymouth. He spent fourteen weeks convalescing in what he called "the filthy smoke holes" of the Indians. Much of his life was to be spent in just such an environment.

Doubtless the fourteen weeks were a time of much serious thinking for Roger Wililams. This was an opportunity for him to reconsider the principles on which he had acted and which seemed to bring him and others so much grief. He decided that these principles were valid and that he would stand by them whatever the cost. He laid his plans for the future as best he could with all the uncertainties. Surely he wanted to get a house built somewhere, plant a crop, and get his wife and two daughters out of Salem. Others had indicated their desire to join him. By spring four had done so. This little group made an agreement with the Indians to settle at Seekonk near the northern tip of Narragansett Bay. They built a few rude shelters and planted crops. Soon, however, a letter came from Governor Winslow of Plymouth declaring that Williams and his party had settled in Plymouth territory and suggesting that they cross the Bay to the land beyond which was free of New England jurisdiction. This was a great blow as it meant losing the year's harvest; it would make the provision of food for the group very difficult for many months. The little group of democrats wished to avoid trouble, however, and gathering their movable belongings they crossed the Bay in their canoe. Indians on the opposite shore

greeted them cordially and helped them find a suitable place for the new settlement. Chief Canonicus gave the land to Williams and he gratefully named it Providence.

A share of the land was given to each of the little band and provision made for similar grants to be made to all who should come later. The first government was democracy pure and simple. The only official was "the officer" whose duty it was to call the heads of families to town meetings, where decisions were made in connection with the government of the little colony. An early compact stated explicitly that the body politic had jurisdiction "only in civil things." Roger Williams had no intention of allowing the new settlement to become a theocracy which would violate the consciences of men in the name of religion.

Already in the first year of his banishment Williams did service for those who had wronged him. The Pequot tribe was on the warpath against the English. Its chiefs sought to make a treaty of alliance with the Narragansetts to drive the English from their lands. If this scheme had been consummated it would have been a severe threat to the New England colonies. At the request of Governor Winthrop, Williams hastened to try to prevent the alliance. He was lodged without guard among the bloodthirsty Pequot emissaries. For three days he reasoned with Canonicus, Miantonomu, and other Narragansett chieftans, trying desperately to dissuade them from the arguments of the Pequots, and he finally succeeded. But the Pequots were determined and Massachusetts called on the other colonies to help her subdue them. The Pequot tribe was destroyed in a bloody slaughter. The Narragansetts remained true to their treaty of neutrality with the colonies, negotiated by Williams, and suggested a plan of attack against the Pequots which Williams forwarded to Boston; it was the one used. Williams had pled for humane warfare, but this part of his suggestions was disregarded. He himself was highly respected by the Indians and never had any trouble with them, but the greed and prejudice of the New England authorities continually aroused the hostility of the various tribes. The English leaders refused to acknowledge that the Indians had any rights to the land. Soon after his arrival in 1631 Williams had astounded Massachusetts Bay authorities by declaring that a patent from the king gave Englishmen no right to the land unless it was also purchased from the Indians.

There were difficulties in Providence too. William Harris, one of the earliest associates of Williams, even in Salem and Seekonk, became extremely avaricious and concocted elaborate plans to secure more than his share of the land and exclude late comers from participating in the distribution. William Arnold and others gave trouble in the same way, even appealing to

Massachusetts and Connecticut to defend them by force in their illegal exploitations. These colonies were glad to do anything which would embarrass Roger Williams and weaken Rhode Island.

New Haven, Connecticut, Massachusetts, and Plymouth in 1643 completed negotiations and organised themselves into the New England Confederacy. They wished to present a solid front against the liberalism of Rhode Island. Roger Williams had seen the threat to his little democracy from without and within and left for England just before the official announcement of the Confederation. His purpose was to secure a charter for his own colony. The civil war was on in England and the charter was delayed, but he found plenty to do. He published his *Key into the Indian Language* and engaged in a pamphleteering controversy with John Cotton, who was still in Boston, about religious liberty. He enjoyed fellowship with John Milton, Sir Henry Vane, William Masham, Oliver Cromwell, and other friends now prominent in government. Because of the fuel shortage in London he spent many days hauling in wood from outlying districts for the poor residents of the city. The charter was granted in 1644 and Williams returned to Rhode Island, where he was given a royal reception by the thankful residents.

By 1647 the Rhode Island government was established on a firm and democratic government basis, substantiated by the charter, and Williams retired from governmental affairs to the trading post he had established at Cocumcussot, several miles to the south of Providence. So much of his time and money had been spent in the affairs of the little colony, for which he had received practically no reimbursement at all, that his own financial condition was precarious. For a period of four years he spent most of his time at the trading post, alone or with one of his older children. By the end of that time, however, affairs in Rhode Island had got very bad again. The government there was so little respected by the United Colonies that Massachusetts made bold in 1650 to support William Arnold in a fraudulent scheme to separate Pautuxet from Rhode Island; and Massachusetts annexed Pautuxet and Warwick to its own jurisdiction, ignoring the purchase which Williams had made from the Indians and the charter he had secured from parliament. Another section of Rhode Island had been awarded to an aristocrat speculator, William Coddington, by the Council of State in England, the members of which were apparently unaware of the limits of the Rhode Island charter and the false claims of Coddington.

William made a second trip to England, this time with John Clarke, and remained more than two years. Again he spent

much of his time publishing pamphlets setting forth his views and answering the arguments of John Cotton's books. Affairs in England were in such a state that for some time he could not be effectively heard regarding his petition for a renewal of patent. The parliamentary forces, with the help of Scotland, had been triumphant over the royalists, but Cromwell seemed unable to work with parliament. In 1653 he dissolved it and took over direct control of the government. Williams did not look with favour on this move but maintained his intimate relations with Cromwell himself. It was only two months after the establishment of the protectorate, however, when he received reports of further disorders in Rhode Island and decided to return home before the final granting of the charter. Government had practically collapsed in the colony and vigilante justice had taken its place. Within three months after his return, Williams re-established order and re-organised the government. He himself was elected "president." He was re-elected each year for a total of three successive terms.

For those in the colony who interpreted his principles of liberty as granting unrestrained license he issued a public letter to the citizens of Providence in which he gave the now famous parable of the ship:

> There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society. It hath fallen out sometimes, that both papists and protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience, that ever I pleaded for turns upon these two hinges—that none of the papists, protestants, Jews, or Turks, be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea and also command that justice, peace and sobriety, be kept and practiced, both among the seamen and all the passengers. If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, towards the common charges or defense; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any would preach or write that there ought to be no commanders or officers, no laws nor orders, nor corrections nor punishments; I say, I never

denied, but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits. This, if seriously and honestly minded, may, if it so please the Father of lights, let in some light to such as willingly shut not their eyes.

This appeal was successful and by the time of the conclusion of his terms as president Williams had succeeded in welding the four towns of the colony together into a workable government.

John Clarke, whom Williams had left in England to continue the work toward a renewal of the Rhode Island Charter, succeeded in securing from Charles II after the Restoration a confirmation of the charter of 1644. From that time the legal status of the colony was not to be seriously questioned. The United Colonies had fought a losing battle for the destruction of Rhode Island. But they felt no more kindly toward it than before. It was still to them "the recepticle of all sorts of riff-raff people" and "nothing else than the sewer of New England," as Governor Winthrop had described it. "Democracy" the same worthy declared to be the "meanest of all forms of government." John Cotton considered the question answered for all time by his query, "If the people be the governors who shall be the governed?"

In his religious experience Roger Williams advanced from a Puritan clergyman to a thorough-going independent. Soon after the establishment of Providence he became a Baptist by allowing Ezekiel Holliman to baptise him, then he immersed Holliman and a few others. The group re-organised themselves into the first Baptist Church in America, with Williams as the pastor. This was probably in 1638. Later in the same year Williams withdrew peacefully from pastorate and membership in the church. He never joined a church again, preferring to call himself a Seeker, because he felt that none of the churches could establish its apostolic succession. He continued to preach his gospel of Christian love and good-will both to the Indians and to his fellow-countrymen, but he was no longer to be a professional religious man. He insisted on freedom for all in Rhode Island; Brownists, Quakers, Jews, Baptists, Anglicans, and those who professed no religion. He disagreed strenuously with the Quakers particularly, and engaged in lengthy debates with them, but that did not cause him to be less insistent on their freedom in the colony both to believe and preach their doctrines.

Religious persecution continued in the other colonies. The penalties for sabbath-breaking, absence from church, blasphemy,

and heresy, were fining, imprisonment, confinement in stocks, earcropping and finally death by hanging.

During the later years of his life, Roger Williams continued to interest himself in the affairs of the colony in spite of failing health. He did not serve as head of the government after 1657 but he was "assistant" for several times and the leaders regularly advised with him about important matters until his death in 1683.

Roger Williams was a peace-maker extraordinary, but he was not a pacifist. After the New England colonies had offended the Indians by repeated humiliations and injustices they finally revolted under the lead of their chief, "King Philip," in 1675 and were put down only with the greatest difficulty by all the forces and funds that the colonies could raise. When war became inevitable Williams arranged for the evacuation of women and children from Providence and became co-captain of the thirty men who remained to defend the town. He made one last attempt to reason with the Indians. They still respected him and desired to do him no harm but insisted that they must defend their rights. Most of Providence was burned, including the home of Roger Williams. He did not rebuild it. He gave away all his land, retaining only enough for his grave.

When the life of Roger Williams[1] is told the story is complete. He was a prophet whose life was his message. He did not originate the ideas of democracy in government and freedom in religion, but he gave these two principles their first full life-size expression. They have become the ideal of his own nation and of the one of which he was the unknowing prophet in the new world; and these have influenced many others.

JOHN ALLEN MOORE.

[1] Best biographies: Samuel H. Brockunier, *The Irrepressible Democrat*, Ronald Press, 1940; John Dos Passos, *The Ground We Stand On*, pp. 21-158), Houghton Mifflin, 1941; Emily Easton, *Roger Williams*, Houghton Mifflin, 1930.

The Society still possesses a few copies of Dr. Whitley's important edition of the works of John Smyth, published in two volumes by the Cambridge University Press at 31s. 6d. They can only be obtained from the Society. Inquiries for these books and also for back numbers of the *Quarterly* should be addressed to the Rev. E. A. Payne at Regent's Park College, Pusey Street, Oxford.

The Diaries of John Dyer.

THE REV. JOHN DYER was the first full-time secretary of the Baptist Missionary Society. Andrew Fuller was secretary from the founding of the society in 1792 until his death in 1815. He carried on the work while still minister of the church in Kettering. From 1815 to 1817 Dr. John Ryland and James Hinton were joint secretaries; but the former was President of the Baptist College in Bristol and minister of Broadmead, while the latter was minister at New Road, Oxford, and also kept a school. When Hinton resigned in 1817, John Dyer, then minister at Hosier's Lane, Reading, was appointed in his place. Ryland was sixty-four years old and could obviously give little attention to the growing work of the Society. A London headquarters was needed and someone to give all his time to its affairs. John Dyer, therefore, resigned his pastorate and moved to London.

He was secretary from 1817, when he was thirty-three years of age, until his death in tragic circumstances in July, 1841. The twenty-four years of his secretaryship covered the long drawn-out and deeply to be regretted " Serampore Controversy " and also the exciting and turbulent conflicts in England and Jamaica over slavery. The writer gave a brief sketch of Dyer in *The First Generation* (Carey Press, 1936). The facts there given will not be repeated here. Considerable additional material is now, however, available and, quite recently, four diaries of John Dyer have come to light They are in the possession of Mrs. Evelyn Murphy, of Headington, a great-granddaughter of Dyer, and it is through her kindness that the extracts given below are made available.

Before turning to the diaries, however, certain new facts about Dyer and his family may be noted. He was the son of James Dyer (1743-97), who was born at Chipping Norton and, after some time as an excise man, became Baptist minister in Whitchurch, Hants., and Devizes. An extended notice of James Dyer is to be found in Ivimey's *History of the Baptists*, Vol. IV., pp. 612f. From this it would appear that it was from his father that John Dyer inherited the streak of melancholy which ultimately caused his death. But other characteristics and endowments were there as well. One of James Dyer's daughters married Joseph Parsons, of Laverton. Alfred Parsons (1843-1920), painter and illustrator, was their grandson. Another daughter of James Dyer, Rebekah, married Frances Franklin, of Coventry. She is described by one of her descendants as "a

woman of wonderful strength and sweetness of character" (Irene Morris, *Three Hundred Years of Baptist Life in Coventry*, p. 44). It was to a school kept by two of her daughters that Mary Ann Evans (George Eliot) was sent in 1832, and the Franklin family appear frequently in her journals and novels.

In 1803 John Dyer, while in business in Plymouth, married Agnes Burnell (1783-1826), his partner's daughter. Her sister, Eliza, became in 1814 the wife of Thomas Trowt, an ardent young man sent out by the Baptist Missionary Society to Java at a time when it seemed that the East Indies might become one of the main fields of English missionary activity. Unfortunately his service lasted little more than two years. News of his brother-in-law's death in Samarang in October, 1816, reached John Dyer just about the time he undertook the secretaryship of the Society. (For details of Trowt and his early contacts with Dyer, see the writer's *South-East from Serampore*, Carey Press, 1945, pp. 62ff.)

Agnes and John Dyer had fourteen children. Ten were alive in 1826 when their mother died. The difficulties of caring for his young family undoubtedly contributed to the depression and austerity which marked John Dyer in his closing years and were not dispelled by his remarriage after ten years as a lonely widower. His second wife was Mary Jackson, of Dorking. Several of Dyer's children displayed unusual gifts. His eldest daughter, Eliza (1806-75), spent some time in the house of Mark Wilks in Paris, becoming very proficient in French. On returning to England, she established a large and successful school in Battersea and in 1837 married Joseph Payne (1808-76), headmaster of the Denmark Hill Grammar School. For eight years the two schools were continued. Then, in 1845, the Paynes moved to Leatherhead and founded the Mansion House School for boys. Later Joseph Payne, who had introduced the methods of Jacotot and Froebel into this country, was appointed by the College of Preceptors the first Professor of Education in England. The account of Professor Payne in the *Dictionary of National Biography* pays tribute to the ability of his wife. Mrs. Murphy, who now possesses the diaries of John Dyer, is a grandchild of Eliza and Joseph Payne.

The diaries are contained in four slim black notebooks. They cover the years 1823, 1827, 1836 and 1837 and are all that have been preserved of what was no doubt once a complete series. They were saved as examples of Dyer's remarkably clear but minute hand-writing. The notebooks were carefully ruled by their owner to suit his own purposes. The first few pages of each is given to a list of the names and addresses of Baptist ministers living

in or near London, together with a few miscellaneous addresses. In the two earlier diaries these are followed by a list of the members of the Committee of the Baptist Missionary Society. The later ones have a list of Dyer's preaching engagements and his personal accounts. Then, in all four notebooks, come twelve pages, each covering a month, with a ruled space of about a quarter of an inch for each day. In this minute space Dyer inserted brief notes of what had occupied him and whom he had met. In 1823 and 1827 he set down his time of rising and going to bed—the former varied between six and eight a.m. (on the few occasions he was later there is usually a regretful acknowledgment that he had been guilty of oversleeping), the latter between 10-45 and midnight. The entries reveal a serious, staid, sensitive man and confirm the verdict of F. A. Cox, the B.M.S. historian, that the work of the mission "was his life."

At the end of the notebooks comes what is their most remarkable feature. The pages are headed "Necrology." Dyer there set down the names of those of his friends and acquaintances, old and young, who died during the year, with a few lines of candid comment on their characters. The present generation will judge Dyer's preoccupation with mortality as morbid, but the notes he made have now historical as well as human interest. A selection will be given in a sequel to the present article. Details of foreign letters, domestic accounts and journeying expenses occupy the rest of the notebooks. The 1827 diary contains an "Order of Reading the Psalms" to cover a month of morning and evening devotions, as well as a more elaborate scheme covering the whole Bible in a year. There are also two prayers, one for the morning and one for the evening, "sent to my dear George, April, 1827," George being presumably his seven-year-old son of that name. The same diary contains a list of his children with their birthdays.

In 1823, Dyer was living at Devonshire House, Battersea, and the offices of the Baptist Missionary Society were at 6, Fen Court, Fenchurch Street. He usually travelled from one to the other by public coach, occasionally by pony-chaise; often, because all the coach seats were taken, he had to walk home. He suffered a good deal from colds and from attacks of gout. His days at the office were taken up with correspondence, with committee meetings and with the preparation each month of the *Herald*. The annual meetings of the Society took place in June and the writing of the Secretary's report was his chief occupation in the preceding weeks and clearly one that caused him considerable anxiety. Dyer was a member of the committee of the Religious Tract Society and rarely missed its weekly meetings.

He was also on the committee of Stepney College and deeply interested in its affairs. From time to time he visited various parts of the country in the interests of the Missionary Society, his trip to Devon and Cornwall in 1823 occupying thirty-seven days and costing £15 13s. 7d. In 1827, Dyer visited Frome, Bath and Bristol in April, at a cost of £5 18s. 6d., Plymouth and Wellington in July at a cost of £7 11s. 5d., Northampton and Olney in October for £3 19s. 6d., and Bristol, Laverton and Trowbridge in November for £5 16s. 7d. This was before the days of railways. The journeys were by coach. There were turnpike charges and the amounts given include the cost of meals. In 1836 Dyer's salary from the B.M.S. was £300. His younger children were still a heavy expense to him and it is clear he had many financial anxieties.

The Serampore Controversy casts its shadow over many of the entries in the earlier diaries. In 1827 there are several pathetic references to his "solitary chambers." When he was free, he regularly attended the services at Battersea of his friend Joseph Hughes, the secretary of the Religious Tract Society, and notes the texts from which he preached, though not always appreciating his sermons. In the later diaries there are many references to Edward Steane, of Camberwell. There are frequent allusions to members of Dyer's family, but even with them he found it difficult to unbend. On Christmas Day, 1827, he records "more levity than was agreeable to me." The following are typical entries for a week from each of the four notebooks:—

1823

FEBRUARY 17

M. 7/15 By Ford inside. Finish^{d} Herald for Barfield. J. Nicholson call'd in search of a situation! At Prescot St. P.M. in evening. Griffin spoke well from Rom.VIII,28. Slept here. 11/30.

18 T.

7/45 Too late for R.T.S. Stepney Comm^{e} Meeting. Wrote several Foreign Letters at Coffee House. Drank tea with Salters & thence proceeded to B.H.M.S. at 99 Newgate St. Rode home wth J.N. Wet and boisterous night. 11/.

19 W.

7/15 at home. Wrote many letters. Attended in the evening wth M^{r} Hughes when the child^{n} of Sunday School were rewarded with cakes etc. 11/.

20 TH.

By Ford outside. Only Burls & Gutteridge here. No business done! Parcel from Bristol. Second L^{r} from Roberts. Finish^{d} Norris. 12/.

21 F.
Call[d] Kingsbury & Co., Burls. Heard pt of a Serm. by Bp. of Exeter at Bow Church. Haircut. Call[d] at Stennett's. Salter. Saw M[rs] Rowe. Home in evening inside. 11/.

22 S.
7/15 Magnalia X[ti] Americana. Rom. XIII.II for Camberwell.

23 O
7/30 Set out by Pony Chaise for Camberwell. Preach[d] M. Rom. XIII. II. A. I Cor. XIII. 13. Dined at Gutteridges. Drank tea. Spent evening & slept at M[r] Bartlett's, agreeably, I w[d] hope profitably. 12/.

1827

MARCH 12 M.
7/30 Talk[d] w[th] M[rs] M. By Coach i'e. Sub-Comm[e] here to meet C. Evans. Call[d] on Blight. Tea at Beddome's. Began Accounts Journal. 11/30.

13 T.
6/15 Breakfasted w[th] R.T.S. Kinghorn and I went down to Camberwell & spent the day at Gutteridge's. E. Carey coming down afterwards. Wearied and spent. Return[d]. D[r] Conquest. Acc[ts] till 11/45.

14 W.
6/45 At 11 P.M. Kinghorn, Hinton, Waters, Page, Ivimey & D[r] Marshman engag[d]. Continued in conversation, Reading Minutes, &c all day. Warmington's at night to supper. 11/.

15 TH.
6/30 Again Comm[e]. Kinghorn question[d] M. ab[ot] College, &c. I proposed Resolutions, seconded by Gutteridge—at length passed nem.con. Din[d] at Ship. Warmington's again. Early to bed.

16 F.
6/. Prepar[d] letter for press—took it to Haddon's, where found Carey. Marshman declines the proposals. Spoke at some length. Coles. Wilkinson suggested modification of 2[nd] Resolution. 11/.

17 S.
6/45 Sub Comm[e] at 11. Accounts. Proportion of Expenses at last D[r] M. *conscientiously* declines Proposals! So that the qu. is decided. May God command his blessing on us & them. 11/30.

18 O
7/ Heard Hinton at D.Sq. Heb.IV.15. Mann Maze Pond. Luke ii.37. Anderson D.Sq. Matt. XXIV 37-44. Din[d] &

tea at Millard's with Edmonds, Lomax, Foster. A day, I hope, not wholly lost. 11/.

1836

MARCH 14 M.
Remitt^ce^ from Bristol. Home & conversed w^th^ dear chld^n^. Conducted P.M. Letter from Saunders.

15. T.
R.T.S. Wrote some Jamaica letters. Ministers Ann^l^ Meet^g^ long & controversial. Home with Stearne & Bartlett.

16 W.
Fosters (B). Wrote to Nassau. Variety of Calls. Spent an hour at 4 Swans w^th^ F. & Son. Patriot. Mannering. Slept here.

17 TH.
Bedford Row till 12. Endeavoured to dispatch business afterw^ds^. Prepar^d^ part of Herald. Home to Meeting. Steane Luke V. 29-31 .

18 F.
Letter from Coventry. Bible Society 12 to 3, unprofitably & wearisome. Afterwards to Rawlings's. Talked on Rom. XV.1.

19 S.
Wrote on Jer.vi.14. Bracebridge Hall! Kitsons here. Walk'd to Vauxhall to tea, thence to Hyde Park, & so by Omnibus to B. Overcome by heat.

20 O
Preach^d^ M. Jer.vi.14. E.1 Pet. 11.7. Made unhappy by conduct Young People. Alas! religion seems fast declining in that family.

1837

DECEMBER 25 M.
Very fine day. Busy copying Minutes. We all dined Park Place. My dear Mary obliged to leave early thro weakness.

26 T.
Variety cash business. Carey repaid £60. Staid in town to Meeting Bapt. Mag. Puzzled about B^m^ Acc^nt^. Home much wearied.

27 W.
Ordination Angus at New Park St. but I was detained here by business.

28 TH.
Marriage of my dear Eliza with M^r^ Payne—at church, thro necessity, all very orderly & pleasant. They left at 3. Mrs. Horsey drank tea with us.

29 F.
Meeting of Finance Comm^{e}—more agreeable than I had anticipated. Copying Minutes.
30 S.
Finish^{d} Minutes. Wrote on Jer. XXX.21. Tea at Gurney's with Pearce & Carey.
31 O.
My dear wife went to Battersea wth me. M. Jer. XXX.21. E. 1 Peter IV.7. Agreeable day on the whole.

Most of these entries in spite of their abbreviations are self-explanatory. Burls and Gutteridge, whose names occur in the 1823 extracts, were lay members of the B.M.S. Committee. Cotton Mather's *Magnalia Christi Americana*, which Dyer read on February 22nd, first appeared in 1702. It has been described as "the *omnium gatherum* of seventeenth century New England." The 1827 entries deal with the discussions about the relationship of the Serampore missionaries to the B.M.S. Committee. Dr. Joshua Marshman had come on a visit to Europe. His rejection of the proposals made on March 17 led to a breach which lasted ten years. Joseph Kinghorn, of Norwich, J. H. Hinton, of Reading, Joseph Ivimey, Eustace Carey and Christopher Anderson all played leading parts in the protracted and unhappy discussions. Details of the points at issue may be found in the pages of F. A. Cox and J. C. Marshman. By 1836 the chief interest in B.M.S. affairs had shifted to the West Indies and much of Dyer's time was taken up in discussions with the Colonial Office about compensation for Baptist chapels and schools, wrecked by angry planters at the time of the 1832-33 disturbances. The 1837 entries are interesting as showing how little the Christmas holiday meant a century ago. The ordination service on December 27th was that of Joseph Angus, who in 1841 became assistant secretary of the B.M.S., then Dyer's successor and in 1849 Principal of Stepney College. These representative extracts are sufficient to indicate that much of historical interest has been lost by the destruction of the rest of Dyer's notebooks. In a second article quotations will be given from the necrologies.

Ernest A. Payne.

Service for the Young—A Review.

THE real significance of an era depends not on its duration but on its content. Thus the last two decades have been more significant for the service for childhood and youth than any previous century. The last war disrupted the life of youth more than any previous war. Prior to 1939 the acids of modernity and economic factors had undermined the stability of home-life. With these dangerous influences came some positive assets such as the greater concern of the community and the State for childhood, and the more scientific study of child life with its resultant better educational policy and method. These ferments and others were working vigorously beneath the hard crust of convention when the rude blasts of war violently broke it. The decade that preceded this event and the one that followed it make an era of profound consequence for the service for the young, and it is of this period that we write.

One significant feature of the era was the increased State action in the service for childhood and youth. The Government pamphlet, 1486, describing the plans of the Government Youth Service was something of a land-mark. Here the State stepped into the region of the leisure time of youth. Here it extended the range of its compulsory services. Young people over sixteen years of age had to appear before a tribunal and, if they belonged to no youth organisation, were strongly advised to join one. Government grants would be given to certain organisations which provided physical training and community service. Further, the anticipated community centre was, and still is, to provide for youth good recreational, cultural and educational facilities. It does not preclude the possibility of religious instruction and worship being given under certain conditions. Moreover, the Butler Education Act by its provision of County Colleges will bring youth under a beneficial part-time compulsory education till the age of eighteen is reached.

Into the results of these developments we cannot look. Space permits us only to note certain significant trends. So for a moment let us go further back. There was a time when the Church and the home were the sole custodians of the spiritual interests and welfare of the young. In the Christian sanctuary the spiritual training of the young was inculcated, and in the Christian home, in varying degrees, it was exemplified. Then, choosing only those periods that serve our purpose, we note the

Church in the 9th century opened her day-schools. For centuries before the dual system, we had a single system with the Church in full control. Then the State, not without necessity, stepped into this field. In 1833 the first grant, a sum of £20,000, was made to two societies to enable them to build schools. In 1870, by the Forster Act, the State provided schools out of its own resources to supplement, not to supersede, those provided by the Church. The State now compels children to go to school and provides nearly £200,000,000 a year for their education.

Thus the Church, which for nearly ten centuries alone provided education, now finds that, in spite of the generous provisions of the Butler Act, its hold on all its schools is difficult, and upon some precarious. It is estimated that the Anglican Church is likely to lose fifty per cent of its 12,000 primary day-schools because their modernisation is beyond the resources of a Church. The general situation of which this forms a part is not without its suggestive and informing parallels. The day was when the medical, the social and the educational services of this land were entirely in the custody of the Christian Church. With increasing development and differentiation in the services came increasing detachment from the Church. The Church had initiated what her resources were inadequate to maintain and develop. Some services, e.g. health, have passed entirely into the care of the State; education is going that way and leisure-time interests of youth have in recent years started a rapid movement in the same direction. This forces on the mind the question, are we moving to a situation in which all youth organisations will be under Government control, which will permit of religious instruction and worship only under well-defined conditions? But this essay is intended to describe an era rather than predict a future, and the former more modest task compels one to admit that, while holding that the claims of the Church's own work for childhood and youth should have first priority for us, the modern trends with wider State action leave open for the Christian Church splendid opportunities for the service for childhood and youth.

The last two decades have also seen a further increase in the variety of youth organisations. Towards the close of the last World War, three Russian youth leaders visited America and this country. The present writer had two long interviews with the leader of the team, Nicholai Krassachenko. Asked what had impressed him most as he visited the various youth organisations in this country, he replied: "Their great variety and their detachment from one another." He would sweep them into one Anti-Fascist Youth Movement. He was reminded that you cannot dragoon young democrats in that way. Yet his judgment on the

situation was valid and accurate. Mr. J. T. Wolfenden, C.B.E., M.A., Chairman of the Youth Advisory Council, admits: "During the past few years there has been a most welcome increase in the number and variety of the societies, organisations, camps, groups, movements and associations which try to cater for the leisure-time activities of young people; and mercifully there has been no attempt to regiment, standardise or cramp what must, if it is to meet the needs of the present and the future, be encouraged to develop with the richest possible variety and diversity." To realise the range of this variety one may mention that the contents page of the book entitled *Youth Organisations of Great Britain, 1944-45* lists, under "Organisations represented on the Standing Conference of National Voluntary Organisations," nineteen organisations. Then follow Pre-Service Organisations. Under the heading "Other Religious Youth Organisations" seven are listed. Some political youth organisations are mentioned and twenty-eight are quoted under the general heading "Other organisations." These are all additional to "Denominational Organisations." Here is diversity indeed and much of it a war-time growth. But surely here as elsewhere the ideal is not unbridled diversity but unity in diversity. Russia shows us unity at the expense of diversity. Here we have diversity at the expense of unity. But this is typically British and is clearly manifested in our national system of education which has no conscious and well-defined purpose. We are aware of certain immediate objectives but who could define our ultimate aim? In like manner much is left to local initiative and judgment. "A French Minister of Education is said to have boasted that he could pull out his watch at any moment of the day and say to himself with absolute certainty: 'At this moment every child in France between the ages of x and y is doing Long Division, reading Corneille, conjugating Latin Verbs, etc.', as the case might be. This represents the exact antithesis of our English practice."[1]

The typically British phenomenon of free diversity at the expense of efficient unity nowhere manifests itself more extravagantly and harmfully than in the organisations for childhood and youth in our Churches. Often in one Church in a week, five different youth organisations may hold their separate and unrelated meetings. One may be concerned mainly with physical exercises, another almost exclusively given to devotion, another yet aiming at the elimination of one social evil and a fourth concerned solely with one aspect of the Christian obligation, a fifth may comprehend all these interests. There may be little

[1] *The Character of England*, edited by Ernest Barker, p. 328.

or no collaboration or co-operation between these organisations which may awaken a keen but narrow loyalty with little regard to the whole, the Christian Church. Sometimes instead of wasteful overlapping there may be a grave omission of essential constituents of a comprehensive Christian education and training.

Now the number and variety of these organisations have greatly increased during the last twenty years, which incidentally was a period with a declining birthrate. It forces on one the question: where is this leading us, and where stands the Church amid these organisations with their varying degrees of integration in the Christian Church? We acknowledge with gratitude that most of these arose to meet needs the Christian Church at that time was not meeting. Most of their leaders are men and women of fine Christian character and are loyal Church members. Many are concerned with the situation which has been described. The incidence of this diversity has been relieved in some Churches by the formation of a Youth Council formed of representatives of all the organisations for childhood and youth in the Church, together with the minister and representatives of the Deacons' Court. This Council surveys all the activities for childhood and youth in their own Church with a view to promoting mutual helpfulness and a balanced and comprehensive service for young life. These Councils in the main have worked well, but are rather palliatives than cures for an extravagant and unrelated diversity. In the same period we have come to a deeper and clearer understanding of the value and the glory of the Church. From many quarters comes the cry: "Let the Church be the Church." This Church is the body of Christ and her organisations for childhood and youth should be a continued extension of those arms which first offered welcome to the children of Salem. This is the ultimate test of all our organisations for the young.

We pass, then, to a related theme and consider a new development in the work for the young, namely the beginnings of a new Churchmanship. Twenty years ago one frequently met with derisive references by the young to what were called, "our wretched divisions." Many who admired the lofty ethic and noble heroism of Jesus disparaged His Church. Our divisions, or manifestations of the one Church, remain, but gradually we are coming to recognise and realise the unity of the Spirit without sacrificing the diversity of gifts. Moreover it is seen that the only way to join the Body of Christ is by membership of one of the parts. To despise the parts and boast a loyalty to some union that exists only in abstraction is an empty and unworthy boast. Moreover, it is obvious that such unjusti-

fiable division as does exist will be healed at last, not by the disparagement of the critics outside, but by the insights and love of the members in the Church. All this is appreciated more by the upper range of our young life. Other factors are, however, influencing all our young people in the direction of a better churchmanship. The Church has a bigger place now in the syllabus of religious instruction than it had twenty years ago. This is clearly seen by a reference to the British Lessons Council Sunday School Lesson Schemes. More care is now taken to give to our own young people an adequate conception of Baptist history and principles. The Young Baptist Advance literature, issued by the Young People's Department of the Baptist Union, has been of great value in this connection. The Young People's Department of the Baptist Missionary Society is bringing home to the childhood and youth of our Churches better than ever before the urgency and the splendour of the missionary obligation. Our young people now have more meetings and take more joint action with those of other Protestant denominations—always, so far as my experience and observation go, with a resultant deeper respect not only for the faith of the other man but for their own. Summer Schools have given to their members a lovely fellowship of a new depth as as well as a new range that has greatly enriched their conception of the Christian Church. Perhaps nowhere do our young people gain a greater conception of the Christian Church and a deeper love for it than at those big international World Congresses where they see young men and women from both hemispheres, from both camps in the last war, from both sides of the present curtain, wrapt in deep adoration of the one Lord and Saviour.

It is gratifying to note the adoption of an improved technique for much of our work for childhood and youth. The best educational methods of the day-schools are examined and, where relevant and possible, brought into Christ's service. It is significant that the new Agreed Syllabuses of the various Local Education Authorities closely resemble in essentials the British Lessons Council courses used so widely in the Free Church Sunday Schools. Discussion, debate and drama, flannelgraph, strip and movie film, have all been pressed into the service of Christ. In the building and rebuilding of churches more consideration is now given for the requirements of the junior organisations than was given thirty years ago. In all these regards the Church is often straitened, but that relates to her resources not to her intention or desire. Moreover, the Church's work for her young is achieved by the leisure-time service of unpaid workers and nearly all expense (and like everything else

it has increased) is paid by them. A retrospect covering twenty years induces a caution with regard to techniques. That which is born of the technical is technical. Of itself it can produce no good nor evil result. A graded lesson was acclaimed by a few as the panacea of all Sunday School evils and by others as a profane mechanisation of the glorious Gospel. The introduction of the film in the Christian work for the young was resented by some as a profanation of the House of God by the methods of the cinema; others were so enamoured as to feel that though they spake with the tongues of men and of angels and had not their 16 mm., they became as a sounding brass or a tinkling cymbal. Thank God most of our workers are neither frightened nor infatuated by a new technique and will feel that their adoption of such is quite compatible with the deepest dependence on the Spirit of God.

A review of a period in which great development in method and technique has taken place emphasises the need of a double-edged warning. There are those who disparage the technical as such. They profess an exclusive concern for the spiritual, but fail to see that the spiritual may be "straitened" in its mode of expression and that what they really oppose to the new technique is not the spiritual as such, but the old technique which they so take for granted as not seriously to take it at all. There are others who place an exaggerated reliance and expectation on the technical as such. Spiritual failings can be all explained as due to inadequate premises or requisites, or success can be believed to be just round the corner of a new grant for equipment. Steering between this Scylla and Charybdis, the wise teacher or leader of youth will present himself at his best and his finest method and equipment in complete dependence on the Spirit. We have said that education in British schools seriously lacks a clearly conceived ultimate purpose. This is not a defect of church organisations for youth, especially the Sunday Schools. Their aim is appropriately to present every boy and girl perfect in Christ Jesus. This aim may be imperfectly realised. In fact, so far as results can be ascertained, we still fail lamentably here. It must be allowed, of course, that the full fruition of the Sunday School can never be measured by the number of scholars who become church members. Many who never do so will bear in their character and conduct in later years the good effects of Sunday School teaching and worship. But this fact should not lead us to condone our failures to win for Jesus Christ and His Church so many entrusted to our care. This applies to all organisations and so far as statistics go, and they are only indicative and not precise, there seems to be over the twenty-one years under review,

little or no improvement in this regard. Thus roughly we lose, so far as church-membership goes, eighty per cent of those who at one time were under our care. There is nothing in the message of the Gospel or in the nature of the adolescent that makes this inevitable. Jesus Christ has as great appeal for the lad of seventeen as for the child of seven. Moreover there are so many glorious exceptions to the ratio of loss mentioned above—whole classes deciding for Jesus Christ—that prove there is nothing inevitable in this loss, and our friends in the Southern Convention of the U.S.A. have recorded for years an accession to the membership of their churches of seventy per cent of their Sunday School scholars.

Looking out on the life and culture of the world in general, we note the amazing technical advance with an entire absence of any equivalent moral advance. Even in the Christian service for the young we may improve our technique without any equivalent improvement in spiritual results, for that which is spirit is born of the Spirit. This points to the immense importance of the cultivation of the spiritual life of all who lead and teach the young. The leader cannot lead others to where he does not go himself. He cannot teach others in what he has never learned. There is no place here for platitudes or stunts, slogans or a misty spirituality. As far as possible all teachers and leaders should get some kind of training and our Young People's Department offers many facilities for this. We must, as far as circumstances permit, make all agencies for childhood and youth in our churches subordinate to our own aim to win others to Christ and His Church. We must give careful study and cultivation to the religious life of the pre-adolescent. We should register, inform, and direct, as our teachers in the Southern Convention do, the decisions of such young people. Firmly refraining from presuming that these imply more than they do, let us not underestimate what they do mean.

We are not alone in declaring we must win the young. Commerce has an eye on the pocket of the young. Broadcasting at special periods calls for the ear of the young. The cinema often appeals to the eye of the young. Some countries have their children's newspaper. Political parties have their junior organisations. Germany had her Hitler Youth. Russia has her great anti-Fascist youth movement, the Konsomal. These all in their way put the child in the midst. The One who is our Master asks: "What do ye more than these?"

T. G. DUNNING.

Dr. John Ward's Trust.

(*continued*)

LIST OF STUDENTS.

(Ward Scholars have obtained many degrees that are not mentioned in the following list. Most of those noted were obtained during their tenure of the Scholarship.)

THE first two students, aided from 1759-1766, were Caleb Evans and Joseph Jenkins. In 1759 they "were assigned to the care of Dr. John Walker." He was a tutor at the Homerton Academy, 1730-1820. It was started by the King's Head Society, made up of orthodox Calvinists. They "resolved to found an Academy with a six years' course where young men, without a general classical education, would receive it during the first two years and could then proceed to the usual classical—theological course." Before Homerton the Academy was at Mile End, 1754, where the students were boarded by Dr. John Conder. One of his colleagues was John Walker, LL.D., "classical and Hebrew Tutor from 1735 until his death in 1770—a man of uncommon learning and justly celebrated for his profound knowledge of the Oriental languages." In 1761 the two students were sent to King's College, Aberdeen, "and particularly referred to the care of Dr. Thos. Reid," a Scottish philosopher who wrote a text-book often used in the early nineteenth century.

1. Caleb Evans was born in 1737. His father—Hugh Evans, was President of the Bristol Academy for twenty-one years and Pastor of Broadmead for forty-seven years. When Caleb's mother died in 1751 the next year the father married Mrs. Ann Ward, the widow of Mr. Nathanael Ward—one of the original Trustees. When Caleb was twenty he became assistant to the Rev. Joseph Thompson, in Unicorn Yard, London, for two years. After his studies on the Ward Trust he became co-pastor with his father, and in 1770 he formed the Bristol Education Society. Robert Hall was educated under him and called to be his assistant in 1784. In 1789 Caleb received the D.D. from the Baptist University, Providence, Rhode Island, and shortly afterwards a similar honour from King's College, Aberdeen, his old University. Two years later he died.

2. Joseph Jenkins was a fellow-student with Caleb Evans. He was pastor at East Street, Walworth, from 1798 to his death in 1819. In 1790 he received the D.D. from Edinburgh.

3. There is a note of pathos with regard to the third student William Saunders, 1767-70, Aberdeen, for he died August, 1770.

4. John Price, 1767-73, Aberdeen, must have been a great disappointment to the Trustees, for after six years' help, he "conformed."

5. Lennard Wray, 1772-74, Aberdeen, also proved unworthy of the help given, for "he declined the ministry."

6. Robert Burnside, 1774-81, Aberdeen. Having been baptized by Dr. Stennett and called to the ministry by the church, he was sent to the Marischal College, Aberdeen, where he "was educated by the famous Professor Campbell." He became a teacher of languages and in 1785 "ministered (not as pastor) to the Seventh Day Baptist Church meeting at Currier's Hall, afterwards, in 1799, at Redcross Street, thence to Devonshire Square." From 1782-93 (with the exception of 1792) he had many "presents" of five guineas at a time from the Fund. A pencil note on the Trust Deed says: "Not done now. Mr. Burnside received £10 per annum for several years till nearly the period of his death, in 1826, when he left nearly £10,000"! It may well be, however, that the money was paid for tuition given to Ward students before they proceeded to Scotland.

7. Joseph Jefferies, 1777-78, Aberdeen? Another disappointment to the Trustees, as well as to his uncle, Dr. Jefferies, for the note against his name curtly says "declined."

8. Joseph Stennett, 1779-84, Aberdeen. He was first maintained at Bristol. In November, 1781 he had five guineas for the voyage to Aberdeen where he completed his course in 1784. After a pastorate at Coate he ministered at Calne from 1811-24.

9. Robert Hall, 1779-86, Aberdeen. He was only fifteen when admitted on the Trust and received into Bristol, so he was probably the youngest student as he was certainly one of the most famous. In 1781 he went to Aberdeen with Stennett. One of his fellow-students was James Mackintosh, afterwards Sir James, with whom he was on very friendly terms. "One of his contemporaries at the University, Professor Paul, wrote of him: 'There was no man at College in my time who could at all be put into competition with Mr. Hall. But it was not as a scholar alone that Mr. Hall's reputation was great at College. He was considered by all the students as a model of correct and regular deportment, of religious and moral habits, of friendly and benevolent affections'." When only nineteen he was appointed assistant-pastor with Caleb Evans, preaching at Broadmead between the College Sessions of 1784 and 1785, for nearly six months. He returned to Aberdeen, in 1785, to graduate M.A. Three months afterwards he was appointed Classical Tutor in the College at Bristol, an appointment held for five

years. After great ministries at Cambridge and Leicester this "prince of preachers" returned to Broadmead, in 1826. While at Leicester he wrote a pamphlet, pleading for an educated ministry when Stepney (Regent's Park), was formed in 1810.

10. Joseph Hughes, 1784-93, Aberdeen and Edinburgh. He was only a few months older than Robert Hall when accepted on the Trust, for the former was born in January and the latter in May. After three years' training at Bristol he was sent to King's College, Aberdeen, where he took his M.A. in 1790, afterwards spending a Session at Edinburgh University. Then he went to London, and preached a "probation sermon" before Dr. Stennett, "and at the special service in the Little Wild Street Chapel he was formally set apart for the ministry." In 1792 he became Classical Tutor at Bristol and in 1793 assistant Pastor at Broadmead. John Foster was one of his students, and among his personal friends were S. T. Coleridge, the poet, and the poet's publisher, Joseph Cottle, and Hannah More. Soon after Dr. Ryland's coming to Broadmead in 1794 Mr. Hughes accepted a call to the old Baptist Meeting-House at Battersea and a year after his settlement in 1796 a church was formed under the name of Battersea Chapel. There he remained till his death in 1833. As a student, in 1789, he was an ardent crusader in the S.S. movement in Scotland, and he is for ever famous as "one of the founders and the first Secretary of the Religious Tract Society, in 1799—a position he held for thirty-four years; and as the originator of the British and Foreign Bible Society, in 1804." With two others he served as Secretary for nearly twenty years.

11. John Evans, 1784-93. After some years at Bristol, "in October, 1787, he, Hughes, set sail for Aberdeen . . . His companion on the voyage as a fellow-student was Mr. Afterwards Dr. J. Evans (author of the celebrated 'Sketch of all Religious Denominations')." He was born in 1767, died in 1827, and remained a friend of Hughes to the end, as well as in College days when he was his principle helper in the Sunday School work in Scotland. He was pastor of the "Glasshouse" Worship Street, 1792-1827, a voluminous author, M.A. of Edinburgh, and, in 1819, Brown University made him an Hon. LL.D.[1]

12. Thomas Coles, 1796-1801, Aberdeen. He entered Bristol from Bourton-on-the-Water, in 1795. Two years later he went to Marischal College, Aberdeen. In Scotland he was zealous in the work of S.S. teaching. In 1799 he accompanied the Rev. Rowland Hill on a missionary tour through different

[1] Leifchild's *Memoir of Joseph Hughes.*

parts of Scotland. He took his degree of M.A. in April, 1800. Ill-health prevented him from going to Edinburgh for a year and from staying more than a few months as minister at Birmingham after the death of Samuel Pearce. He then became assistant to Abraham Booth, of Prescott Street, London, afterwards settling at Bourton in 1801, where he remained till his death in 1840.

13. Robert Aspland, 1798-1800, Aberdeen. According to a Minute of the Annual Meeting at Bristol, 1798, "Mr. Aspland, from Soham, entered under the patronage of Dr. Ward's Trustees." He went to Marischal College, Aberdeen in 1799. He "became a prominent Unitarian, Editor of the Monthly Repository, and Tutor at Hackney Unitarian Academy."

14. Samuel Chase, 1801-06. After training at Bristol he went to Aberdeen in 1803, gaining his M.A. He became Minister at Cambridge, following Dr. Cox who had succeeded Robert Robinson. Ivimey, writing in 1830, could say he gave up "the ministry for the profession of the law, and the principles of dissent for those of the establishment."

15. Thomas C. Edmonds, 1801-06. He was supported in Bristol by the Trust. He came from Guilsborough where his father was minister. "He was allowed extra to his son for cloaths"—five guineas, March 17th, 1802. In 1803 Thomas went to Marischal College, Aberdeen, and graduated M.A., in 1806. He is said to have been an intimate friend of Robert Hall. His first church was at Clipstone whence he removed to Exeter. In 1812 he went to Cambridge, resigning in 1831 because of blindness, but he continued for twenty years after this to preach once a Sunday to his former people. He died in 1860.

16. Thomas Waters, 1806-09, Edinburgh. He entered Bristol, in 1804, from Battersea. Two years later he was sent to Edinburgh and continued there until 1809 graduating M.A. After succeeding Dr. Stennett he settled at Worcester, in 1827, continuing there until 1838.

17. John Kershaw, 1808-13, Bristol and Edinburgh. After graduating M.A., he became Minister at Abingdon, 1815-1839, dying in 1842.

18. Wm. Hawkins, 1809-13, Edinburgh. Ministered at Derby.

19. John Howard Hinton, 1813-17, Edinburgh. He graduated M.A. after three years. "A commanding figure in the Baptist Denomination," ministering at Haverfordwest, Reading, Devonshire Square, and President of the Baptist Union twice, and Secretary for many years, saving it by his enduring belief in its possibilities.

20. John Hemming, 1814-17, Edinburgh. He became Minister at Kimbolton.

21. Frederick Evans, 1817, Edinburgh. The following year he died at College.

22. Thomas Rippon, 1817-19, Edinburgh. His uncle, Dr. Rippon (Carter Lane, London, from 1773 for sixty-three years!) was paid the money for the expense of Thomas's journey to Scotland. This Ward scholar became M.A., and died in 1825.

23. Wm. Stone, 1818-19, Edinburgh. "Conformed, but no loss to the Dissenters. Denied his identity as Stepney student when applied to for a debt."

24. John Hoppus, 1820-23, Edinburgh. He was a paedo-Baptist. A Minute records that he was "of Rotherham Academy and strongly recommended by his Tutor, the Rev. Jas. Bennett (Tutor, 1813-1828). He was admitted to the Trust and sent to prosecute his studies at Edinburgh." Rotherham was established by Calvinistic Independents in 1795. In 1813 the Rev. Joseph Gilbert became Principal and Theological Tutor. In her Autobiography, his wife describes the life of the College. "At six every morning, except Mondays, Mr. Gilbert met his students in the Library of the College, and some who have become eminent in after life, among them one who for many years filled a Chair at the London University (John Hoppus), have spoken of these early prelections—the blazing fire, the surrounding tomes, the enthusiasm of their Tutor, to whom Greek was ever a passion—as delightful memories. At eight he returned to breakfast, and was with his class again from half-past nine till one." The Rev. E. A. Payne refers to John Hoppus as a thoroughly competent man, an outside examiner of London University, Professor of the Philosophy of Mind and Logic at University College, London.

25. Jas. Acworth, 1820-23, Glasgow. He came from Luton, near Chatham, and was received into the Bristol Academy in 1817. In 1819 the Trust maintained him at Bristol, and in 1820 it sent him to Glasgow where he graduated M.A. In 1823 he settled at Leeds, where he had been co-pastor during his vacations, and built South Parade. In 1835 he succeeded Dr. Steadman at Horton College, Bradford. Writing in June, 1852, to W. B. Gurney about a Revision of the Ward Scheme he said: "What I most apprehend is the difficulty you may find under the regulation as to age in meeting with everyway suitable candidates. To make the Ministry among us a profession, or to hold out a lure, even though a literary one to engage in it is most undesirable and I must confess to something like a fear that such may be to some extent, notwithstanding every precaution of the Trustees. . . . We must all do our best to prevent the possible evil. Perhaps

as an Exhibition occurs, it might be as well to enquire through parties most likely to be disinterested for the names of such *converted* youths as they deem deserving of it, and out of the enquiries thus brought before them, the Trustees make their selection." Under his leadership, by 1859, Horton was removed to Rawdon. He was president of the Baptist Union, 1840, 1856, 1859, 1861. He retired to Scarborough in 1863 and helped to form a new church there. His last twenty years were full of service on the School Board, on the Liberation Society and in many Denominational and Missionary activities.

26. Samuel Tomkins, 1823-28, Edinburgh. In a letter from Stepney, May 2nd, 1827, he wrote: "I arrived in London from Edinburgh in the beginning of this week after a passage of about seven days." After winning his M.A. he returned to Stepney as Tutor, teaching Classics and Mathematics, the latter including Astronomy as well as Algebra and Geometry. He resigned in 1847.

27. Edward A. Claypole, 1825-27, Edinburgh. He entered Bristol in 1822, from Yeovil. After his College course he went to Weston-super-mare.

28. Wm. Acworth, 1825-28, Glasgow. "Conformed."

29. Wm. D. Jones, 1827-29, Edinburgh. In a letter from Frome, ("Mr. Sheppard's Iron Gates, Apl. 26. 1829,") where he supplied for a month at the Church with which Mr. Murch, "now of Stepney College, was formerly connected," he describes himself as "late student at Stepney." He left there in 1827.

30. John Leechman, 1829-31, Glasgow. In a recommendation from Principal Thos. S. Crisp, and Wm. Anderson, Stokes Croft, to the Ward Trustees, Nov. 28, 1828, there is a reference to his residence of three-and-a-half years in the Bristol Academy. "He has pursued his studies with commendable diligence, and has conducted himself with such amiableness and propriety as entitle him to our most cordial esteem. We have no doubt of his making a conscientious use of the literary advantages which he hopes with your kind aid to enjoy in Scotland. We are, gentlemen, your obedt. servts." John Leechman wrote from Glasgow, Dec. 1829: "At the commencement of the Session I joined the Senior Greek, and the Logic Classes; and the advantage likely to be derived from them more than equals my most sanguine expectation. Sandford, our Greek professor, is quite an enthusiast—his talents are of a very creditable order, and they are all called into vigorous exercise in order to increase our acquaintance with Grecian lore. Buchanan's Lectures on Logic seem very much suited for a first philosophy class; and the spirit and life which he endeavoured to diffuse amongst us must have a

salutary influence on our intellectual powers. When I mention that we have two Greek lessons to prepare daily; together with three essays to be written each week, besides examinations, it will appear that there is but little time for idleness or gossiping. On Wednesday last I passed my Blackstone Examination, so that nothing else of a material nature will occur to the end of the Session; and as the period is approaching . . . my address for the money (will be)

Leechman and McVicar's,
Tin plate workers,
Glasgow . . . I feel emboldened, by your past very great kindness to me, to mention that there is little prospect of my doing much for the Kingdom of Christ in Scotland, notwithstanding the advantages I have and am still enjoying. If then you heard of any place where I might spend the Summer in preaching the Lord Jesus, the letting me hear of it wd. confer an additional favour on

Yours most respectfully."

The letter was addressed to the Revd. Joseph Hughes, Earl Street, London. After graduating M.A., Leechman went to Serampore in 1832, but owing to his wife's ill-health he had to return after five years. For the next thirty-seven years he rendered great service at Irvine, Hammersmith and Bath, where he built Hay Hill.

31. Charles Daniell, 1828, Edinburgh. He entered Bristol, from Worcester, in 1824, and only one payment of £30 to him is recorded.

32. Christr. Dunkin, 1828-29, Edinburgh? "He became a barrister in America."

33. Wm. Pechey, 1829-33, Edinburgh. A Stepney student who settled at Bath, after graduating M.A.

34. Benjamin Davies, ?—1834, Glasgow. Owing to the illness of a Trustee there is a gap in the Minutes between 1832 and 1835 when "Mr. Gurney reported that with the consent of the Trustees who had been individually consulted since the last meeting Mr. C. M. Birrell from Stepney College has been admitted on the Trust in the room of Mr. Benjamin Davies who has received an exhibition from the Bristol Baptist Fund to Scotland at the instance of Mr. Steane." After leaving Bristol Mr. Davies went to Dublin, Glasgow and Leipsig, receiving its Ph.D. degree, in 1838. Afterwards he received the degree of LL.D. from Dublin. After six years in the Baptist College, at Montreal, he returned for two-and-a-half years to be President at Stepney, going back, in 1847, to serve as Professor at McGill College, Montreal. After ten years he again undertook Tutorial

work at Stepney until his death in 1875. He was a distinguished member of the O.T. Revision Committee.

35. C. M. Birrell, 1834-36, Edinburgh and Glasgow. In a letter from Edinburgh, 1835, Mr. Birrell reported: "I attended three classes. The first was the Divinity Hall. In this class Dr. Chalmers required the minute study of Butler's Analogy of Religion—Essays upon the subjects of that work and a course of reading in Theology. These I carefully pursued.

"The second was the Greek Class. The books principally used were Herodotus and Demosthenes—I devoted considerable time to this class.

"The third was a class in Anatomy and Physiology. Dr. Chalmers urged the Theological Students to attend to this subject —but I was induced to do so principally by a conviction of the value of medical knowledge. I was formally enrolled, regularly attended the classes and privately studied the subject.

"Since the close of the Session I have devoted a considerable portion of time to Biblical Criticism which the above subjects prevented my attending to before.

"I also pursue a course of Church History which in consequence of the above interfering with other classes I could not attend to during the winter.

"During the last three months of the summer I purpose to prepare for the classes in Glasgow as the University there is more favourable for the studies which *now* lie before me."

Writing from London, July, 1836, he said: "During last winter I studied at the College in Glasgow, attending the Classes for Logic—Greek—and Medicine. I am in possession of the Tickets, Testimonials, etc., of the Professors of these branches and trust that I have fully, as I have most gratefully, availed myself of the privilege afforded to me." He had a fairly long and distinguished ministry at Pembroke, Liverpool, and was President of the Baptist Union, 1871. The Rev. F. B. Meyer, who was assistant to him, spoke with reverence of his austere life and self-denying habits when he kept a regular weekly fast and spent much time in private prayer. Augustine Birrell, his famous son, used to say that he was "born in a Baptist Minister's library."

36. Thos. Gough, 1834-36, Glasgow. After four years at Bristol he went to Glasgow and settled at Clipstone on finishing his University course.

37. David Thomas, 1834-35, Glasgow. He came from the Highbury Independent College after Thomas Wilson had written to the Trustees, January, 1834: "I beg leave with the full approbation of the Rev. Dr. Henderson and the Rev. Robt.

Halley, (Tutors), to request the favour of an exhibition in the University of Glasgow—to Mr. David Thomas—who has passed respectably through Highbury College—and whose abilities are of a superior order."

After a short stay in the University, David Thomas wrote from Bristol, Nov. 1835, to say that owing to his having received an invitation to the pastorate of a church in this city he had relinquished the intention of again returning to Scotland. He expressed gratitude for the remittances he received at Glasgow.

E. J. TONGUE.

(To be continued)

The Perennial Scope of Philosophy, by Karl Jaspers. (Philosophical Library, New York. $3.00.)

This volume of 183 pages consists of a series of six lectures, all but one of which were delivered by Karl Jaspers at the University of Basel in July, 1947. In these lectures (translated by Ralph Manheim) the author redefines the position of philosophy in the world today, particulary in relation to science and theology, and outlines his own philosophy. He maintains that philosopical thought, which must be absolutely free, can regain full independence only by discovering its relation to the very origin of humanity. The book is excellently produced.

A. W. ARGYLE.

Recovery Starts Within. The Book of the Mission to London, 1949. (O.U.P. 6s.)

Baptists who are planning Baptist Advance will do well to read this account of Anglican Advance in London. The volume is edited by the Bishop of London who in a foreword and an epilogue tells of the steps leading to the mission and tries to assess its results. It was felt by those who planned the mission that a full-orbed evangelism demanded not only a gospel for the individual but also a gospel for Society. The book, therefore, falls into two parts. The kind of approach that was made to the individual is indicated by a characteristically thoughtful and thought-provoking series of addresses given by Dr. W. R. Matthews in St. Paul's during the first week of the Mission. In the second part, Bishop Stephen Neill, Maurice B. Reckitt, D. R. Davies, the Bishop of Colchester, and the Bishop of London outline the kind of message the Church has for Society. They deal with such subjects as Work, Leisure and World Peace. All the addresses are stimulating: that of Bishop Stephen Neill on "The Breakdown of the Family" is especially valuable.

EDGAR W. WRIGHT.

Building for the Future (3).

AN account of the origin and development of Baptist work at Brownley Green, Wythenshawe, is one to which parallels could probably be found in many parts of the country, a story of men and women of faith and purpose, to whom a vision was given and who, in face of difficulties and set-backs, pursued that vision with determination and courage, until it became a reality. It is an unfinished story; the work continues in the strong and fervent belief that "the best is yet to be."

Twenty years ago, the area seven to ten miles south of Manchester, on the Cheshire side of the Mersey, was a wide stretch of pleasant, open farm-land, broken by little woods and intersected by winding leafy lanes. Today it is a vast and rapidly expanding housing estate of the Manchester Corporation, designed ultimately to accommodate 100,000 people. Shopping centres, schools, factories and churches have come into being and taken their places in the life of this great community. On a strategic site, near what will eventually be the centre of the estate, stands the Brownley Green Baptist Church.

The Church owes its existence primarily to the Manchester District Baptist Union whose members quickly realised their responsibility before God for the thousands who at the time had no church wherein to worship and no Sunday School for their children. Under the wise and energetic leadership of their secretary, the late Rev. Frank Pickles, they sought to discharge that responsibility by the erection of a Baptist church which would go some small way towards meeting the dire needs of the district. The project received the ready and valuable support of the Lancashire and Cheshire Association and its area superintendent, Rev. H. Motley, as well as the practical encouragement of the Baptist Forward Movement.

On February 13th, 1938, a number of Baptists already living in the district, with others interested, gathered for the first service in an upper-room of a farm-house near the fringe of the estate. In that room, services were held each Sunday and shortly afterwards a Sunday School and Women's League were started. Negotiations for a building--site were already in progress, and after many obstacles had been overcome, a plot of land was purchased at Brownley Green.

The demolition of the farm-house after eight months necessitated removal into a neighbouring cottage, the only available accommodation. Here for nearly two years, the work was

continued under great difficulties. Expansion was impossible, but the fellowship was firmly consolidated and that upper room became a sanctuary where on many occasions the Master met with His disciples.

Meanwhile plans had been drawn up and accepted for a church and school-room, adequately equipped with vestries, class-rooms, etc., the architect being Mr. F. H. Brazier, A.R.I.B.A., a member of the Baptist Church at Altrincham. the outbreak of war prevented this scheme from being carried out in its entirety, but a school-chapel was designed in such a way as to make extension possible at a later date. Foundation stones were laid on March 16th, 1940. Four days later, Rev. Frank Pickles, who had arranged and supervised the ceremony, received the home-call. The building was opened on June 22nd, 1940, by Mrs. R. Wilson Black. The inclusive cost of land and building had been £2,800. The £700 which was borrowed to complete this sum, was repaid within seven years of the opening of the building.

In October, 1940, twenty-four members formed themselves into a church and the work expanded rapidly. Largely through the generosity of the Baptist women of Lancashire and Cheshire, the church had for three years the devoted service of a deaconess, Sister Marian. The Sunday School, with an attendance of 120 scholars, had to meet in two sessions. Various mid-week activities for young people were started. The first Baptismal service was held.

In 1945, an agreement was reached with the Beaver Park Church, Didsbury, to call a joint pastor and for four years, Rev. R. Davies ministered to the two churches. The membership at Brownley Green increased to fifty. A Primary Hall was added to the main school in 1948, at a cost of £1,400. Again, a sum of £600 was borrowed of which half has been repaid in less than eighteen months.

At Newall Green, a mile-and-a-half away, in a newly developed section of the estate, a site has been purchased for another Baptist Church and a Sunday School has been started in two workmen's canteens. In February of this year, plans were approved for the erection of a school-chapel similar to that at Brownley Green and it would seem that the future of the two causes is to be closely linked. In an area of this kind, there is little danger of wasteful overlapping. On the other hand, the fellowship and co-operation made possible by vicinity, should bring strength and encouragement to both.

W. J. Graham.

Reviews.

The Ancestry of our English Bible: an Account of Manuscripts, Texts, and Versions of the Bible, by Ira M. Price. Second revised edition, by W. A. Irwin and A. P. Wikgren. 1949. (Harpers, New York, $3.75)

One of our greatest lacks in Biblical text-books is for satisfactory works on the field of study covered by this volume, and especially its Old Testament section. We have, of course, the excellent work which Dr. Wheeler Robinson edited, entitled *The Bible in its Ancient and English Versions,* but that devoted insufficient space to some of the ancient versions, and especially to the Targums. Most warmly to be welcomed, therefore, is this revision of Professor Price's book, which has already served readers for more than forty years in its various reprintings. While it offers less detailed information at some points than the volume just mentioned, and does not attain the brilliance of Mr. Isaac's contribution to it, it offers a valuable and workmanlike summary that supplements the other at not a few points. The revision has been carried out by two Chicago scholars of high standing, who have brought it thoroughly up-to-date. Even the recently discovered Judaean scrolls find a place here, and the frontispiece of the book is a photograph of two columns of the much discussed Isaiah manuscript. It is a pity, however, that this photograph has been printed upside down.

There are chapters on the Hebrew Bible and its most important manuscripts; on the Samaritan Pentateuch, the various Greek versions, the Latin and Syriac versions, the Targums, and other Eastern versions of the Old Testament. Similarly there are chapters on the Greek New Testament, and the Latin, Syriac, and other Oriental versions. The history of the English Bible is traced from early English manuscripts through to the Revised Standard Version. A separate chapter is devoted to the Apocrypha, and others to the principles of textual criticism as applied to the Old and New Testaments—where the problems are so different. Throughout this whole field we are here offered a reliable and up-to-date guide. This should be of high value, not only to the student—who can find more specialized works on various aspects of the problem—but also, and even more, to the general reader who would be instructed as to the way we got our Bible and the nature of the problems involved in establishing its text.

Mention should also be made of the many pages of plates which enrich the volume, and especially of those which contain photographs of various manuscripts and printed editions.

It is a pity that we are not offered some examples of the inner-versional corruptions that occur. That errors have invaded the text of the Hebrew Bible is inevitable, and that the versions may often preserve a reading which has been corrupted in the Hebrew tradition since they were made, and so help to restore the text, is hardly to be disputed. Some examples of this are given. But what is too seldom realised is that precisely the same kinds of mstakes have invaded the versions also, and not infrequently a student receives a severe shock when he reads a continuous piece of Biblical text in one of the ancient versions, after seeing the use which is made of them—often rightly—in the commentaries. Where the versions are of use, they are cited in the commentaries; but where they are inferior they are not cited, and the student who only knows them through the citations in the commentaries often gets a very distorted sense of their importance. Some actual examples of their corruptions, as well as of their ability to serve us, would help to show why the textual critic of today is more cautious than his predecessor of a generation ago, and to illustrate the complexity and difficulty of his task. That complexity and difficulty is well stated in the present volume; it is only its illustration which could have been desired.

Of slips in the work I have noted very few. On page 60, B. H. Comper should be corrected to B. H. Cowper, and the two Targums of Esther which are mentioned on page 107 could perhaps be expanded to three, since there are two recensions of the First Targum, a longer and a shorter. These, however, are very trifling slips in a judicious and informed work, whose usefulness will be renewed and extended by the revision it has received.

H. H. Rowley.

The Vitality of the Individual in the Thought of Ancient Israel, by Aubrey R. Johnson. (107 pp. University of Wales Press.)

Hebrew Psychology has been a matter of increasing interest to Old Testament scholars since the turn of the century, but it has also been a matter of keen debate. The arguments used turn largely on the interpretation of the characteristic Hebrew usage whereby mention is made of the several organs of the body as though they possessed separate psychical functions and powers. In this monograph Dr. Johnson examines afresh the principal terms in use in Hebrew speech for the psychical side of personal

life and comes to the conclusion that the linguistic usage does not preclude the possibility that from the very beginning the Hebrews thought of the personality as a unity and a totality. Readers of the *Baptist Quarterly* will realise that in this regard this position swings right away from the view of Dr. H. Wheeler Robinson who was adamant in his belief that the Hebrews, in so far as they thought at all about psychical functions, believed them to be diffused among the members of the body so that each member or limb might be capable of psychical activity on its own account. It may be noted in passing, however, that Dr. Johnson comes very near to admitting the justice of Dr. Robinson's position when he says: "Thus it is said of the mouth, not merely that it speaks in and of itself, but that in a given case it may speak wisely or foolishly, and offer praise or blame" (p. 47, although this is admittedly in a context where the use of synecdoche is under discussion), and again: " . . . the various members and secretions of the body, such as the bones, the heart, the bowels, and the kidneys, as well as the flesh and the blood, can all be thought of as revealing psychical properties." (p. 88.) What the author is concerned to emphasise is the unity of personality, the importance of the person as a totality. Few will want to take exception to this contention, at any rate if it be applied to the later phases of Israelite thought, after the idea of the place and importance of the individual in society had assumed due prominence in post-Exilic times, and many will welcome the fresh approach to the subject which Dr. Johnson makes with his insistence on the vitality of the individual, a vitality that is shown to have its origin in God himself. On the other hand, there may well be difference of opinion as to the significance of the parts of the body which somprise that totality of personality, and also as to the ultimate meaning to be drawn from this particular mode of Hebrew speech.

Dr. Johnson avoids the difficulty inherent in the latter by supposing that the several members of the body are used by synecdoche (*pars pro toto*) for the body itself. There is, of course, no doubt that this is true of much of the language of the Old Testament, but the writer of this review cannot help but feel that the parts of the body would not have been used in such profusion and variety in speech if there had been *from the very beginning of Hebrew speech,* the recognition of the unity of personality. We must distinguish the continued use of these terms by synecdoche from their original use in a very real and literal sense.

Although in respect of the use of synechdoche Dr. Johnson accepts no limits, that is to say, he assumes that it was in use

from the earliest times, he is at the same time properly cautious in the classification of the various meanings of the terms discussed. This is chiefly so in the case of the words like *nephesh* ("soul") and *ruach* ("spirit") where in each instance we may list half-a-dozen or so different meanings. It has to be admitted that it is not always clear from the context what is the particular shade of meaning intended by the original author. Moreover, Dr. Johnson does not show himself eager to pursue recently discovered meanings. For example, although it is now well established that there are instances in the Old Testament where the word *nephesh* must still bear the older meaning "throat" or "neck," a meaning which its cognate, *napishtu*, has in Accadian, he "is not prepared to admit the likelihood of the meaning 'throat' or 'neck', in more than ten passages" (p. 10, fn, 3). The present writer is inclined to think that there are several more than these ten, and would add at least Pss. vii. 3 (lions do attack the throat), xxxv. 25, and Isaiah iii. 20 (where the "*nephesh*-houses" may be "neck" ornaments, box-like, worn as charms of some kind).

These are small differences of opinion, however, which do not substantially alter the main emphasis of the monograph, namely that personality is vital, instinct with life, and that the source of that life is the "Living God," Yahweh.

L. H. BROCKINGTON.

Benedetto Croce: *My Philosophy* and other essays on the moral and political problems of our time. Selected by R. Klibansky, translated by E. F. Carritt. (George Allen and Unwin Ltd., 15s.).

This book contains thirty-seven essays selected mainly from the later writings of one of the greatest liberal humanists of the present time. They are divided into five groups, but the same basic ideas of liberty and the value of the individual are to be found in all.

The opening section, "Discourses on Philosophy," contains three essays. The first of these provides the title for the book and is a statement of the distinctive philosophy of the writer, for which he claims the name "absolute history." The second gives his political creed, and the third is specially interesting as an interpretation of Christianity, which is seen as "the greatest revolution the human race has ever accomplished."

The second section, concerned with the Philosophy of Politics, contains short essays and articles written in the varying conditions of Italy during the last twenty years. All are marked by vigorous

opposition to any creed which subordinates the individual to a historical process or to abstract principles beyond human control—Communism in particular is attacked. The idea of liberty is passionately defended throughout; it is "identical with the moral consciousness and there is no task outside its kingdom."

Section three, on Problems of Ethics and Aesthetics, and Section four, on the Philosophy of History, are different in their scope but again founded on the conviction of the supremacy of the individual and the essential unity of the human spirit present in all activities as "the pilot at the helm." It is noticeable that by far the longest essay in the book is the one entitled: "In Praise of Individuality."

The selection closes with "Various Thoughts," most of them short articles on kindred subjects. The last one, "The soliloquy of an Old Philosopher," is in some ways the most illuminating of all, and sheds much light on what has gone before. It gives us something of the background of experience and the personal creed which inspires the philosophy that has been offered.

This is a specially interesting book because it gives expression in a consistent and practical way to a type of humanism which is out of fashion today—a humanism built on eternal values and not inspired by a distant utopia. The writer has brought his philosophy right to the centre of practical life and is passionately concerned for ideals which are often at the present time far too lightly dismissd. We may not share his faith in some of these ideals, nor accept many of his metaphysical conclusions. Few Christians will accept his definition of religion as "the continual redemption and salvation which the individual effects in himself and for himself," or his claim to show by an appeal to history that we cannot help calling ourselves Christians and "the name merely registers a fact." Yet we cannot evade the problems of our time which he is seeking to answer, nor the challenge of the answers which he offers.

G. Elwin Shackleton.

Forgotten Religions; A Symposium, edited by Vergilius Ferm. (The Philosophical Library, New York. $7.50.)

Hindu View of Christ, by Swami Akhilananda. (The Philosophical Library, New York. $3.00.)

In the first of these books the Head of the Department of Philosophy at Wooster College, Ohio, has brought together some twenty essays on primitive and ancient religions written by experts and incorporating the results of the most recent investigations into ancient cultures and social anthropology. The notes

on the authors provided by the editor and the bibliographies attached to most of the articles will be found of particular value to English readers. The subjects range from Ancient Egypt and Sumeria by way of Mithraism and Manichaeism to the religions of the Tibetans and the Eskimos. Religion is defined by the editor as adaptation to an environment recognised as reaching out beyond heres-and-nows, and expressing itself in varied beliefs and practices which reflect the culture in which they are set. One of the merits of these interesting and valuable essays, designed for the average reader as well as the scholar, is that they are written sympathetically and not patronisingly.

The second volume is the work of a member of the Vedanta Society of Boston, Massachusetts, which is connected with the Ramakrishna Mission. Real religious sympathy and idealism are to be found throughout these pages. The author is widely read and commends the attitude of men like Professor W. E. Hocking and Dr. Stanley Jones, while criticising Reinhold Niebuhr, Karl Barth and (not quite fairly) Archbishop Temple. Intending missionaries, and those interested in relationships with the new India, may learn much from this book, even though there will be disagreement at many points.

ERNEST A. PAYNE.

The Christian Doctrine of Grace, by H. D. Gray, Ph.D. (Independent Press. 8s. 6d.).

The first part of this book is historical, surveying the development through the centuries of the conception of the divine grace. There is evidence of the belief that God is gracious in primitive religion, in Greek thought, and in the historic pre-Christian faiths. In Judaism, and supremely in Christ, the graciousness of God is realised as an active benevolence. Grace is love in action. By Cyprian, Augustine and later theologians of the Western Church saving grace was conceived as mechanistic, and effective through sacraments rightly administered. The Reformers did not break completely with this conception, but recognised other channels of grace and the necessity of faith. Theologians of the 18th and 19th centuries recovered the personal nature of the divine grace.

The rest of the book is concerned with the nature and fruits of grace. Because grace has its source in the nature of God it is always personal, the gift of God's self. It cannot be confined to certain channels. This conception of grace is there related to Christian beliefs, with frequent contrast to the tenets of the Roman Church. These chapters discuss the nature of sin, the

offer of redemption in Christ (whose death is thought of primarily as a revelation of love), the place of freedom as opposed to determinism and election, the character of life under grace, and the work of grace in and through the redeemed society. The sacraments are symbols of invisible realities.

The weakness of the book is that it attempts to cover too wide a field. The result is sketchiness and inadequate treatment. Only ten pages are given to the teaching of the New Testament, and it is impossible to deal with Augustine's theology in two pages, to summarise John Oman in a sentence, or to express the teaching of Barth, Brunner and Karl Heim in one paragraph. The book has little value for the student of theology. The material and treatment are too meagre and there is little that will be new to him. The reader who is not versed in theological discussion, and for whom probably this book was written, will find much here that is informative and interesting, and much that will encourage him to further thought and reading on one of the richest themes of the New Testament.

FRANK BUFFARD.

Psychology for Ministers and Social Workers, by H Guntrip (Independent Press. 8s. 6d.)

Those who have the care of a church will find this book stimulating and valuable. It is written with the authority given by experience in the ministry, long clinical practice, and wide theoretical knowledge. Its purpose is to provide an introduction to pastoral psychology and its possibilities.

The first part deals with problems which confront all social workers. After writing of the uses and abuses of psychology, the author stresses its value for understanding character and the motives of conduct. The chapter on the purpose of pastoral visitation and the self-examination of the preacher provokes thought. The rest of this section is concerned with the problem of the anxious mind—the pervasiveness of anxiety, its causes and the answer to it. It describes the physical and mental signs of neurosis and asserts that the real answer is not the determination to overcome it but the ability to understand it. The ill-adjusted life needs the mediation of God's love, a positive and helpful gospel with its fruit in at-one-ment with God.

The remainder of the book is concerned with the theory that lies behind the practice. It opens with an interesting analysis of personality—its characteristics, the motive of all its striving, and the constant forces at work within it. Its harmonious working is often seriously disturbed in early years. Conflict arises. The traditional conception of inevitable warfare between

love and fear, the understanding of moral values, and moral choice are essential for integration. Personal relationship is the true instrument of moral education, supremely personal relationship to Christ. The feeling of guilt, the need to re-educate conscience, and the nature of a authority in the personal life are discussed. The final chapter answers certain criticisms, particularly the charge that psychology ignores ethical standards.

This book points the way by which it is possible to gain a true understanding of oneself and others. Its claim that commonsense, religious earnestness and love are insufficient without knowledge is convincing. There is needed guidance here in deciding whether a person needs first-aid or expert treatment. It is a disarming book in that the author is alive to criticism and meets it not by dogmatism but by careful argument. Decidedly this is a book to read and digest.

FRANK BUFFARD.

Thirty Minutes to Raise the Dead, by D. R. Davies. (The Canterbury Press. 8s. 6d.)

The title on the cover is arresting enough, and he who reads what is inside will surely be arrested again and again. This volume of fifteen sermons from the pulpit made famous by F. W. Robertson shows the author to be one of the prophets of the present day. Dealing in turn with such subjects as modern education, contemporary politics (particularly those of the "secular progressive Left") and economics, he sounds the note of doom over a materialistic civilization that is now reaping the bitter harvest it has sown. As one of his titles reminds us, "the I.O.U's are falling due." His language is frequently severe, sometimes frightening, but he always makes his point. Particularly commendable is his ability to interpret the signs of the times in a few words, as when he says: "In plain English, the world must face the necessity for lower standards of living, which can make for a higher standard of life." These and other lucid phrases light up the meaning of our puzzling times. All that Mr. Davies has to say is very much to the point today, and he gives power to his words by illustrations drawn from the modern scene, a wealth of factual evidence that never bores, a sincere Evangelical appeal, and a sense of humour. If any criticism may be made, it is that the sermons lack variety, but perhaps in so slender a volume and with so great a theme the author may be forgiven if he sounds the same note again and again.

IRWIN J. BARNES.

The Second Evangelical Awakening in Britain, by J. E. Orr. (Marshall Morgan and Scott. 17s. 6d.)

The subject of this book is the Revival of 1859-65, and the title reveals the author's conviction that it was one which may be set alongside that of the eighteenth century for magnitude and importance. Whether he carries his readers with him in that verdict or not, he has drawn out of obscurity what was certainly a very extensive stirring of the waters, and has fulfilled his avowed desire to make a contribution to the study of Church History. For his work in this field he was awarded the D.Phil. of Oxford University. An unusually large amount of material has, of necessity, been culled from the files of newspapers and religious periodicals. From these and other sources Dr. Orr provides a "documentary" of the Revival as it reached the several parts of Great Britain. Great numbers of individuals were affected and most of the non-Roman communions felt it influence in some degree. In many places Free Churchmen and Anglicans worked together and indeed one wonders if this was the first instance of co-operation so widespread. Antagonists made much of peripheral extravagances but Dr. Orr counters their criticisms with contemporary testimonies given by men of good judgment. What his picture lacks is a frame. It remains for him or someone else to set these events against the background or religious and social life in the middle of the subsequent decades of the nineteenth century. Further, we need a fuller examination of the question of the permanence of the effects of the Revival. A real estimate of its significance will be possible when these tasks have been accomplished. On the historical side the author has laid valuable foundations and others who turn to this subject will make grateful use of his labours.

He himself owns that it is one thing to present facts and another to explain them. The conclusion of the book, especially the chapters on "Revival Psychology" and "Revival Theology," is inadequate and disappointing. Even Alexander Whyte's "There is a Divine mystery about Revivals" (quoted p. 245) does not wholly reconcile us to what might have been a critique mose relevant to the present moment when many are looking eagerly for guidance on this whole subject.

G. W. Rusling.

Letters To My Son, by Dagobert D. Runes. (Philosophical Library, New York, $2.75.)

The author, a Jew, who is described as a man distinguished in philosophy and letters—he can certainly write well—gives advice to his son on how to face life. There is bitterness in the writing but it is pervaded by a strong faith in God and moral values.

JOHN O. BARRETT.

The Bible in English, by E. A. Payne. (Epworth Press. 9d.)

Mr. Payne has written a characteristically valuable account of the way in which the Scriptures were made available in our tongue to succeeding generations. He tells of the labours of men from the Anglo-Saxon period onwards, commenting finally on some of the modern translations and on the need for a version which will do what the Authorised Version did for earlier generations. This booklet is No. 8 in the Second Series of "Little Books of the Kindly Light."

The Unshakeable Kingdom, by W. F. Gibbons. (Marshall Morgan and Scott. 6s.)

The substance of this book is described by the author in a sub-title, "An exposition of eight verses from the twelfth chapter of Hebrews, which gather up the teaching of the Epistle." This task is undertaken in eleven studies of the sentences and phrases which make up the passage. The style suggests a preacher; the content, one whose congregation gets "something to think about," something to encourage them back to their own Bibles, and something to help them through what J. S. Stewart, in a commentary preface, describes as "this disenchanted and dishevelled age."

The Best Word Ever; Mark These Men, by J. Sidlow Baxter. (Marshall Morgan and Scott. Each 9s. 6d.)

The author is the minister of Charlotte Street Chapel, Edinburgh, and the publication of these two books has been encouraged by the cordial appreciation of his congregation and in the hope that they will be of help to a wider circle of friends. The first, a revised edition, is a collection of sermons on John iii. 16 and is divided into two sections, "The New Testament Truth" and "The Old Testament Type." "Mark These Men"

also consists of sermons, these being devoted to personalities of the Bible. The notable quality in each collection is that of evangelistic and pastoral earnestness. Otherwise it cannot be said that these relatively expensive and well-produced volumes take us very far in either the devotional or exegetical field.

G. W. RUSLING.

A Christian Year Book, 1950, edited by Hugh Martin, E. A. Payne and G. H. C. Hewitt (S.C.M. Press and Lutterworth Press. 7s. 6d.)

The fifth edition of a Year Book which, since its first appearance in 1941, has become indispensable to those interested in any phase of the Ecumenical Movement and in the general activities of the Churches in this country. It has been completely revised and brought up to date and includes much fresh material.

Pamphlets.

A. de M. Chesterman, *Axholme Baptists*, 1/6—a brief account of a historic group of Lincolnshire Baptists, obtainable from the Kingsgate Press and from the Baptist Church Secretary, Westminster House, Crowle, Lincs.

Calvary English Baptist Church, Treforest, Carey Kingsgate Press, 2/—an historical outline of one hundred years of witness compiled by a committee of deacons with a postscript by the present pastor, the Rev. W. F. Scott.

"Look Unto Me," Carey Kingsgate Press, Ltd., 1/—the story of the conversion of C. H. Spurgeon, with his memorable sermon upon the text that led him to Christ.

Ronald Messenger and Stephen F. Winward, *By All Means*, The New Mildmay Press, 1/6—a popular illustrated booklet which aims at making vivid and challenging to young people the obligation to Christian witness and evangelism.

Church Membership, Independent Press, Ltd., 5d.

Communism: the Two-Way Challenge, Independent Press, Ltd., 6d.

Christian Drama: Why and Wherefore? Independent Press, Ltd., 6d. Three simple booklets for young Christians, each with a useful bibliography.

J. O. Barrett and R. W. Shields, *Your Marriage*, Carey Kingsgate Press, 9d.—a tastefully produced booklet intended for presentation to couples about to be married, and including notes on the marriage service.

W. J. Doidge and R. W. Thomson, *Film Strip Do's and Don'ts*, Carwal Ltd., 6d.—a handy illustrated guide for beginners.