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

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Contents

ESSAYS.

History and Revelation	1
Preaching to the Times	14
Schleiermacher	49
The Baptists and the New Testament	60
The Poet and the Preacher	69
The Monastery of Sinai	84
Methodism and Baptism	97
Christian Problems: Settled, and Awaiting further exploration	106
True Nonconformity	145
The Relevance of the Ministry	149
Cromwell as Dictator	193
Science a Friend of Religion	202
Australia, Its Vital Importance and Its Problems	209
The Barthian Challenge to Christian Thought	256
The Epistles to the Thessalonians	264
Some Causes of Accidie in the Ministry	296
Worship and Life in the New Testament	309
The Grace of God and Free Churchmanship	337
Some Truths I Have Learned on the Mission Field	346
Death and Beyond	354

BAPTIST HISTORY AND BIOGRAPHY.

Baptist Work in Jamaica	20
Pablo Besson of Argentina	27
Ashford in Kent	34
Calendar of Letters, 1772-1831	39, 89, 139, 175, 235
The Baptists in Poland	79
George Holden of Cranleigh	92
A Baptist Governor of Madras in 1716	123
Report for 1933	143
The Baptist World Congress at Berlin	154
William Ernest Blomfield	162
William Carey	167
From an Old Box (Stepney Academy)	186
Edward Harrison of Petty France	214
Dr. Johannes Elias Feisser	221
Church Covenants	227
Thomas Helwys	241
Some Sidelights on Pearce and his Friends	270
Robert and James Haldane	276
J. W. Thirtle; F. W. Blight	287
W. T. Whitley	289
A Pilgrimage to Drake's Island	290
Report for 1934	294
Anders Wiberg, Pioneer in Sweden	316
The Glasshouse Yard Minute Book	321
Andrew Fuller and James Deakin	326, 361
John Barber Pewtress	374

SHORT NOTES.

Trust Deed of 1914	33
Burials, 1642-1742	38
Ex-Baptists, 1719-1757	38
Roger Sawrey, 1664	68
Gifts of the Particular Baptist Fund, 1789	68
Plymouth, 1698-1752	105
Leominster, 1655-1771	122
Great Gransden, 1703-1771	137
Tunbridge Wells, 1680-1813	142
Old Gravestones	153, 192
Chichester, 1654-1849	174
Amsterdam, 1596-1690	226
A Marriage of 1666	324
A Priestley Portrait	325
Baptists in a Bishop's Mirror	373

BOOK NOTICES.

C. H. Spurgeon, by J. C. Carlile	47
Bunhill Fields, by A. W. Light	48
Claxton's Lost Sheep Found, 1660	68
Hartley's Infant Baptism, 1652	95
The Centenary Life of Carey	85
The Private Letter Books of Joseph Collet	96
The Mennonite Quarterly Review	96
The Katha Upanishad	140
Carey's Enquiry	141
The Saktas of Bengal, by E. A. Payne	141
Problem Conduct in Children	142
Shintoism, by A. C. Underwood	185
The Unitarian Historical Society Transactions	201
Helwy's Mystery of Iniquity, 1612	213, 220
Christian Theology: the Doctrine of God	239
A Golden Treasury of the Bible	269
One Hundred Years After	275
The Kingdom without Frontiers	286
Thomas Matthew of Colchester, and Matthew's Bible	288
The Anabaptists, their Contribution to our Protestant Heritage	334
A Handbook to the Baptist Church Hymnal (Revised)	335
Epochs in the Life of the Apostle John	336
The Employment Exchange Service of Great Britain	336
The Edict of Nantes and Afterwards, by H. J. Cowell	378
Christ and Money, by Hugh Martin	378
The Prophets of the Bible, by Henry Cook	379

Illustrations

The Mistery of Iniquity, *title page, after 240.*

Broxtowe Hall, Nottingham.

Jan Munter's Bakehouse, Amsterdam.

Address to James I.

A page claiming religious liberty.

Lower Trent Valley, 1608.

London, 1620.

The Black Dog of Newgate, 1612.

The Helwys Coat-of-Arms, *after 255.*

W. T. Whitley, *before 289.*

List of Contributors

Beckwith, Francis, B.A.	325
Bowie, W. T., M.A.	167
Brown, Mrs. Eva	154
Carey, S. Pearce, M.A.	85
Champion, Leonard G., B.A., B.D., D.Th.	309
Charter, Howard J., B.A., B.D.	346
Child, R. L., B.D., B.Litt.	242
Collins, Berkeley G.	296
Dale, Harry James	354
Elder, Robert F.	27
Evans, Percy W., B.A., D.D.	149
Farrer, Augustine J. D., B.A.	193
Flowers, Harold J., B.A., B.D.	49, 264
Fuller, Andrew	326
Gledhill, Morton	69
Hastings, F. G., B.A.	39, 89, 138, 175, 235, 290
Hooper, T. R.	92
Howells, George, M.A., B.Litt., D.D., Ph.D.	106
Hurst, W. E.	209
Jenkins, H. Gwili, M.A., D.Litt.	60
Lawson, William W.	276
Lesik, M. S., B.D.	79
Mann, Isaac, A.M., 1785-1831	39, 89, 138, 175, 235
Nordström, N. J., B.A., D.D.	316
Payne, Ernest A., B.A., B.D., D.Litt.	20, 186, 270, 321
Phillips, Thomas, B.A., D.D.	337
Pitts, John, M.A., Ph.D.	14
Robinson, H. Wheeler, M.A., D.D.	1, 287
Rowse, Harold C., M.A.	256
Schofield, F. R., B.A., D.D.	145
Smith, C. Ryder, D.D.	97
Town, W. Norman	162
Weenink, J. W.	221
Whitley, W. T., M.A., LL.D., F.R.Hist.S.	34, 84, 123, 214, 227, 241

The Grace of God and Free Churchmanship.

I BELIEVE in the grace of God as revealed in Jesus Christ and by that grace and because of that grace I am what I am—a Free Churchman. I can see how I might have started from say the sovereignty of God and arrived at a different kind of Churchmanship. But for me the quest for religion is hopeless apart from the grace of God. Man can never, by seeking, find God unless God first of all seeks man. By no merit, no magic, no desire of our own can we find Him unless He takes the initiative. He comes—is ever-coming—to awake sonship and liberty and holiness.

Unless I cling to that, the possibility of my understanding religion goes and any churchmanship I may have I must base on that. It is useless for us to continue as Free Churches unless we are based on a foundation that is positive, catholic and divine. No Church can live on its opposition to other Churches. We cannot feed ourselves by trying to starve other people, or build our own Churches by pulling other people's Churches down. We cannot account for Martin Luther by his opposition to the Pope, more than we can account for a river's progress by its opposition to the pebbles. The springs of Protestantism are in Luther's vision of Christ and not in his vision of the Pope. In Jesus Christ he gained for himself a gracious God—God made Himself known to him by His benefits—by His saving grace, and "the will of the everlasting God stood before him in the historically active will of this man." In the same way the Nonconformity of 1662 did not spring from opposition to the Stuarts. Charles the Second could not produce a religion of any kind. I remember Charles Brown saying to me among the cloisters of Oxford—what fools our fathers were to leave all this, and my replying, what a great thing they must have seen to do it. It is this great thing which was nothing less than a dim vision of the redeeming grace of God that made them face persecution and loss. I want to recall this vision if I can. It is the vision of God approaching man—of the activity of divine grace shaping personalities and creating society. The recreated personality is a Christian, and the re-shaped society is a Church

—and anything in my character that is not of the making of Christ must be discarded, and anything in my church that is not of His shaping must be scrapped. With reverence and humility let it be stated that there is only one reason for being a Free Churchman, and that is the grace of our Jesus Christ.

Christianity under any definition is the application of the life of God to the life of man. It is God's life through Jesus influencing the human race and the influence is always moral and never magical—always human in its love and not inhuman in its coerciveness. It is often a wonder to me that God's personality does not smite me with paralysis and that the God-man does not come with signs in the heavens above and terrors on the earth beneath. But in the words of Browning:

God, whose pleasure brought
Man into being, stands far away
As if it were a hairbreadth off—to give
Room for the newly-made to live.

God has deigned to save the world, but he has deigned to save it in the ways of freedom. It is evident from the story of the Temptation that other methods passed through the mind of our Lord—the methods in vogue in His day, and the methods not unfamiliar in our own. Bread-making or the power of the purse—sensationalism or the power of miracle and magic—militarism or the power of the state—but He casts them all aside with utter scorn and faces Calvary and the Cross. And what amazes me is that His temptations are the temptations of every Christian worker and every Christian Church. But rather than use force and not freedom, magic and not love, self-interest and not truth, He sacrificed His life. He died to make men free. Frankly I cannot conceive of Christianity without accepting freedom as embedded in its very foundations and enwoven into its very texture. Freedom is indispensable to the moulding of the Christian Church.

Freedom to us is what episcopacy is to the Anglo-Catholics. As they say: "No Bishop, no Church," so we say, "No freedom, no Church and no saint." In discussing the Free Church position with Christians of other communities, I have found that it is at this point that the cleavage strikes down to the foundations and stretches from the heights above to the depths beneath. The difference is not that of mere method or mere dogma, but of a fundamental philosophy and a viewpoint of the universe. Am I a passive tool to be moulded by my environment whether that environment be a world or a church, or am I a creative personality, a person in a world of persons, and not a thing in a world of things? Does baptism create faith or does faith create baptism? Do forms and rites make religion, or does

religion create its ritual as gladness in the heart creates a smile on the face? Does the bread and wine make the communion, or does the communion use the bread and wine? When Father Adderly, in lecturing at Bloomsbury, pleaded for the need for Ritualism, I assured him to his surprise that we Free Churchmen were inveterate Ritualists only we made our Ritualism as we went along. I do not say but that too often we use stereotyped forms, but that is always because our life is too feeble to create forms of its own. Henry Ward Beecher declared he could no more use prescribed forms of prayer than he could woo his wife with his grandfather's love-letters. He might derive valuable hints from their perusal—but it would be a poor love that could not express itself effectively. When I want to cultivate the mood of prayer, I read books of devotion—but when I pray, truly pray, it is in poor stammering, broken words of my own. George Russell, a high churchman, in his *Life of Gladstone*, tells us that although the great statesman was a ritualist, yet when he was engaged in prayer, when he was *solus cum solo*, his ritualism was utterly forgotten. I do not undervalue the place of environment. No man can escape out of it—but the only use of environment is to give us the chance of conquering it and the only use of ritualism is to enable us to do without it. This is the victory that overcometh the world, even our faith. It is not sheer perversity, it is not an obstinate adherence to a pack of peccadilloes that makes us Free Churchmen, but a philosophy of life that penetrates down to the root of things. While others put the emphasis on environment and drill, we put the emphasis on life and liberty. To quote Gladstone again, on one occasion he stated that the question at issue at the time of the Reformation was whether liberty was essential to the development of character or not. Catholicism answered with an unmistakable No; Protestantism said, Yes, hesitantly at first, but more decisively afterwards. There is no hesitancy or stammer about the Free Church answer. We reply with a decisive and emphatic yes, and stake our bottom dollars on freedom. God forbid that I should find fault with anybody's religion. But to be moral I must be free. To be a Christian I must be free. To be the member of any Church, I must be free. I may be sadly defective, but I can only pray and worship and serve when I am free.

“My Kingdom,” says our Lord, “is not of this world.” There were a number of societies in existence in the world at His time and they all had their place in the providence of God. But his Kingdom was a society of a higher type and a different spirit. It did not use the force of the Roman Empire, or the diplomacy of the Greek states. It did not use the magic of

the mystery cults and it had no place for the cupidity and graft of the commercial guilds and combines. The New Jerusalem came down from above. It did not creep up from below, or come in through the back, or through the side, or the front door. It was something unique—something above the level and beyond the reach of the world. Listen to the words of its Founder. "The Kings of the Gentiles exercise lordship over them, but let it not be so among you. He that is greatest among you let him be the servant of all. Do not love the uppermost room at feasts, and the chief seats in the synagogues, and be called of men Doctor, Doctor—for one is your Master, even Christ, and all ye are brethren; and call no man father upon the earth, for one is your Father which is in heaven." These words are not meaningless. They were uttered during the most critical and solemn moment in our Lord's history, and they were meant to show the difference between the road to Calvary and the Cross, and the road to Rome and the purple. Our Lord either meant what He said or He didn't. If He didn't where are we—and, if He did, again, where are we? Far away and far below—all of us. The world gives us honour—the state gives us recognition. But the only honour we crave is the honour of saving the world; and the only position we seek is the position of saving the state. The most searching sermon delivered to our age is in a novel by Dostoevsky. The Lord Jesus returns to Seville at the time of the Inquisition. The Arch Inquisitor finds that His presence upsets all his ambitions and organisations, and he promptly claps Him in prison. But at midnight he visits Him before he burns Him in the morning. "Why art Thou come to hinder us? Thou camest to give freedom and love to men, but men were not fit for such gifts. The project was a failure and ended in death and disaster. But we have introduced more effective methods. We have introduced force and plausibility and diplomacy. We have taught them that it is not freedom and love that matter, but a mystery which they must follow blindly even against their conscience. We have corrected Thy work and have founded it upon miracle, mystery and authority. Thy gifts of love and freedom are too terrible for ordinary folk. To-morrow I shall burn Thee." Christ never uttered a word, but kissed him on his pale and bloodless lips. The Inquisitor shuddered. Then he opened the door and turned to Christ, "Go, and come no more. Come not at all, never, never." Dostoevsky is fair, almost partial, to the Arch Inquisitor, but it is a terrible picture he paints, a picture of a Church in which Christ is intolerable, a picture of a Christianity which bids its Lord depart. Alas! we, too, have been stained by the dust of party politics—we, too, have caught the ways of

the world and coveted the favour of the great. But we are far from saying to Jesus, "Go and come back never, never," and blessed be His name, He kisses us to pledge us again to a greater love, and to consecrate us again to a richer freedom. We are not in a position to say—ours is the ideal Christian Church. I have never known an unadulterated Free Church yet. Thank God I have known thousands of people who are trying hard to be Free Churchmen. Like the Oxford heroes I have mentioned already—we have seen something and we are out to create it. But in Dostoevsky's words—freedom is a terrible gift. But neither we, nor, in the long run, humanity, can be satisfied with anything less. And ours is the stupendous task to build a City of God whose gates shall be freedom and whose walls shall be love.

Now there are other Christians who do not understand Christ in this way, and there are other sheep which are not of this fold. What is to be the attitude of Free Churchmen to Churchmen who choose other adjectives than our own. We give them our all—the two possessions we value most—freedom and love—the greatest freedom and the sincerest love.

Absolute freedom to work out their own Churchmanship. They may excommunicate us, but we refuse to excommunicate them. They may bar us from their pulpits—but our pulpits must be always open to them. They may refuse us Communion, but they are ever welcome at the Lord's Table in our meeting places. We dare not withhold from any Christian the freedom we claim ourselves. There are three things which make me proud of being a Baptist, and they are not the usual ones. We were the first according to David Masson in his celebrated *Life of Milton* to declare in favour of absolute liberty of conscience to all—Jews and Papists alike. Masson says he cannot read that declaration without feeling a throb, and he was not a Baptist and I am. But in that sense all Free Churchmen are Baptists to-day, and there is nothing more repellent to us than to encroach upon the religious liberties of our fellow men. The freedom we claim for ourselves we ungrudgingly cede to others.

Then love compels us to seek the utmost unity with all our fellow Christians. We regard it a fundamental Christian duty to work with all the followers of Jesus as far as our conscience will allow, and as far as their tolerance will permit. But we do not mistake unity for uniformity. Our love makes us eager for unity but our liberty makes us fight shy of uniformity. You can make machines uniform by means of mass production, but create personalities and create Churches never. Uniformity is the outcome of drill; unity is the outcome of life. And the higher the life the less the capacity for uniformity. It belongs

to machines and pebbles and the middle ages. It does not belong to thought and growth and progress, as the very conditions of effective thinking clearly indicate. Think of the conditions of knowledge. An infant looks out upon the world and sees everything uniform and homogeneous, everything much of a muchness. Then the mind awakes and the world is broken up into separate objects. Everything is seen to stand out in clear distinctiveness and complete isolation from everything else—is, in fact, sectarianised. But we do not stop there. As we discover the deeper meaning of the objects around us, we find they are bound together into the unity we call the universe. The superficial uniformity in which there appeared to be no differences, has given place to a rich unity in which is the greatest possible variety. Uniformity comes through slurring differences; unity comes from understanding and appreciating them. Neither a thing, nor a person, nor a Church will unite unless it is given the full right of being different. It is no good to be impatient and endeavour to over-rule this law by which the mind of man thinks and by which the world is constituted. So while unity is the imperative goal of love, we as Free Churchmen can best secure it by being uncompromisingly true to the spiritual principles we hold. To sacrifice a genuine principle is to hinder unity. The best way in which I can help the reunion of the Churches, is by being a true Baptist—and that is equally true of the Methodist and the Anglo-Catholic. Explore your own mine—delve down into the richest seams and work out your spiritual ore to the full, and give freedom to other miners to do the same and love them all the time. In one part of our country there was a cluster of private mines employing a large number of men at a good wage, and producing coal at a good profit. A group of financiers in their eagerness to form a monopoly bought them all up at extravagant prices, and now the pound shares are down at two and six. All the Churches of Christendom are digging coal for the Kingdom of God. I may form a combine to secure a world monopoly for the Baptists, but the inevitable results would be that the spiritual shares would sink from twenty shillings to half-a-crown. Let us spend less time in Trade Union meetings and stay at home to dig coal. Let us work at our own mines and we shall discover that we possess all the spiritual treasures which we are supposed to miss. We have not fewer sacraments than other Churches but more. The chariots of the Lord are ten thousand times ten thousand. There are no Gentile firs or Pagan pines and all the grass is Christian. We have one sacrament which we have spoiled by transubstantiation—I mean preaching—"the sacrament of the word" as Martin Luther called it. Just as the Romanists have

turned the Presence of our Lord into material bread and wine, so we have turned preaching into lectures and essays and patter. That is the Nonconformist heresy of transubstantiation. For consider—the real purpose of preaching is to open our people's minds to the Real Presence of the Redeeming God who is eager and mighty to save. It is not the sermon which converts—a mere sermon never converted anybody. It is God who saves and the sermon only awakes people to the fact that He is present to do it. I have no fear of Protestantism except at this point. The Romanist has his Mass, and howsoever much we disbelieve in it—the Catholics go away from Church every Sunday with the persuasion that they have met God, while our people go very often with the poor satisfaction that they have heard an eloquent sermon. If Protestantism is to flourish—the speaking one must find his point again, and the sacrament of the word of God must be re-established. Then no devout Catholic believes more firmly in the Real Presence at the Lord's Table than we do. We absolutely believe what he believes—only in a spiritual and universal sense. After the same manner we believe in Apostolical succession. The spiritual influence which the Lord imparted to the disciples, has come down the ages through all kinds of moral and spiritual channels—through mothers as well as popes—through saints as well as potentates—through laymen as well as priests. We believe in Apostolical succession if you make the succession to be the succession of goodness, and you make the channels to be the lives of all believers. As Free Churchmen we are not afraid of priests if you define a priest as you cannot help defining him, as a man who loves his fellow men enough to intercede for them. A priest is a lover who prays, and in all conscience the more priests and lovers of humanity the better. We believe in the priesthood of all believers. I admit that we often woefully fall short of carrying out our own ideals, but when men charge us of holding a mutilated faith, I am tempted to reply, "We try to believe all that you believe only we do so in a bigger way." I suspect every religious doctrine I cannot make universal; and I suspect every religious rite that I cannot make ethical. Let us make our Free Churchmanship spiritual and universal enough and we shall be danger-free from mutilation and starvation.

Freedom is not the content of Christianity—it is only the form. The content is holy love, and Jesus is the Grace of God saving and reshaping human lives. God is Love. Jesus is that love with human hands stretched out to save, and Christian character is that love appropriated by faith, and the Christian Church is that love passed on to others, linking itself to others in fellowship and service. This love determines my attitude to

everyone else. It is the one rock on which the Church is built. Not only must I forgive as I am forgiven, not only must I help as I am helped, but my love must regard my fellow man as God's love regards me, that is as a sacred personality—never as a means but always as an end. God's love comes to me and I become a son and not a servant. My love goes out to another and he becomes not my servant but my brother, not my dependant, but my comrade. I don't produce parasites by the grace of God—I grow trees. I am sick of making converts and adding units to statistics or hangers-on to my system. My duty is to start men in the King's business on their own account, able to think and act for themselves. The love of God passed on to others creates a comradeship of free independent personalities, and that is the Christian Church. The words of our Lord are explicit. If two of you agree—symphonise—are in tune, "Where two or three are gathered together in My name"—the name of Love—"There am I in the midst of them." That, as Dr. Dale maintained, is the charter of the Christian Church, and I wish he were back at the present juncture. Dr. Parker scorned the idea of two or three persons starting a Church in his back garden. But it is not statistics that make a Church. You may have two, or two hundred, or two million. It is the Shekinah of love, the agreement of love, the concerted purpose of love, and with this present two or three in Dr. Parker's back garden would be more effective than three thousand in the City Temple without. It is not pomp and organisation and finance and statistics that make a Church, but the spiritual values stressed by our Lord. The love of God comes to me, and the same love comes to the two others, or to the two hundred others, or to the two million others, and in virtue of that love we agree, or to transliterate, we symphonise. We are in tune because Jesus Christ leads the choir, and what the others will I will, and what I will they will. The will of the Church is my will, and my will is the will of the Church. With the fullest freedom and with eager consent I accept the will of the community as my own because it is the will of God in all of us. I find my love in freedom, and I find my freedom in love. If freedom is absent love is stunted, and if love is absent freedom is cramped. So my Churchmanship is the completest blend of unrestricted freedom and undefeated love.

So without any feeling towards our fellow Christians except to wish them freedom and send them love, here by the grace of God we stand and we can do no other. Freedom is indispensable to the individual—love is indispensable to society. It is a sore temptation to seek to make men religious without allowing them to be free. But there is plenty of evidence in the

past that men will sacrifice their churchianity rather than surrender their freedom. It is an equally sore temptation to seek to make society stable and orderly by means of force and legislation. Especially is this true in the time of panic and bankruptcy. Birds in a storm will seek the shelter of the cage and the trap. Italy turns to Mussolini, and distracted men turn to an infallible church, but force is no remedy either in Church or state. But it requires courage to be a free citizen and a Free Churchman. When I am pessimistic I foresee that the task is proving too arduous for Nonconformity. I see our people giving up their liberty bit by bit. Freedom is not worth the risk—love is not worth the sacrifice. When I am optimistic I see Roman Catholicism adding to its treasures freedom and brotherhood. But whether the Free Churches fall or the Roman Catholic Churches rise, I have no doubt about the Kingdom of God and the Church of the future. There shall arise a Church of the free, a republic of Christian brothers, for freedom and love are as the air invulnerable, and as the roots of the great mountains fundamental, not only perennial needs of humanity, but the integral principles of the revelation of Christ.

THOMAS PHILLIPS.

Some Truths I have learned on the Mission Field.¹

YOU cannot work as a Christian minister or missionary for a number of years in any land without learning some important facts about the people and their spiritual condition, and without having your own religious convictions deepened and strengthened. The first point I want to mention is more political than religious, and has to do with the burning question of "Swaraj," or native self-government.

(a) I will set down what I conceive to be *the Christian attitude towards Swaraj*. When I went to Ceylon in 1906 there was a Legislative Council of about twenty members, mostly Government officials, about half a dozen being "unofficial" and elected by a very small percentage of the people. The Governor of the Island presided. We now have adult suffrage for both sexes, a State Council of about seventy, mostly "unofficial" and elected, and the president is a Sinhalese man, Sir Baron Jayatilaka, who was educated at Cambridge University. Ceylon is much further on than India in political development, partly because it is so much smaller and therefore more easily handled, but also because it is so much further on educationally. Fifty per cent. of the children of Ceylon are now receiving education; in India eight per cent.

Nationalism has become almost a religion in the East. We did not expect this thirty years ago, but it has come to stay, until it develops into something better, namely internationalism. A few years ago I had a long conversation with a Madras Tamil who was a student at King's College, in the course of which he said: "If we had swaraj to-morrow of course we should make some mistakes: but why shouldn't we? It's our country." Many people in England do not understand how deep-seated and passionate is this desire for home rule on the part of the educated Indian and Ceylonese. Now the growth of nationalism is perfectly natural and inevitable. Moreover it is by no means confined to the East, as the present state of Europe reminds us. Paul never apologised for being a Jew; and we are doubtless all thankful to God that we are British. But just as Paul came

¹ Substance of a paper given on June 18th, 1935, at the Annual Meetings of the Rawdon College Brotherhood.

to see that his Jewish privileges belonged to the second and not to the first place, so it is for us to teach others that even more important than home rule and political freedom is the rule of Christ in the heart, the freedom of Christ in the life.

A writer in an English newspaper recently stated that England must be very careful what it does about India, as it makes about £47,000,000 out of that country annually. That kind of thing does not make very good reading in India or Ceylon, and does not make missionary work any easier.

It is quite true that the young hot-bloods who would like swaraj to come to-morrow do not realise the slow growth of the British constitution, or understand the heavy responsibilities of wise and successful self-government. The wiser people amongst them, both Christian and non-Christian, but especially Christian, realise that it should not come too quickly.

So I sympathise with my Sinhalese fellow townsman or villager, and bid him have patience. There is less anti-British feeling in Ceylon than in India; but there is a strong, and as I think, quite legitimate desire for home rule. Ecclesiastically this sentiment fits in well with Baptist Church polity. A virile Church is growing up. So far as I know, Ceylon is the only place in the B.M.S. Mission Field where there is a native secretary who now does the correspondence with London on all matters affecting the maintenance of the work. In fields where the work is sufficiently advanced the native church must increase, and the Missionary Society must decrease.

(b) The relationship of Buddhism to Christianity.

Some months ago a Tamil Hindu with whom I had an interesting and earnest conversation on religious matters, said, "I'm sure God sent you to me to-day." I have not in twenty-eight years heard any such sentence from a Buddhist, the main reason being that a Buddhist, theoretically at least, does not believe in the existence of God. The prophet in Isaiah xlv. gave the great message repeatedly: "Beside me there is no God," "There is none else." Gautama said, There is none at all. That is the most fundamental difference between Buddhism and Christianity, and it is the most tragic blunder a great teacher ever made. It is the thing which makes Christianity have less affinity with Buddhism than with any other religion. Strictly speaking there is no prayer in Buddhism, whereas there certainly is in Mohammedanism and Hinduism. There is no room for faith; there is no hope for the future; and even if Nirvana can ever be reached, it is a state of unconsciousness that makes no appeal to the Western mind. Above all, there is no forgiveness of sins; the moral debt must be paid to the uttermost farthing.

The link with Buddhism must be sought, not in its theology, but in its ethics. The "Pancha Sila" or five great precepts of Buddhism are prohibitions against lying, theft, adultery, murder and the drinking of intoxicants. As Christian missionaries, we do not want Buddhists to abandon any of these excellent precepts, but to keep them. They are in our religion too. Moses received his commandments from God, and so did Gautama Buddha, though he did not know it. If only Buddhists came anywhere near the level of this high teaching, Ceylon would be a far better place than it is. But in point of fact they do not obey these precepts, and that because they cannot. People in the West who sometimes talk about the high ideals of Buddhism simply do not know Buddhism as it is. Its great lack is that it has no moral dynamic. The gospel of a religion which has abjured God is necessarily "Save thyself." Buddha's last words were: "Work out your own salvation"; and that is just what no man can do without the "God that worketh in him, both to will and to work for His good pleasure." And so we see in daily life on the Mission Field the same divorce between creed and character, between religious teaching and actual conduct, that Amos and Isaiah denounced in their day. Every month, particularly at the full moon, the whole Sinhalese population seems to go to the temple, and we Christians seem to be a negligible quantity, at least in the villages. We would not mind if only it did the least good; but the moral effect is nil. Buddhism as one of the best non-Christian religions just illustrates the basal fact that man in his own strength cannot keep the moral law, that without a personal Saviour he is without help and without hope in the world.

After all this is not vitally different from the position that faces the preacher in England. At its best it is the position of Romans vii. over again, the position of the man who knows and approves the right and does the wrong. Both ministers and missionaries have to declare to their fellow men that what the law could not do on account of human weakness, God accomplished through Jesus Christ. And they both have to go on to say further with Paul: "I can do all things in Him that strengtheneth me." I take it that particularly at this point we have to be both declarers of the Gospel and the living proof of its truth. The apostles' preaching had the eloquence of absolute conviction. Men saw the power of the Gospel realised, present, in the preachers. I believe this to be the greatest need of the modern pulpit, whether in the suburban church or the jungle village—the preacher's living witness of the power of his Gospel. This was the Lord's last and surest promise to those whom He sent forth to preach.

(c) In the next place I want to mention that aspect of the Gospel which has become my habitual way of thinking of it. If I were asked to express the nature of my religion in one word, it would be the word "*friendship*," friendship with God and with my neighbour. I received a great impetus in this direction from the teaching and life of one to whom some of us here owe more than we can ever say, William Medley, whose lifelong motto is best expressed in his own words: "Fellowship is the interpretation of life." The Lord gave us His own conception, almost definition, of friendship in those words recorded by the Fourth Evangelist, whose Gospel was to Mr. Medley the climax of revelation: "No longer do I call you servants . . . but friends; for all things that I have heard from my Father I have made known unto you." The Lord's friendship meant the sharing of God with His friends. I like to think of preaching, not so much as the imparting of truth to one's congregation, as the sharing it with them. I rarely say "You," nearly always "We," even in speaking to non-Christians. "For there is no distinction between Jew and Greek (between English and Sinhalese), for the same Lord is Lord of all, and is rich unto all that call upon Him." Living amongst people of another race has helped to bring this home to me. The incarnation, God tabernacling with man, Christ sharing God with man—that is the heart of our religion. And our God gives without measure: "Greater love hath no man than this, that a man lay down his life for his friends."

It is a significant fact that the Lord's closest personal friends, apart from His Mother, were outside His own family. Peter, John, Mary Magdalene, were better friends to Him than His own brothers. Which made Him proclaim that spiritual relationship is a closer and stronger bond than blood relationship. We see this often on the Mission Field. A man's foes are often those of his own household, and his best friends may be those of another race. This friendship can be both the widest and deepest thing in human life, just because it is of God.

I know that you cannot speak of the deep things of your religion to all and sundry. To many it would be like talking in a foreign language, and to some like casting pearls before swine. Yet Christ did offer His friendship to all who could or would accept it; and it was accepted by the most opposite types of people—a Nicodemus, a fallen woman, a Scribe, a publican, a dying robber.

Perhaps the main cause of the rapid spread of early Buddhism was the new brotherliness that it manifested. It was an enthusiasm for humanity, a spiritual movement, much the

finest that India had known. It died down of necessity; for the brotherhood of man can only be founded on the Fatherhood of God; and Buddhism had renounced God.

In religion as in Nature what ultimately survives is only what is worthy to survive. To some Old Testament saints fellowship with God was so inexpressibly precious that it began to produce convictions about its own immortality. At least a child of God here and there dared to believe that Sheol could not set limits to such fellowship. Paul so realised the abiding friendship of Christ that he talked about being "in the heavenlies" in Christ Jesus while enduring the misery of a Roman jail. The degree to which we realise this friendship will determine the intensity of our preaching. The friendship of Jesus our Lord can give a new magnetism and power to our message; it can revolutionise our preaching. We must show His reconciling love as well as talk about it. *Now* are we the children of God, the friends of Jesus Christ.

(d) When this great truth is unfettered by any denominational traditions, unrestricted by any narrowness of thought, it leads naturally to our relationship with other sections at least of the Protestant Church. Friends of Christ cannot be indifferent to any other friends of His. It may be that in England this question of Christian unity, not to say union, is very hackneyed, and that a good many Free Churchmen are saying, "We have done our best, and our advances are not welcomed. Moreover we have enough to get on with in our own denominational work." This last statement is still more true on the Mission Field. Ceylon, for example, is 90 per cent. non-Christian and, of the remaining 10 per cent., 8 per cent. is Roman Catholic, and the last 2 per cent. includes all the Protestants of Ceylon—Anglicans, Methodists, Baptists, Presbyterians, Congregationalists, Salvation Army, Friends, Brethren and others. There is no need for overlapping, and there is practically no overlapping. Any one denomination without knowing a thing about any other denomination could work on for generations. But you miss the best that way, and it is not Christ's way. You get an altogether one-sided and inadequate view of the Church of Christ, and the lack of unity spells weakness, if not defeat.

Of course the actual facts are much better than that. Twice in my time we have had an All-Ceylon Conference, the first being presided over by J. R. Mott. A few years ago all sections of the Protestant Church in Colombo united in an evangelical campaign for ten days, and the universal verdict was that quite apart from the direct results in conversions it gave an uplift to the whole Church. Less than two years ago Rev. J. A. Ewing

was President of the Christian Council in Ceylon for the second time, and another Baptist Missionary (Rev. S. F. Pearce) is President this year. This comprises Anglicans and Free Churchmen, and they also work together in the Bible Society, in Christian Literature and in other ways. Still more important is the fact that at Peradeniya a united training work for teachers and evangelists has been going on for more than a dozen years. For nearly eight years I have worked happily with the Church of England and Methodist Societies, and in my classes have had both Methodist and Anglican students as well as Baptist. Possibly we are a little further on with united work on the Mission Field than you are in the home country; and if so, one of the reasons must be that the appalling need of the non-Christian world forces upon us the need for pooling our resources. Of India's 350,000,000, less than 3 per cent. are Christian, and this includes all nominal Christians and all the Roman Catholics.

In my humble opinion there is not enough mutual love and interest between the denominations, and that means a narrower and less powerful Gospel. Love is active and effective, not passive and neutral. The attitude, I am quite willing to work with other Free Churchmen and with Anglicans if they are willing, is not adequate. Of course love cannot force people, but it wins them. It is painful to read in denominational papers sarcastic remarks about other denominations that are unworthy of a Christian. It all means lack of grace and loss of power.

At Peradeniya the daily "Quiet Time" was a regular institution. Students and teachers went to the chapel for half an hour before classes began. We mostly sat on cushions on the floor, leaning against the wall or other support, and knelt for prayer, but each individual did as he thought best, dividing the time between private Bible reading and prayer. Women students did the same at another place. I could wish that all our colleges in England had their chapel where this was possible, as I believe is the case with all Anglican colleges. Some may say they prefer the quiet of their own room. That had always been my custom, and of course, is so now. I can only say that I came to like and value greatly the time thus spent daily in corporate, silent worship, absolutely undisturbed. As Baptists we are convinced that we have a good deal to teach others. Are we as willing to learn from others as we would like them to learn from us? There are multitudes of good and true Christians in other Churches who are doing a noble and enduring work, whom we do not consider to be inferior to ourselves in character or service. I plead that in this whole matter of Christian unity we shall not be content with the past, but that we shall make it our determined endeavour to realise the Lord's desire, His

yearning, whole-hearted desire, for unity amongst His followers; and that humbly, persistently, gladly, we should make that desire our own, and live and labour for its fulfilment.

(e) Lastly I want to raise the whole question of *our own attitude towards World Evangelisation*. To-day the whole Protestant evangelical Church honours William Carey, and his fellow Baptists are particularly proud of him. Carey realised that the Church at home was only doing a small portion of the work committed to it by the Lord; and under his inspiring leadership a good beginning was made with the wider work of giving the Gospel to every creature. The world has now reached the stage when Christianity has more adherents than any other single religion. Yet it remains true that 1,900 years after Calvary two-thirds of the world's population, say 1,200,000,000, are still without the saving knowledge of Christ. I do not want to raise any discussion on the point as to whether the plan of having a Baptist Union and a Baptist Missionary Society as separate but friendly organisations, or the Methodist plan of having one Conference for its Home and Foreign work, is the better. That is a matter of organisation rather than of principle. But I do say that it is the duty of the whole Church to survey the whole Field and act accordingly. Less than 150 years ago our denomination was giving all its thought and effort to the work in this country, and practically no thought and effort to the vast Harvest Field beyond. Of course, we were a much smaller people then, travel was far more difficult and dangerous, and the world was not known in the way it is to-day. But is it not high time that the balance between the effort expended in England and that expended abroad should be adjusted? In the United Kingdom there are a little over 2,000 Baptist ministers (including those retired) and over 3,000 churches. In the B.M.S. there are rather more than 300 missionaries (not counting wives), and there are, of course, a number of Baptists in other missionary societies. This sometimes means one or two or a dozen Christian workers amongst a million people. Without in the least belittling the noble efforts of our churches to support missionary work, can we say that there is a definite, systematic effort on the part of the Baptist denomination as a whole to examine the religious situation of the world, i.e., as you and I think of it, the utter, wide, deep, crying needs of two-thirds of our fellow men?

When the Church at Antioch prayed unitedly and earnestly God's Spirit impelled them to set apart Barnabas and Saul, their two ablest men, for God's work in the regions beyond. The Church's action was more momentous than they knew, and may

be said to have changed the history of the modern world. When Jésus saw the multitudes, distressed and scattered, like sheep not having a shepherd, He was moved with compassion, and He was not overwhelmed by the magnitude of the task. He said: "Pray ye the Lord of the harvest that He will thrust forth labourers into His harvest." What would earnest, united prayer accomplish amongst our churches? Perhaps first of all that scores of young ministers would be volunteering for work across the seas; then, that many earnest young men in the churches would be rising up to take their places. Funds would, of course, be needed; but when there is a great movement of the Spirit of God there is never any serious trouble about money. It is nowhere recorded that there was any great financial difficulty in the early Church. Paul speaks warmly and proudly of the Macedonian Christians, "how that the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They had almost to force him to take their gifts. The attempt to redress the balance and have a larger and more adequate representation of the Home Church on the Mission Field would not impoverish the Home Church but enrich it. It would simply mean that there was a greater tide of the Spirit of God in the Home Church, and then on the Mission Field.

May I venture to say one thing to all the brethren here who are under thirty years of age, that if God speaks to you in an imperative way, as He spoke to Carey and Livingstone and Wilfred Grenfell and Albert Schweitzer and many others, you should reply as Peter did in justifying his first preaching to Gentiles: "Who was I that I should resist God?" Please allow also this personal word. It was a great disappointment to me when at the end of my Rawdon days the B.M.S. doctor counselled against my going to the Mission Field immediately. I have been thankful to God ever since for that unexpected compulsory guidance. I owe much to my five years' experience in a village church, and would counsel every missionary student who is young enough to have two or three years' experience in a home pastorate before going abroad.

My last word is this: it is my sincere conviction that it doesn't matter a jot on what patch of earth you live and die if only you live and die well. For all of us, since we are the friends of Christ, the best is yet to be; and we only have the best when we give it freely and gladly to others.

We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

H. J. CHARTER.

Death and Beyond.

OF the very few good results to be traced to the war, perhaps one for which we may well be grateful is that it compelled us once again to face the question of a future life, and, what is perhaps even more important, to revise some of our earlier views regarding it.

“If a man die, shall he live again?” is a question man has been asking from very early times; and to judge by the interest its discussion still occasions, it is by no means devoid of the power to stir thought and attention even to-day. Though dim and largely superstitious in its earlier expressions, the conviction that this life is not, and cannot be, the end of existence, has become more firmly rooted in human consciousness with the passing of the years. If there is no such thing as a hereafter, the thought immediately arises, “To what end this waste?”

There are two lines of approach to the consideration of this theme: one surveys the arguments solely from the standpoint of human survival; the other associates the whole matter with religious faith, and starting with that premise, endeavours to discover what is the teaching of Christianity concerning it. The former way of approach has to do with the scientific and philosophical grounds for belief in immortality; the latter traces its belief to the Bible and argues not simply for human survival, but for eternal life. Whatever proof may be forthcoming in the realms of physics and psychology for immortality, that does not satisfy the profoundest need of the soul. Survival alone may be something almost abhorrent unless accompanied by the joyous hope that the Christian faith affords. It is this line of enquiry, therefore, we shall now briefly attempt to pursue.

The Bible draws a marked distinction between what is termed physical life and what we speak of as everlasting life; and it is with the second that it is chiefly concerned. The first is regarded as something temporary, incomplete, fleeting; all the figures employed to express it suggest how transient and uncertain it is. But when the Bible refers to the life beyond, invariably it does so in a manner that reveals its essential importance and the need for the acceptance of certain spiritual truths for its realisation.

If we would be fully conversant with what the Bible has to say on this subject, we must begin our study in the Old Testament, for it is there we find the roots of those ideas that

later became translated into the convincing faith of the New Testament.

The first thing one discovers is that the Old Testament has really very little to say about the future life—at any rate prior to the two centuries immediately preceding the Christian era. Until then, whatever ideas were held were for the most part very crude and ill-developed. Nevertheless, there is one fact that for our present argument is of importance: immortality in the Old Testament, as well as in the New, is always found to be related to and dependent upon God. For that reason we are warranted in affirming that all Christian teaching on this theme must have its springs there. Whatever modifications are necessary from time to time as the result of enlarging views and increased knowledge, this basic principle remains, which no progress of thought or discovery can contravene. However indebted, therefore, we may be to science for the support it may give to the theory of survival after death, as Christians we claim that eternal life as revealed in the Bible is something far more to be desired, and altogether beyond the competence of science to prove or disprove.

The earliest conceptions among the Hebrews associated immortality with Sheol—to them a place of shadows and darkness, possessing no moral significance whatsoever. They gave no thought to the possibility or otherwise of rewards hereafter. Sheol was a place where God did not enter and from which consequently all light and joy were excluded. Its inhabitants were conceived as mere “shades of the dead,” still retaining their familiar appearance perhaps, but having neither souls nor bodies. God was thought of as living always in His people, not amongst the dead. Any notion the Hebrew entertained regarding a life to come was more closely associated with the future prosperity of his nation than with belief in personal immortality. So long as his national hopes and aspirations could ultimately be fulfilled in either his children or their descendants, he could die in peace and utmost content. It was only as time went on and national hopes failed to be realised, when the nation was broken up through exile and other causes, and when disparity between conduct and reward became apparent and life's inequalities manifested themselves, that the people's thoughts turned to the possibility of another existence in which these contradictions would be adjusted, where there would be some close correspondence between behaviour and material prosperity.

Yet even so, the new hope that began to fill their vision was not so much one of personal immortality as of the transference of the kingdom for which they looked from an earthly environment to a heavenly. If, they argued, this happier state of affairs

is incapable of realisation here, why not in some other realm? Later this view was still further developed into the conception of the Kingdom of Heaven, the New Jerusalem of the Apocalypses. In no way does the Old Testament contemplate heaven or hell as we have come to interpret these terms. They were a later product. To the Hebrew mind everything centred in God. If God were present little else mattered; if God were absent then all was dark. Apart from God there could be no life at all, either here or hereafter.

In the New Testament we find a somewhat different atmosphere, though the underlying thought remains unchanged. Immortality is still found to be conditional upon man's relation to God. Apart from that a life beyond has no place either in the teaching of Jesus or in that of His apostles. "This life is in His Son; he that hath the Son hath the life." Let us consider in the first place what Jesus had to say.

To our Lord's mind all thought of an hereafter was closely identified with His teaching concerning the Kingdom of God. As has been noticed already, that idea had its roots in the Old Testament; but Jesus amplified it and gave to it a wider application. He made it central in all that He sought to impart to men regarding the nature and purpose of God. As we follow His thought along this particular line it becomes evident that to Him the Kingdom had both an earthly and a heavenly significance—the frontiers overlapped, the boundaries intersected each other. He could pray: "Thy Kingdom come, as in heaven, so on earth." For Jesus the Kingdom meant the reign of God everywhere: here amidst the stress and strain of this world's duties, and there in the higher realms of glorified service. That the Divine will should be done in the hearts of men—that was the burden of His desire, and to its achievement He urged His claim with all the power of its winning appeal. Nor did Jesus set any bounds to the time of the Kingdom's coming. In many instances He describes it as already come. "If I by the finger of God cast out demons, then is the Kingdom of God come upon you." But to Him it was also in process of coming. "The Kingdom of God is in the midst of you." And yet again, He looked for the Kingdom as a glorious future possibility. Most of our Lord's "Kingdom" parables seem to bear this interpretation, while other passages point directly to the fact that He looked for a day when the Kingdom ideal might be fully perfected and God's rule prevail throughout the universe.

In the teaching of Jesus, too, we find definite reference to personal immortality. What may have been somewhat vaguely implicit in late Hebrew thought and writing Jesus made gloriously explicit. There is nothing nebulous about His utterances on this

matter, but a clear declaration that there is a life beyond for those who are prepared to fulfil the conditions. What those conditions are we shall notice more precisely later. For the moment it is necessary to consider the bearing of our Lord's resurrection upon our enquiry, and to ask what value it has for our belief in a life to come.

It is frequently supposed that our faith in a future existence depends almost entirely upon the fact that Jesus rose from the dead. But does it? The evidence is that, important though the doctrine of the Resurrection is as an integral element in Christian belief, our hope of a life beyond rests upon something much deeper. The Resurrection was not an isolated event. That is to say, Jesus could have risen from the dead without it affecting us in any way whatever, except as a cause for wonder and astonishment. What our Lord's rising from the dead really indicates is exactly what has already been noted regarding the teaching of the Old Testament, namely, that eternal life derives from God and is conditioned by the soul's relation to God. We belong to a spiritual order, of which we are made heirs by faith in Jesus Christ. As our Representative He has broken the powers of death, so that by union with God in Him we are assured of a like victory. That oneness with the Father that made possible His triumph over death and the grave gives equal promise to us of a similar resurrection.

Thus there is set upon life a valuation that nothing else can give to it. The span of a few years cannot possibly exhaust the meaning and possibilities that such a conception of life affords. The inference is—and is it not more than an inference? is it not the substance of all New Testament teaching?—that resurrection and life as Jesus understood them are blessings one may enjoy here and now. It is gloriously possible for us to pass from death into life and so at once enter upon that eternal pilgrimage that any dissolution of our bodies is powerless to impede. The intervention of death is not necessary to assure us of the fact of resurrection; it can be the experience here of all who avail themselves of entrance into that life which results from personal union with God in Christ.

The teaching of Paul and other writers in the new Testament amply supports what has been said regarding that of Jesus. There is no contradiction as some would persuade us there is. All hope of a life to come for the Early Church depended upon a condition of faith-union with Christ. Apart from the creation of such the possibility of immortality found no support. Because Jesus has fulfilled in Himself the great reconciling ministry that brings us into living relation with God, all the Divine life revealed in Jesus is made ours through Him. He being one with God and

the sharer of eternal life with God, we through Him partake in that life too. Because He lives, we live also. Whatever corroboration of this teaching may from time to time emanate from other quarters, the Christian claim rests absolutely upon Scripture, which declares that life hereafter is conditional solely upon man's personal and immediate relation to God as made known in Christ.

Regarding the question of judgment and final destiny, which must be taken into account if we would do full justice to this argument, we find that in this principle for which we have been contending we have something that is of considerable help in lighting us along an otherwise dark and uncertain path. No examination of the subject of a future life can afford to ignore the fact of sin, for it is inextricably woven into the warp and woof of our existence, and therefore has consequences far beyond this present life as well as in it. Sin separates from God, and for that reason affects all our relation to Him. We believe that for those who accept of God's provision in Jesus Christ, there is salvation from sin and deliverance from its power to destroy our spiritual life; but what of those who do not avail themselves of this provision? Is their refusal in no way to affect any future condition into which they may enter? To imagine that in the life beyond all start upon equal terms, as it were, without any reference to the kind of life they have lived here, is surely to undermine the true meaning and spiritual value of this present existence. If it is not disciplinary and preparatory, wherein lies its purpose? We feel assured that there is a principle of continuity linking the present with the future, so that as our course here closes, so shall the other begin. Righteousness must be rewarded and sin bring the inevitable consequences of its guilt. But how? That is the question that has occasioned great disputation in the past, and is still a fruitful cause of much diversity of opinion.

Concerning the character of the future life, and more especially when viewed from the standpoint of sin and future retribution, there are three main opinions between which for the most part thought is divided. The first is what may be termed the orthodox view. This insists that a person's eternal destiny is fixed at death; that the future holds alternatively everlasting life and everlasting punishment. As a soul passes over so it must go to one or other of these two states, and at that moment its disposition is settled without any possibility of change. The second view is what is known as universal salvation. Those holding it claim that the idea of souls being eternally lost is contrary to our conceptions of Divine love as revealed to us in Jesus Christ. Supporters of this doctrine, therefore, believe that

ultimately all will have the opportunity of accepting the provision of salvation God has made and so will enter into the fullness of the inheritance promised in the life to come. The third view is known as potential immortality. While it is exceedingly difficult for the majority of people to accept the doctrine of everlasting punishment in the way that earlier theologians did, and at the same time feeling that the doctrine of universal salvation does not give due place to the moral implications of sin, the idea of potential immortality offers a midway line of approach that at once gives due place to the teaching of Scripture in the way we have already seen, yet in no way outrages our sense of the character of God on the one hand or weakens our judgment as to the heinousness of sin on the other.

No little confusion has resulted from the fact that all too frequently a wrong interpretation has been put upon such terms as Hades and Gehenna. The former, it should be noted, corresponds to the Old Testament word Sheol, while Gehenna was possibly the place used for the purpose of purifying. It was a heap where refuse was destroyed. That in itself is suggestive of what we are convinced is always the Divine intention. The wood and hay and stubble are to be burned, but not the gold and silver, except in so far as thereby they shall be purged and purified. And if that process of purification is not complete at the moment this present existence terminates, are we to say that it must consequently cease for ever? If so, then surely it must cease for all of us, because not one of us is completely purified by a very long way.

When the question is approached thoughtfully and with unprejudiced minds, we feel that it is a very narrow view of God and of His purpose for mankind that would limit the reaches of His working to the span of life as we know it here, and argues that beyond this present God is cramped so that He cannot do even what His heart may crave to do. It is incompatible with our conceptions of Divine love and righteousness to say that a sudden accident or some other unexpected form of death is to seal a soul's destiny for ever. Think of those who, during the war, were hurled into eternity by the flight of a stray bullet or shell. To argue that such occasions seal the doom of human souls is to attribute to God a spirit such as we have not learned in Jesus Christ. If God is omnipotent, as we claim He is, are we justified in limiting the operation of His power to this life? The only satisfactory view is the one which looks at this existence and the one beyond as two phases of one great experience. As Jesus declared: "In My Father's house are many abiding-places"; but though many they are all in the one house. If we insist that the moment of death is to determine the future

without any possibility of change, it means that sin is more powerful than God, that God's love is unavailing to overcome it. No doctrine of God is sufficient that denies to Him the use of every means within His reach for bringing even the most hardened and rebellious soul within the bounds of His eternal mercy and saving grace. And until every effort that can be employed is exhausted, we may be sure God's patience and all-gracious goodness will reach out to the uttermost limits in the hope of winning those still outside the fold.

But that is not to say, as universalism does, that ultimately all will be brought within the compass of God's redeemed. Potential immortality allows for the possibility that some will persistently resist the overtures of God's love until they shall be so alienated from all deeper feelings and sense of response as to be altogether incapable of accepting the life held out to them. It is terribly possible that a time may come for those who deliberately turn from God when all hope of union with Him is destroyed, when every finer aspiration has become so atrophied that no response whatever is forthcoming. If that is not death, what is? Surely that is the spiritual death of which Paul speaks. If, as we have tried to show, eternal life depends upon faith-union with Christ, to enjoy no such union must of necessity involve death. Unending life in God is the potential possession of all through faith in Jesus Christ. To believe it and accept it is to enter forthwith that life which now is and which will come in ever greater measure as here and hereafter we yield more fully to its urge; but to refuse it is to imperil our soul's welfare and to lay ourselves open to the danger of hardness and rebelliousness such as may eventually prove our eternal undoing. So to cut ourselves off from the springs of life can result in nothing but extinction, for to be separated from God is to be denied our sole means of existence.

No doctrine of a future life, therefore, is either satisfactory or worthy of serious consideration that does not give due place, first, to our conception of God; and second, to the idea that life is all of a piece, death being not an arbitrary but an incidental dividing line. At the same time we have to interpret that life as being always conditioned upon our fulfilment of that relationship which is both basic and essential for all Christian belief.

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Perhaps it should be made clear that, while modern spiritualist methods of approach to this subject, as well as other movements of a like character, are fully recognised, the scope of this article does not allow of their being included in our survey.

H. J. DALE.

Letters to James Deakin.

KETTERING,

March, 26th, 1805.

MY DEAR BROTHER,

I thank you for your kind letter and am glad to find you go on so comfortably as you do. We have this summer occasion to enlarge our place of worship, and while that is doing, though our brethren will meet on Lord's Days in another place, I purpose, God willing, to take a journey into the north. I cannot go, however, before the 17th of June.

It gives me much pleasure to hear of your unity with Brother Barclay and his with you. A letter I lately received from Christian Anderson of Edinburgh speaks of him and you with much brotherly kindness, and of an intention to visit M'Viccars in the Highlands. It has often concerned me to observe the number of baptised individuals in Scotland, and yet their want either of a social principle or of such views of Christian forbearance as are necessary to any state of Society in this life. Surely there is a medium between a laxness of discipline or a careless disregard of Christian revealed will, and such a self-willed adherence to matters of doubtful disputation as must fritter the Church of God into a set of wranglers. Many of the English Baptists have certainly too much of the former, and of the Scotch Baptists too much of the latter. Your spirit and that of Brother Barclay's seems the same. I pray God you may continue you of one heart. The ordinance of Baptism is certainly of importance, but it will not of itself serve for a bond of union, neither must it be a leading object in our ministrations. Christ and Him crucified must be our theme, and the turning of sinners to him, rather than the proselyting of Christians to be of our denominations, must be our object. If so, the Lord will bless us. This is the object of our brethren at Serampore, and from all that I have heard is the object of Brother Barclay, and God hath blessed them. But if we are more concerned about an inferior matter than the spread of that kingdom for which our Redeemer died, then are we really Sectarians, and shall come to nothing.

It will give me pleasure, my dear brother, to join in Christian fellowship with you and the church under your care, if I should come to Glasgow. Respecting your kind invitation

to make your house my home, I am much obliged to you, and I am sure there is no place where I should enjoy more pleasure. If I have any hesitation it is merely on account of the general object on which I come. I was the first time at Mr. Dale's, and the last at Mr. Wardlaw's, who both treated me with great kindness. I am persuaded you would not wish me to give either of them any offence, or show any slight to them. If you in an amicable manner could say to Mr. Wardlaw to this effect: "I find Mr. F . . . thinks of coming to Glasgow. If you would excuse it, Mrs. D . . . and myself would like this time for him to be at our house." You would hear what he said, and perceive whether he took it well. If he did, so let it be. But if it appeared to hurt his mind, I should cease to urge. Whether I be at his house or yours I should visit the other.

I wonder that any who fear God should object to your examining the characters of those who propose to join with you, and call it unscriptural. If you did not, instead of answering to the character given to the primitive churches, "Saints and faithful in Christ Jesus," you would soon be in the worst sense of the words, "The filth of the world and the off-scouring of all things." You have no right to receive any without *a credible profession of Christianity*; but that profession which is not accompanied with a conversation which becometh the gospel is not credible, and ought not to be credited.

I seldom receive a letter from any of the Tabernacle friends, and never on the subject you mention, of those amongst them inclined to Baptist principles. Mr. E . . . has always been very kind to me; we never conversed on baptism that I recollect.

I have just received letters from India. They are all well, and walk in love, but their hands and hearts are full with the bad conduct of 5 or 6 of their native members. Some are excluded, others suspended—their discipline is, I think, a compound of tenderness and faithfulness. The poor negroes in Jamaica, 8 or 10,000 of whom have been baptised, have obtained again the liberty of public worship; not however from good will, but because their enemies cannot agree in what kind of yoke to put upon their necks. The Lord reigneth!

I think I must write soon to Mr. Ewing. Meanwhile it may be as well for you not to mention among his friends your having heard from me as to my coming. So great was their kindness, they may well expect I should first write to them on coming again.

My Christian love to Mrs. D . . . and to all the brethren.

I am, Your affectionate brother,

A. FULLER.

EDINBURGH,

4th July, 1805.

DEAR BROTHER,

Thank you for all your kind expressions of love. I hope to reach Glasgow about the 18th or 19th, inst. so as to spend the 21st there. I am obliged by the repetition of your brotherly invitation, and should enjoy a pleasure in being at your house as my home while in Glasgow . . . but I supposed at the first that that would be doubtful, being, as you know, on a public errand, an errand which Mr. G. Ewing very kindly patronises, and having had the same request from him, I conceive it would be improper to refuse it. The afternoon is the only time I can spend with you, in which I shall be happy to unite with you and the brethren as I did on Lord's Day with brother Young and his friends at Edinburgh.

I expect to set off from here on Tuesday next, the 9th, and to spend the following Lord's Day at Aberdeen. Expect Dr. Stuart will accompany me the whole journey through Scotland.

Mr. Hands, a member of the church at Cannon Street, Birm., is here. My love to Mrs. Deakin and all the brethren, and His Grace be with you and your

Affectionate brother,

A. FULLER.

June 20th, 1808.

My Very Dear Sir,

Would anything I could have written have been worth the Postage I would have written you long since. Mr. Edwards arrived here safe, and since his arrival has contented himself in a very becoming manner. I hope Mr. Hunt is right with God and warmly set upon his work. He has preached with considerable acceptance in different places around the neighbourhood and bids fair to acquire the English pronunciation, as well as to make a considerable progress in learning.

It is with great concern I hear of the divided state of the Baptist Church at Glasgow. Oh! When will the followers of Christ learn to obey the dying command of their Lord and love one another! When will they learn to practise mutual Forbearance where they cannot see exactly alike? How long will they tythe the mint, anise and cummin, and pass over Judgt and the Love of God? There is however one consolation left to the Friends of Zion, namely that her Lord & Head still lives and has the Government of the Church upon his Shoulder: that consideration assures us that his Cause shall live & finally triumph as well as opens a Prospect of a State & world where

all shall be Harmony and Love. Oh that the disordered State of Society here may make us long more earnestly for purer Society & Enjoyts of Heaven.

Things in this country in our connections are pleasing rather than otherwise. Our Association was last week at Sheffield. Considering its remote situation it was decently attended. 4 Churches had each more than 30 added by Bapm in all 140. Most of the others which sent letters (for some neglected to send any) had some Additions; and all are peaceable.

I hope our Brethren Barclay & Anderson go on prosperously & keep themselves & their Churches free from the Contentions & Divisions around them.

I hope, My Dr Br you will not pass thro Yorkshire again without making Bradford in your way & favouring us with your Company, and also favour us with a Sermon, for though you have resigned the *pastoral Office* you have not I hope given over preaching the unsearchable Riches of Christ.

Strange are the Revolutions at Edingh: I rejoice at the prevalence of Truth; but whether the peculiarities adopted by our Br H(aldane?) may not be such as may nearly counter-balance the Joy I will not say. However the Lord reigneth let the Earth rejoice.

Remember me at a Throne of Grace. I am in an important & difficult Post, and feel my Incapacity to fill it to my own Satisfaction; but I must do the best I can, till a better qualified Person turns up. But the prayers of my Friends will not be lost. God has hitherto been with me. This I ought to acknowledge with Gratitude & Wonder. With Xtian Respects to Mrs. Deakin tho' unknown, I remain, My Dr Sir, Yours very affectly,

W. Steadman.

My Dear Brother,

I have duly received yours enclosing a bill of £206 - 16 - 5, towards repairing the loss of the fire at Serampore, for which you will accept and present my thanks. I shall not print the names of this fire subscription in No. 23, but get that number out as soon as possible, and print the other soon after it by itself. Were I to include this in No. 23 it would retard the appearance of that number.

But I have at this moment more letters from India, which I must read before I write any more.

Well, Good brother Mardon of Goamalty who lately lost his wife and child, is dead also after only four hours illness! Felix Carey is driven for the present to take refuge in a British ship hovering off the coast of Burmah with his wife and family.

His life was in danger of being sacrificed to the Jealousy of the Burman Government, who of late had fallen out with the British, and Felix was accused of being a spy from the British Government. He escaped with his family into the Amboyna, where he waits in hope of peace and good understanding being restored in which case he would return.

I hear, though not from our friends, that Mr. Morrison of Canton is dead. He was an important character and his loss with that of Vanderkemp and Desgranges, must be severely felt by the London Missionary Society.

Mr. Brown, the Clergyman of Calcutta, or rather of Serampore, was in great danger of death when the letters came away. They are dated June 7th, 1812, and contain specimens of the Scriptures printed in the Eastern languages, viz, the Tamil, the Orissa, the Nagaree and the Sheik, with types made of the metal melted in the fire.

I must close, with affectionate regards to your wholeself and to the friends in Christ with you.

A. Fuller.

Kettering,
August 14th, 1812.

My dear Brother,

I have just received your kind favour enclosing a bill of £94 - 14 - 10d, which I will place as directed. I often wonder that amidst the difficulties of the times there seems to be more done for God than ever. May it yield fruit that shall turn to the account of the donors. Yes, I have been into Wales and some other places, about a 600 miles excursion, and kept up to my old price, a pound a mile. Next month I hope to go into Norfolk. There is a very considerable interest excited within the last year among our churches in behalf of the mission, and many societies formed in aid of it. I have just drawn up a brief statement of the mission on a single sheet, for the purpose of sending it in the form of a letter. It is now in the press to the amount of 5000. I wish I knew what names to put down as receivers at Glasgow, and I would insert them there. I think I will venture to put down your own and that of Mr. Grenvill Ewing. You shall see one soon after I receive them. No. 23 of the P.A. is in hand. We print now 5000. I think you will find No. 23 as interesting as anything that has gone before it, if not more so.

There is a difficulty or two in your letter that I must request another to explain. 1. In the remittance of Feb. 21st, Mrs. Ewing denominates it "The Glasgow Association for *Promoting the Oriental Translations of Sacred Scriptures.*" But in this you

say "I transmit you £87 - 7 - 10d, the amount of the last six months subscriptions and donations *in aid of the Eastern Mission.*" You might not mean the mission as distinguished from the translations, but as we have a fund for each, it is necessary for me to know the specific object. 2. You speak of a "Second donation from a Sabbath School in the Calton Glasgow." Do you not mean *Carlton Place* where Mr. Ewing dwells? I hope my health is rather mending. I preach twice on a Lords Day, and once or twice in the week without injury.

Kind remembrance to Mrs. D. and her colleague Mrs. E. . . . Also to Mr. Dunlop etc.

I am,

Affectionately Yours,

A. Fuller.

Kettering,

October 25th, 1812.

My Dear Friend,

The suddenness of the affair, and the prompt manner in which it was taken up through the kingdom, superseded all application on our part. We could only give circulation to the tale as told by Brother Marshman, and leave it to operate. You have doubtless seen his letter of March 12th. I can now add a letter has just been received from Carey Marshman and Ward, dated March 21st, from which it appears that some things were better and some worse than they had at first apprehended. I will transcribe it.

"On March 11th, about 6 pm a fire originating in accident broke out in the printing office, and baffling every effort to repress it, consumed the whole building, with the paper, types etc therein; there were 1400 reams of English paper; 4460lb. of English type; founts of types in the Persian, Arabic, Nagree, Bengalee, Orissa, Telinga, Tamil, Mahratta, Sheik or Punjabee, Cashmera, Burman and Chinese characters; books to the amount of 5000 rupees (£625) and mounts which cost us above 7000 rupees (£875). The loss when everything saved is deducted, is between 9 and 10,000 £ sterling. This has put a temporary stop to nine editions of the New Testament, which were in the press, (three on account of the Calcutta Bible Society) and five editions of the Old Testament, as well as various works in English, among which are a second edition of the Sanskrit Grammar, Grammars in the Telinga and Punjabee languages, a Bengalee Dictionary a Synopsis of the Elements of Grammar in Nine Languages derived from the Sanskrit, an enlarged edition of the Chinese Dissertations, Nugent's Greek primitives, and some others.

“ Amidst the whole, however, divine mercy evidently shines. No lives were lost; none of the buildings contiguous took fire; the presses being in a side room were saved; and what is more than all that the *steel punches* of the various Indian languages, to have replaced which would have occasioned a delay of six years, besides the expense, were all found among the rubbish uninjured by the flames! In a more spacious building adjoining ours therefore, which was relinquished by the tenant four days before the fire happened, we have set up the presses again, and with the punches and the melted metal, we shall be able to go forward with the S.S. without a month's delay. And we entreat you to use every means to forward these articles by the June or July fleet, (that is, which gets there in those months), as their early arrival is of so much importance to us. Though cast down, dear brethren we are not destroyed; though perplexed we are by no means in despair. We know the Lord can raise us up; and we believe that after we have suffered his chastening, he will establish and strengthen and make us a blessing. Mr. Brown and our other friends here have behaved with the tenderest sympathy. Further particulars we will send by the fleet.”

English type to the value of £500 was sent them last Feb. or March, which therefore we hope has arrived ere now. The articles saved out of the ruins seem to have considerably diminished the loss, and the quantity of English paper consumed seems to be less by 600 reams than was at first supposed. The loss of the founts seems to be the worst.

As to the progress in repairing the loss it has been very great. The B. & F. Bible Society voted 2000 reams of English paper to cover the loss in that article, *be it whose it might*. The London Missionary Society 100 guineas, and the Editors of the Ev. Magazine, £50. The subscriptions in London may amount to £700 or £800 besides the above. *Norwich and Norfolk* about £600. Bristol near £400. Northampton £170. Kettering £155. Leicester £200 or £300. Leeds and Bradford £400. The Society in Scotland for Propagating Christian Knowledge £200. Other subscriptions in Edinburgh about £800. Birmingham, Liverpool, Manchester and Hull are doing something, but I have not heard the amount. I trust the whole loss will be repaired before the end of November, and that I may be able to print a list of the Subscriptions at the end of No. 23, which is now nearly finished. The Ordinary Cash Account of the year is now preparing, and I shall be happy to receive the accounts of Subscriptions towards the loss at as early a day as possible, as that will hasten the appearance of the P. A. It would be a pleasing circumstance to be able to

publish in the same number the account of the loss, and of its being repaired, and that like the wall of Jerusalem, it was finished in *two and fifty days*, to the dismay of all who might wish ill to the object. (Neh. vi. 15-16.) From a rough estimate I should think £3000 more would cover the whole loss, and for this we have to look principally to Liverpool, Manchester and Hull, Birmingham and Glasgow. I hope we shall be enabled by Christmas ships, to remit not only all they have requested as to articles, but money enough to cover the loss.

I know of no motives to address to the friends of religion in Glasgow with which they are not yet acquainted, unless it be that in sending a sketch of the subscriptions which have been received for publication in the Baptist Magazine, just now coming out. I have told of the £1000 from Edinburgh and have added, "From Glasgow and Paisley we have not heard, but they are not wont to be behind in such cases." I confess I should feel (not to say *you*) a little ashamed if this same confident boasting should be in vain. My kind respects to Mr. Ewing, Mrs. Ewing, Mr. Mitchell, Mrs. Deakin, etc.

Affectionately yours,
A. Fuller.

P.S.—My health has been pretty good for the last three months.

P.S.2.—Mr. Ewing could frame an address to the *friends of religion and Eastern literature in Glasgow and Paisley* out of the stuff contained in this letter, and you could get 500 of them printed and wisely distributed in post letters, all in three days. I did so and got £155 in Kettering, a place of but little wealth and of only 3000 inhabitants. I should have said, the little Church at Moulton, a village near Northampton, of which Carey was formerly Pastor, (from 1787 to 1790) sent me £50 - 5 - 0. Never mind about Congregational Collections. If an address be sent to select individuals, you will get as much as you wish.

Kettering,
2nd February, 1813.

My Dear Brother,

I duly received yours enclosing a bill of £23 - 15 - 9d. Am sorry to have given you the trouble of copying over your account a second time. My health through mercy has been better this winter than usual. I have had of late a dressed hare's-skin sent me by a friend at Liverpool to wear with the hair inwards next my stomach, and I fancy it is of real benefit. My voice however is clear and my sleep good.

I have been in expectation of being required to go to London

about this Charter of the E. I. Co. That is, to apply for a clause in *favour* of missions, shall I say, rather than that they may be *let alone*? That is all we want. But they are so fiercely engaged in their contests about other subjects that I suppose there would be no room for Jesus Christ. Well, he will not only find place amongst them, but the *first* place, and all their counsels shall become subservient to his kingdom. Worldly men are always studying to make religion subservient to their purposes, or as it is sometimes called a tool of state; but Christ meanwhile actually makes their counsels subservient to his designs. All the politicians in the world are but so many tools of state to him. It is thus that he taketh the wise in their own craftiness.

I am concerned to hear of the indisposition of dear Mr. G. Ewing. Do present my sympathising regards to him and to Mrs. Ewing, when you see them. I hope to pay one visit more to the North, and that in the course of the ensuing summer. Mr. Carey's youngest son, *Jonathan*, born in India, promises to be the first of the family as a missionary. He has a charming way of describing things and his heart burns with sacred ardour. He joined the church about a year ago. There is also a *Mr. J. T. Thompson*, who is what they call *country born* (i.e. half European and half Hindoo) who was in a thriving situation as a military clerk, but who has given up all for Christ, and with eight or ten of the native brethren and sisters of Calcutta church is gone to plant a church, and work round them in Patna, a city of perhaps three or four hundred thousand inhabitants, and 500 miles up the Ganges. God is making room for them. But I fear while I watch the Eastern vineyard lest I should neglect my own. Yes, my own charge at Kettering, and my own soul! There certainly is such a thing as to have our zeal kindled by some one specific object, while others are passed over as things of inferior moment. O! The many ways in which we may get wrong!

Mr. Brown, late of Calcutta (the Clergyman) is no more. On June 17th, 1812, two missionaries arrived at Calcutta from America, sent by the American Congregationalists (Dwight, Morse, Spring, etc.) not to settle in the British Territories, but to visit Serampore and consult with our brethren where to settle. They brought word that Johns and Lawson (two of our brethren) were at hand, and five more from the London Missionary Society. What reception they will meet with from the Government is doubtful. They lately ordered one of the London Missionaries home. The poor young man died or he must have come home. It was not for any misconduct in him, or any persecuting orders sent out by the Directors, but merely from orders to prevent

Colonization—that is that none who go out without permission from the Directors shall be allowed to stop in the country. This resolution though not aimed at missions, will greatly affect them, if it cannot be got over.

I am, Dear Friends,

Yours very affectionately,

A. Fuller.

P.S.—I hope you have received No. 23, but they are often long on the road.

P.S. 2nd.—I sent a few No. 23 to Dr. S . . . and Brother Anderson. Methinks they should send one to you and one to Mr. Ewing.

Kettering,

Feb. 16th, 1815.

Dear Brother Deakin,

I am glad to hear from “Thee and thy better half,” as the Quakers say, even though there had been no money, and though from the number of my letters, and my afflictions I often dread to see the postman. My afflictions however are not intolerable; but at this season of the year, I am subject more than ordinarily to costiveness, sleepless nights and fever. I have not however till last night, called in my apothecary for more than four months.

During the cold season my heart has been warmed not only by communications from the East, where the work of God goes on gloriously, but by a journal from Rowe of Jamaica, whose modesty, gentleness, prudence, godliness, and disinterested zeal for the salvation of men, greatly endears him to me. On his landing at Montague Bay about a year ago, he found the Island wicked in the extreme—and entertaining a strong prejudice against his denomination above all others. He found the baptists, (i.e. the Negroes who are instructed by Moses Baker, an aged man of colour, on the estates of a Mr. V. at Flamstead) in a poor disordered state: but he preached to them sometimes, and sometimes heard Mr. Baker, and thinks many among them are godly people. I will give you a short extract from his journal in April 1814.

“I had some agreeable conversation with several of Mr. Baker’s elders who appeared to be pious and sensible men, though excepting one, unable to read. I enquired of them about Africa, whence they came, and whether they would wish to return or not. They expressed their thankfulness and joy in reflecting

on their deliverance, though by improper means, from their once savage state, where they were destitute of many of the comforts of life which they now enjoy; and above all their gratitude to God for his unspeakable, undeserved and unsought mercy in bringing them under the sound of the Gospel; while their gesture and words combined to manifest their utter aversion to going back again to their native country."

How far these good men, owned by a planter who though perhaps not religious himself, yet gives Moses Baker a salary to instruct them, and who therefore is probably a humane master, afford a sample of West India slaves in general, I know not: but if they were a fair specimen, things are not so bad with them as we have been informed. We have been told that they are eager to go back to Africa, and even kill themselves under an idea of going thither when they die. This may be true of individual heathens, at least of some of them.

Extract or rather abstract of a letter from Mr. Leonard of Calcutta to Mr. Ward April 13, 1814.

"Sebuk-ram preaches in 20 private houses in the city, every week. He crosses and re-crosses the river every day. Bhagvat preaches at 11; Nectoo in 10; Manik, an old man, in 6: in all there are 47 places preached in every week, besides the labours of Johans, Caithano, and Petruse, who speak occasionally in other parts of the city. If they could do more, they might as there are many invitations which cannot be complied with.

"Captain who had been one of the most notorious drunkards, finding his death approaching, sent for one of the missionaries, As you were all at Serampore, I was sent for, a few days since. I found him in the agonies of despair; he declared to me that he had already felt the torments of the damned, and was evidently given up to the tormentors. He appeared to be perfectly sound in mind. Notwithstanding his great terrors, I pointed out to him the enormity of his wickedness in the life he had lived, in the sight of a just and holy God. This he candidly acknowledged, and with heavy groanings of spirit. I then read and explained the 51st Psalm and prayed with him. A gleam of hope seemed to glisten in his eyes ere I left him, especially when the Saviour's name was mentioned. After this I visited him again, but a few hours before his death. I found him quite resigned; wholly depending upon the mercy of God through the blood of Christ. I explained 1 Cor. vi., 9-11, which seemed to be blessed to his soul. With deep sighs he acknowledged his being guilty of every crime in that black catalogue; but when the last clause of v. 11 was explained, his joy and gratitude rose above his terror. In seeing this man's state my own in time past was brought home in full force.† †

“To look back on Calcutta only for two years, who can but wonder at the great progress which the Gospel has made among all ranks, from the highest to the lowest orders. It is no novelty now to see a bible on the table of an European; or for a Hindoo or Musulman to read and admire that blessed Book; or for the praises of God to be sung and the voice of prayer to be heard in the families of the great.”

Mr. & Mrs. Eustace Carey arrived safe and well at Calcutta in July 1814. Mr. & Mrs. Jabez Carey called and stopped a week at Java on their way to Amboyna, with Mr. Robinson. They were both well and happy on March 3, 1814. The expenses of the out-stations (20 in number) are heavy.

With Christian love to your wholeself etc, etc,

I am, Affectionately yours,

A. Fuller.

† † Leonard was a horrible drunkard, discharged a pistol at his own head of which his mouth bears the marks to this day. He now drinks water only.

P.S.—Your bill of £20 - 9 - 0, is duly received and will appear in the next cash account.

Madeira,

June 19th, 1821.

My Dear Mrs. Deakin,

Mrs. Marshman and myself spent the last evening upon the hill at Mr. Blackburn's, with whom our dear young friend Laird resides. The Captain yesterday introduced Mack and Bampton and myself who went on there to seek for lodgings for us while we stayed here at Mr. Blackburn's. Mr. Blackburn was at his country house, but a young man was in the Counting House, and he showed us up stairs, while the Captain and he stayed below about business. The house stands delightfully opposite the sea. We looked at the books on the table and were much pleased to find the Evangelical Magazine, the Christian Observer etc and a Greenock newspaper. All this looked well. Bye and bye the young man came up, and I consulted him about private lodgings. He talked for a little while and we stated that we were missionaries for India. He said:—"Do you know whether Mr. Ward is returned or not to India?" I told him then my name, and he gave me his hand with so much affection and with such evident joy that filled me with consolation. To find here, friendship and one to care for us, was so Providential, while every form and every face and every appearance of nature

reminded us that we were on a foreign shore and amongst the deadly foes of Christ. This latter we saw at every corner of the street, in the crosses and churches. Laird told me that just before he left you had been talking that I was expected in Scotland. I could not help writing these things to you my dear sister, though trifles. Respecting your comforts on board, I have written to Brother Ardena, and requested him to forward the letters to Brother Deakin.

[Unsigned, but by William Ward: see *Life & Times of Carey, &c.*, II, 245. Postmarked. 3/2. Via Madrid y Madrid. Par Bayonne. A27,821. FPO, AU 27, 1821. Glasgow 30 AUG 1821, 405 G.]

James Deakin, Esq. Sauchie Hall, Glasgow. via Gibraltar.

BAPTISTS IN A BISHOP'S MIRROR.—Two energetic bishops of Lincoln called for reports from all their parishes between 1705 and 1723; the *Speculum Diœceseos* thus compiled was annotated for seventy years longer. A few notes may show what they learned about Baptists up the Witham and across by Trent.

At the Hykehams there was no rectory nor glebe nor church, but an income of £175 for which clergymen came about twelve Sundays a year to preach in their chapel. Baptists had taken a licence to preach here in 1672, had built a meeting-house by 1705, and by 1788 numbered 25 out of 61 families. At Aubourn they increased from one family to fifteen in the same time. At Bassingham the energy of 1672 had been consolidated with Carlton-le-Moorland, where a meeting-house was registered, and out of 48 families Baptists rose from two to four and then to thirty. At North Scarle, another Baptist centre in 1672, there were two such families out of forty in 1708; but eighty years later they were replaced by 75 Methodists.

John Barber Pewtress, 1756-1827.

WHEN banking depended on the integrity and popularity of private men, there flourished on Gracechurch Street and then on Lombard Street a firm built up by Thomas Pewtress, successively mercer, merchant taylor, goldsmith. He was a member of Stennett's church on Wild Street, of some prominence, for he moved in good circles, and often hunted with the young king George III. At the age of forty-five he retired; seven years later he removed to St. Giles Square, Northampton, where he joined the Church at College Lane, of which John Collett Ryland was pastor. Here he spent another thirty-seven years, and was faithful to the last; in old age he was borne to worship in a sedan chair; and presently stayed in it, placed in the aisle below the pulpit. He was one of the early subscribers to the B.M.S., but only with a conventional guinea. He died on 23 January, 1814, during the pastorate of Thomas Blundell the younger, having seen a new era begin with the foundation of a Sunday School.

His son, John Barber Pewtress, was born on 14 November, 1756, when the father had recently joined forces with Robarts on Lombard Street. The boy had a good education, finished in France; and at the age of eighteen he was apprenticed to a hosier in Aldgate. Apparently he attended Wild Street, where he met the family of another tradesman, Thompson, who had a daughter Millicent, eleven years his senior. In April 1777 she was transferred to College Lane, whither the Pewtresses had gone, young John joining next month and being baptized.

A great deal has to be read between the lines, but apparently he declared there was no impediment to their marriage, and they did contract what might reasonably be called an imprudent match. The father was very angry, though it was singular that with his own record, and his son being a hosier, he should complain that the bride was only the daughter of a tradesman. However, he disinherited his son, who henceforth entered on a happy and adventurous life, destined to endure nearly fifty years longer.

Ryland had stirred the church to evangelism, and was planting the gospel in two dozen villages. His example was followed by others, and the church carefully tested the gifts of its members before it would formally call them to the ministry. Young Pewtress saw no need for such delay, but spoke as

and where the Spirit gave him utterance. He was indeed proposed for trial in 1779, but the church was as cautious as many others, and could not make up its mind. The sister church at Roade had no such doubts, and applied for his dismission that he might become its pastor. Young Ryland had to handle the matter in his father's absence, and after repeated conferences the church dismissed him in 1781 as an ordinary member, in good standing, saying expressly that he had not been called out to the ministry.

He carried with him two fine traditions learned from the elder Ryland, who was as successful a schoolmaster as he was an evangelist. Though he was too young to take any prominent part in Association affairs, a shoemaker's apprentice over at Hackleton tramped over on Sundays "for some preaching which should meet the hunger of his soul"; and presently young William Carey was baptized in the Nene at Northampton.

Pewtress, however, felt the call of his birthplace. London was not yet touched by the zeal of the Rylands. In his lifetime, not a dozen attempts had been made to extend the Baptist cause in the growing districts south of the Thames; while the conservative Board recognised only two new churches, at Woolwich and at Dean Street. Further afield, experiments were being tried at the villages of Clapham, Kingston, Mitcham and Walworth, and these attracted him. He opened a school on East Lane in Walworth, which was the means of his support for some years. A Baptist church was formed in December 1791, with Joseph Swaine from Bristol as pastor, and Pewtress as a deacon. He promptly looked around for new worlds to conquer.

Samuel Stennett was still pastor at Wild Street, where he had baptized a doctor in Newport Street named John Thomas; this convert was starting another unconventional life, preaching in Cambridgeshire and Hertfordshire, then in Calcutta, and advertising for a colleague as missionary in India. West of Wild Street, except for feeble attempts in Westminster, there was no Baptist church nearer than Colnbrook or Staines. A church in the village of Hammersmith, though backed by Abraham Booth, had been deserted by its first pastor, had been persuaded by another to build a fine meeting-house on the turnpike, but had run heavily into debt and had disbanded, the pastor subsiding into a druggist. Pewtress helped in a reorganization, hiring the former premises, which had been used as an Episcopal chapel-at-ease; by 1793 the work began again, and has endured.

Next year he pioneered again in Surrey, at Reigate, where the denomination had been represented only at an outpost of

an ancient General Baptist church, whose fidelity to evangelical principles was not intense. Pewtress held services in the open air, and despite the opposition of a rich farmer, who provided an orchestra of tin kettles, he persevered till a meeting-house began to arise. As the opposition tried to pull it down, and then added to the congregation some pigeons, pigs, dogs, and a donkey, they were prosecuted at the assizes and convicted; he contented himself with exacting from the ringleaders a public apology in the meeting-house, and so secured peace. Years afterwards, one of these men when dying sent for him, and Pewtress had the joy of finding that the lenient treatment he had received had impressed him, so that now he wished to be led to Christ. The cause, however, did not prosper; it never attracted the attention of Rippon, although by 1802 he was a member of Rippon's church at Carter Lane.

The French wars opened new needs, both for the sailors at the ports, and for the prisoners of war. The new Religious Tract Society soon tried to seize the opportunity, and Pewtress was sent to Liverpool in 1800. He reported that the French Protestants asked him to make them Christians, agreeing that the tracts were good but that they could not understand them. Here was a fresh opening, and he prepared a French catechism for which Liverpool people paid. He also distributed to them some of Saurin's works, and gave a farewell sermon, presently printed as "Le Chemin vers le vrai Honneur." Then he went to another great camp at Norman's Cross near Stilton in Huntingdon. On this mission he was described as the Rev. John Pewtress of Southwark; but the Baptist Board in London never acknowledged him as a minister.

Indeed, he seems to have continued his school in Walworth as his sheet-anchor. It evidently flourished, for in 1807 the "Rev. John Pewtress" made a donation of £20 to the B.M.S., where his friend Carey had joined Thomas, his successor at Roade being an eager supporter. His father at Northampton had been content with his guinea, but was roused by this to contribute £5, while the mother added £2; whereupon "Mr. J. B. Pewtress" countered with £15.

Pewtress was like Carey, ready to cobble if there was no call for new work. At the end of 1810, trouble arose in the church at Shore Place, Hackney, under William Bradley, resulting in the departure of a deacon, T. P. Burford, to a pedo-baptist church. Pewtress transferred his membership thither, and aided in the removal under F. A. Cox to Mare Street in 1812. He continued his interest in the B.M.S., whose report next year acknowledged five guineas from "J. B. Pewtress, Esq."

Once again the singular developments in the south caught

his attention. The ambiguous General Baptists had had a meeting-house in Lewes on Eastport Lane for seventy years; to this in 1811 went as Elder John William Morris, printer for and biographer of Andrew Fuller. The followers of the Countess of Huntingdon had founded Jireh, where William Huntingdon was buried grandly in 1813. Another church had been planted by Joseph Middleton, and had joined the Kent and Sussex Association of Particular Baptists in 1785. An energetic pastor, Moses Fisher, after eight years good work on old-fashioned lines, went to do even better at Liverpool. This church attracted Pewtress in 1815, and profited speedily, several additions leading to a general revival. On 18 May, 1818, he was at last ordained, with the approval of Cox, by John Edwards of Wild Street, James Packer of Brighton, J. H. Foster of Uckfield, Thomas Dicker of Hailsham, and Kirby. Eight months later the church moved to a new home on Eastgate. In 1821 he was asked to write the circular letter for the Association, and he gave a Fourfold view of the Church of God. It was his last public service, for ill health obliged him to retire next year, and he went to live at Brighton.

Yet Walworth and extension exercised their fascination still, so that he and his wife returned. A branch had been opened a mile and a half south, at Coldharbour Lane, but had collapsed after twenty years. Young Edward Steane began again, and the Pewtresses backed him. Soon a new building was opened, on Denmark Place, and burial registers were begun. Pewtress was a pioneer to the last; in March, 1827, he was buried there, and within seven months his widow was laid in the same grave.

This exceptional career illustrates afresh the caution of churches in calling men to the ministry, the custom of Baptist pastors to keep schools, the revival spirit that spread from Northampton; but it has also romantic elements. For love's sake he forfeited worldly position; the advantages given by his father were devoted to the spread of the gospel; the narrow conventions of churches and pastors did not trammel his enterprise; town and country alike profited by his zeal; overseas pioneers received most liberal support: while his fidelity to conviction and his versatility were transmitted to future generations.

W. T. WHITLEY.

Reviews.

The Edict of Nantes and Afterwards, by Henry J. Cowell.
(Lutterworth Press, 3d. net.)

That chapter of Protestant history which is bound up with the fortunes of the Huguenots is of vital importance to all lovers of religious liberty, and Mr. Cowell is to be congratulated on the publication of this brief survey. His aim is to show the debt we owe to French Protestants; to justify Dr. Fairbairn's remark that the Huguenot made his faith illustrious. It is a thrilling story he has to tell. In rapid survey he takes us through the persecution of Protestants culminating in the massacre of St. Bartholomew's Day, the official reversal of policy in the signing of the Edict of Nantes in 1598, and the wave of renewed persecution ushered in by the revocation of the Edict of Nantes in 1685. This, Mr. Cowell considers, was "one of the greatest blunders and crimes of European history." From 250,000 to 300,000 French Protestants left their native country for conscience' sake. Those of the exiles who came to England enriched our trade: but more, they "took with them not only their arts and trades, but their love of liberty, their faith, their language, their literature." Mr. Cowell's fascinating study, brief though it is, helps us to appreciate Dr. Baird's judgment that "correctly viewed, the history of the Huguenots is in no sense the history of a lost cause. It is the record of the miserable failure of persecution to destroy freedom of thought." It is particularly gratifying to record Mr. Cowell's investigations into this all-important department of religious history. He is to be congratulated on an essay which ought to find its way into the hands of all lovers of liberty. It has special relevance to the modern situation in view of the challenges to personal liberty that are once again vaunting themselves in Europe to-day.

F. T. L.

Christ and Money, by Hugh Martin, M.A. (Student Movement Press, 1s.)

We welcome the inclusion of Mr. Martin's excellent little book in the attractive "Religion and Life" series. Since its publication in 1926 it has received commendation in many quarters. Mr. Martin feels that far too little is taught in the

churches about the everyday issues of life, and he has certainly succeeded in stating the case for Christian stewardship in a challenging way. Now at the modest price of 1s., this book ought to find its way into ministers' studies and circles for group discussion. We know no better introduction to this difficult but pressing problem.

The Prophets of the Bible, by Henry Cook, M.A. (Student Christian Movement Press, 5s. net.)

In the preface to this book, Mr. Cook tells us that he has found the prophets a constant source of pleasure and inspiration, and that, first in Leeds and then at Ferme Park, he has given courses of Sunday evening lectures upon them. It was the response evoked by the Ferme Park lectures that led to the writing of this volume. The Ferme Park Church has a membership of 1,200, and, with preaching of the quality and insight revealed by this work, we do not wonder at its continued life and virility.

But this is not a volume of sermons. It is an adequate introduction to the prophets such as the busy minister and lay preacher will find most useful. The author's knowledge of Biblical scholarship, both historical and literary, is obvious in every chapter, and yet, throughout, the style is popular and non-technical. Taking the prophets one by one, he discusses their historical background, personal characteristics, literary form and religious message, so that they live before us and speak their timeless message. The reading of the 215 pages of this book has made the Bible live, and we heartily commend it to ministers and laymen alike.

S. J. P.

Index

To Persons, Places, Subjects, and Incidents connected with Baptist History.

Academies, 105, 124, 179, 186, 320.
Adamof in Poland, 80.
Alf, Pastor G. F., 80.
Amsterdam, 226, 248.
Anabaptists, 334.
Anderson, Christopher, 361.
Angas, William Henry, 182.
Angel, John, 174.
Argentina, 27.
Artillery Lane, 125.
Ashdowne, William, 142.
Ashford from 1653, 34.
Aubourn, Lincs., 373.
Austen, James, 174.
Austin, Stephen, 36.
Australia, 209.

Bain, John, 231.
Baker, Moses, 20, 45, 89, 370.
Baldwin, Robert, 214; Thomas, 90.
Bampton, W., of Yarmouth, 372.
Barclay George, 329, 361.
Barnoldswick, 231.
Bartlett, W. P., 1825, 138.
Bassingham, Lincs., 373.
Battle, 37.
Beddome, Jane, 181.
Beetham, John, 139.
Belcher, Joseph, 235.
Benge, Thomas, 142.
Bennick, John, 105.
Berlin, 1934, 154.
Besson, Pablo, 27.
Biddenden, 1700, 35.
Bilbrough, James, 201, 325.
Blackmore, Benjamin, 177.
Blight, F. W., 287.
Blomfield, W. E., 162.
Blunham, Beds., 139.
Bobbingworth, 1719, 38.
Books given to a Pastor, 68.
Bowyer, Benjamin, 34; Mrs. 43.
Bradley, W., 1810, 376.
Brassey Green, 1731, 122.
Bristow, Richard, 124.
Broady, Colonel K. O., 319.

Broady, William of Ashford, 32.
Bromsgrove, 38.
Brooks, Samuel, 36.
Brown, Jas., 36, 365; W., 37.
Brückner, Gottlob, 45.
Bryan, John, 105.
Bunhill Fields, 48, 135.
Burch, Thomas, 36.
Burford, T. P., in 1810, 376.
Burls, William, 40.
Burnside, Robert, 175.
Burslem, 1806-37, 90.
Burton, Joseph, of Kingston, 179.
Burton, R. of Java, 45.
Buttall, Samuel, 105.

Caffin, Matthew, 174.
Camberwell, 1828, 176.
Canterbury, 1700, 35.
Cantlow, W. W. of Jamaica, 178.
Care, John, 1680, 142.
Carey, Eustace, 177, 268, 372; Felix, 364; Jabez, 372; Jonathan, 369; Jonathan Pearce, 190.
Carey, William, 85, 141, 167, 271, 366.
Carleton, Notts., 236, 373.
Carter, Sarah, 323.
Caswall, James, 122.
Charing, 1672, 34.
Chatfield, Ichabod, 174.
Cheare, Abraham, 290.
Chichester, 1654-1849, 174.
Clark, W., of Tasmania, 38.
Clarke, John, of Jamaica, 178, 183.
Clarke of Waterford, 1825, 138.
Claxton, Lawrence, 1644, 68.
Clayton, Henry, 1667, 324.
Coldharbour Lane, 1798, 374.
Collet, Joseph, 96, 123.
Colman, Francis, 1696, 38.
Colombo, 1830, 180.
Confessions of Faith, 60, 129.
Cooper, Christopher, 1700, 34.
Copper, Matthias, 1732, 142.
Copping, William, 1762, 36.
Cotton End, 1827, 139.

- Coulthart, James, 23, 42, 184.
 Court, John, of Chichester, 14.
 Covenants, 24, 227.
 Cox, F. A., 40, 139, 376.
 Crabtree, William, 39.
 Cramp, J. M., publisher, 138.
 Cranleigh in Surrey, 92.
 Cretin, J. B., of France, 28.
 Crisp, T. S., 138, 187.
 Cromwell, Oliver, 193.
 Cromwell, Thomas, of Ashford, 37.
 Croucher, Thomas, of Chichester, 174.

 Daniel, Ebenezer, 175, 177, 180.
 Davies, Benjamin, 187.
 Davies, J. P., of Tredegar, 177.
 Davis, John, of Eardisland, 122.
 Davis, Richard, of Walworth, 177.
 Davis, Thomas, of Bromsgrove, 38.
 Davisson, Thomas, of Trowbridge, 105.
 Deakin, James, 42, 326, 361.
 Dearling, James, of Chichester, 174.
 Denain in France, 28.
 Denne, Henry, 34.
 Dewbury, John, of Glasshouse, 322.
 Dicker, Thomas, of Hailsham, 377.
 Ditchling, 1767, 174.
 Dowars, William, 181.
 Downton, 1793, 231.
 Drinkwater, Richard, 174.
 Dublin, 122, 138, 139.
 Dutton, Benjamin and Anne, 137.
 Dyer, James, of Devizes, 183.
 Dyer, John, of B.M.S., 91.

 East India Company, 123, 366.
 Edmonds, Thomas, of Birmingham, 328.
 Education in India, 130.
 Edwards, John and Abdiel, 122.
 Edwards, John, of Horton, 363, 377.
 Elder, Robert F., 33.
 Ellis, George, of Ashford, 34.
 Ellis, John D., of India, 183.
 Engler, Luisa, of Argentina, 29.
 Evans, Charles, of Sumatra, 45, 184.
 Evans, Christmas, 61.
 Evans, David, 1750, 137.
 Evans, Rees, 1750, 122.
 Eversholt, 137.
 Ewing, Greville, 362.
 Eyton, 122.

 Fall, James, 180.
 Fawcett, John, 39.
 Feet-washing, 61.
 Feisser, J. E., of Holland, 221.

 Fisher, Moses, 138, 377.
 Fletcher, William, 1672, 174.
 Flimney, Curtis, 1795, 181.
 Floris, Mathieu, of Argentina, 29.
 Folkestone, 1728, 35.
 Foster, John, 152, 236.
 Foster, J. H., of Uckfield, 377.
 Franklin, Thomas, of Wye, 35.
 Fuller, Andrew, 275, 326, 362.

 Gale, John, 132.
 Gamblingay, 1777, 36.
 Gardner, Francis, of Jamaica, 178.
 Garnett, William, of Idle, 42.
 Gibbs, Philip, 105.
 Giles at Ashford, 36.
 Gilham, Thomas, of Smarden, 35.
 Gillibrand, Daniel, at Ashford, 36.
 Glaschw about 1700, 122.
 Glasgow in 1808, 361.
 Glasshouse Yard, 1682-1740, 321.
 Glover, Thomas, of Wye, 34.
 Godden, T., of Jamaica, 49, 184.
 Gotch, F. W., 187.
 Graham, George, of Argentina, 32.
 Gray's Inn, 1612, 241.
 Great Ellingham, 1699, 228.
 Great Gransden, 1703, 137.
 Green, George, of Ashford, 35.
 Green, Samuel, father and son, 235.
 Griffin, Peter, of Ludlow, 122.
 Gutteridge, Joseph, 40.
 Guy, Thomas, 136.

 Hackney, 376, 139.
 Hadlow, George and Michael, 1672, 34.
 Hague, W., of Scarborough, 41.
 Haines, Joseph, of Tunbridge Wells, 142.
 Haldane, Robert and James, 276, 361.
 Hall, Robert, of Leicester, 139, 175.
 Ham, John, of Warwick, 138.
 Hammersmith in 1793, 375.
 Hands, John, of Roade, 183, 363.
 Harper in 1829, 177.
 Harrison, Edward, of Kensworth, 123, 214.
 Harrison, Richard, of Leominster, 122.
 Harrison, Thomas, of Sevenoaks, 142.
 Harrison, Thomas, of London, 126.
 Harrison, General Thomas, 215.
 Hartley, William, of Bucks., 95.
 Hawkhurst in 1700, 35.
 Hawkins, Philip, in 1761, 36.
 Hayti, 42.
 Hazel, Mrs., in 1829, 139.

- Helwys, Thomas, 220, 241.
 Hereford in 1672, 122.
 Heritage, Thomas, of Mersham, 34.
 Hills, Thomas, of Charing, 34.
 Hinton, James, of Oxford, 42.
 Hinton, John Howard, 90, 319.
 Hoare, A. D., of Plymouth, 105.
 Hodges, Nathanael, 105, 124.
 Holden, George, of Cranleigh, 92.
 Holder, Thomas, of Leominster, 122.
 Holland, 221.
 Hollis family, 132.
 Holloway, John, of Cotton End, 139.
 Horncastle in 1816, 41.
 Howe, John of Folkestone, 35.
 Hughes, Joseph, 177.
 Hunter, Christopher, in 1819, 45.
 Hyde, Robert, of Cloughfold, 68.
 Hykeham, Lincs., 373.
 Idle in 1818, 42.
 Indian missions, 129.
 Ipswich, 37.
 Ivimey, Joseph, 40, 48.
 Jackson, James, of Ashford, 37.
 Jamaica, 20, 42, 178, 362.
 Jarman, John, of Nottingham.
 Jarmans of Kent, 34, 35.
 Jenkins, John of Hengoed, 176.
 Jersak, Carl, of Poland, 81.
 Johns, Captain Pierce, 323, 367.
 Johns, William, in 1818, 42, 369.
 Jones, J. (Mathetes), 60.
 Jones, J. R. (Ramoeth), 61.
 Jones of Casbach and Cardiff, 176.
 Jope, Caleb, 105.
 Keach, Elias, 230.
 Kensworth church, 216.
 Kerby, Thomas, 322.
 Keymer, Timothy, 137.
 Kimber, Isaac, 134.
 Kinch, Dr. John, 134.
 Kingsnoth, Daniel, in 1672, 34.
 Kirby of Sussex, 377.
 Kitchin, Christopher, 43, 89.
 Knott, Thomas, of Ashford, 36.
 Köbner, Julius, at Hamburg, 317.
 Lancashire and Yorkshire Association, 361.
 Lansbury, Mary, of Spratton, 38.
 Lawson, John and Sam, 275, 369.
 Lee, John, of Spratton, 38.
 Leominster, 122.
 Leonard, O., of Calcutta, 371.
 Lepard, Benjamin, 41, 90, 237.
 Leslie, Andrew, of Monghyr, 46.
 Lewes in 1811, 377.
 Lewis, Thomas, at Glascwm, 122.
 Licences to missionaries, 44.
 Lisle, George, of Jamaica, 20.
 Lilburne, General Robert, 291.
 Lind, J., of Dewsbury, 40.
 Lister, James, 138, 327.
 Lodz in Poland, 83.
 Longley, Henry, of Ashford, 34.
 Luton, 175.
 MacVicar, David, 330.
 Maclaren, Alexander, 189.
 Mack, John, 139, 181, 372.
 Madras in 1716, 124.
 Mann, Isaac, 39, 89, 138, 175, 235.
 Mardon, Benjamin, 364.
 Marlowe, Isaac and Mary, 122, 124.
 Marriage in 1667, 324.
 Marshman, Dr. and Mrs., 40, 87, 139, 366.
 Martin, Charles, of Pembury, 142.
 Mennonites, 96.
 Mersham in 1699, 34.
 Messer, Asa of Providence, 138.
 Methodists and Baptists, 97.
 Mill Hill in 1815, 40.
 Millard, Mrs., of Bishopsgate, 181.
 Miller, James, of Charing, 37.
 Mitchell, Joseph, of Warminster, 42.
 Moorhouse, Thomas, of Pembury, 142.
 Morgan, Benjamin, of Ashford, 36.
 Morris, J. W., 138, 377.
 Morris, Joseph, of Glasshouse, 322.
 Morrison of the L.M.S., 365.
 Mott, Is., of Chichester, 174.
 Moulton in Northants, 368.
 Muckley, William, of Burslem, 90.
 Mulliner, Abraham, of Chichester, 174.
 Munden, Norton, of Wye, 34.
 Nackholt in Kent, 1653, 34.
 Newcastle in 1819, 44.
 Newman, William, of B.M.S., 40.
 Nichols, S., of Jamaica, 178.
 Nilsson, F. O., of Sweden, 317.
 Oncken, J. G., of Hamburg, 317.
 Oulton, John, 1731-1749, 122.
 Packer, James, of Brighton, 377.
 Page, Sir Gregory, 127, 136.
 Pardoe, Richard, at Leominster, 122.
 Particular Baptist Fund, 68.

- Patna, 367.
 Payne, James, at Ashford, 37.
 Pearce, Sampson, of Kent, 34.
 Pearce, Samuel, 270.
 Petter, Thomas, of Sandhurst, 35.
 Petty France church, 217.
 Pewtress family, 374.
 Philippo, J. M., of Jamaica, 178.
 Plymouth, 105, 290.
 Poland, 79.
 Price, E. and J., of Leominster, 122.
 Prichard, Frances, of Leominster, 122.
 Prichard, R., of Cardiff, 1828, 177.
 Prisoners, Mission to French, 376.
 Pritchard, George, of London, 177.

 Quersted, Thomas, of Ashford, 34.

 Randall, Matthew, of Virginia, 174.
 Reed, Francis, of Ashford, 37.
 Reed, John, of Bobbingworth, 38.
 Reigate in 1794, 375.
 Richmond in 1819, 45.
 Ridley, John, at Plymouth, 105.
 Rist at Ashford, 36.
 Roade, 375.
 Roberts, D., of Pontypool, 176.
 Robinson, W., 372.
 Rolvenden in 1700, 35.
 Rotherfield in 1779, 36.
 Rowe, Carey William, 40.
 Rowe, John, of Jamaica, 370.
 Russell, Dr. William, 323.
 Rye in 1779, 36.
 Ryland, John Collett, 374.
 Ryland, Dr. John, 41, 375.
 Ryland, Jonathan Edwards, 39.

 Sabat, of Bagdad, 235.
 Sabbath School Sermons, 175.
 St. Alban's Church, 216.
 Saltash, 292.
 "Salter's Hall" Church, 175.
 Sample, George, of Newcastle, 44.
 Sawrey, Roger, of Furness, 68.
 Scarle, North, 373.
 Scotch Baptists, 326.
 Searle, John, of Wye, 34.
 Seminaries in Poland, 83.
 Serampore, 89, 364.
 Sharp, Daniel, of Boston, 178.
 Sharp, Henry, of Georgia, 21.
 Shaw, Benjamin, M.P., 40.
 Shenston, William, 181.
 Sheppard, John, of Frome, 236.
 Shipley in 1815, 39.

 Simpson, W. W., of Eye, 236.
 Singing at Worship, 125.
 Smallwood at Ashford, 34.
 Smarden in 1700, 35.
 Smith, Richard, of Wainsgate, 39.
 Sparshott, James, of Chichester, 174.
 Spitalfields in 1612, 251.
 Spratton in 1742, 38.
 Spurgeon biography, 47.
 Stainsby in 1818, 43.
 Stanley, Francis, of Ravensthorpe, 322.
 Stead, Rowland, of Leominster, 122.
 Steadman, William, 364.
 Steane, Edward, 319, 377.
 Stelling in 1689, 34.
 Stennett, Joseph, of Pinner's Hall, 126.
 Stennett, Joseph, of Exeter, 122.
 Stennett, Samuel, of Wild Street, 237.
 Stepney Academy, 186.
 Stock in 1642, 38.
 Stokesley in 1757, 38.
 Stony Stratford in 1696, 38.
 Stutterd, John, of Colne, 68.
 Subscription to articles, 238.
 Sumatra, 127, 45.
 Sutton, Amos, in 1819, 44.
 Swaine, Joseph, 372.
 Swedish Baptists from 1847, 316.

 Tasmania, 38.
 Taunton in 1818, 43.
 Taylor, H. C., of Jamaica, 179.
 Taylor, Mary, of Ashford, 35.
 Tenterden in 1779, 36.
 Thirtle, J. W., 1853-1934, 287.
 Thomas, Jenkin, of Oxford, 271.
 Thomas, John, of India, 271.
 Thomas, Joshua, of Leominster, 60.
 Thomas, Richard, of Heptonstall, 237.
 Thomas, Timothy, of London, 46, 237.
 Thompson, J. T., 369.
 Thornton in 1696, 38.
 Tombes, John, 122.
 Tripp in 1818, 43.
 Trust Deed of 1914, 33.
 Tunbridge Wells, 142.

 Upton, George, 174, 177.
 Upton, James, of Blackfriars, 237.

 Vaughan, of Jamaica, 90.
 Vincent, Pasteur, 28.
 Vineyard, George, of Jamaica, 23.
 Virginia, 174, 323.

Wainsgate in 1750, 39.
 Wallin, Benjamin, 237.
 Walworth, 375.
 Ward, Nathanael, in Sumatra, 45.
 Ward, William, 45, 86, 89, 366, 369.
 Warminster in 1818, 42.
 West, J. and J., 90, 138.
 White, James, of Ashford, 37.
 Whitehead, Thomas, of Folkestone,
 36.
 Whitley, W. T., 289.
 Wiberg, Anders, of Sweden, 316.
 Widgery, Elkanah, of Plymouth, 105.

Willey, William, in 1800, 37.
 Winterbotham, William, of Horsley,
 91.
 Wivelsfield in 1779, 36.
 Wood family of Stock, 1642, 38.
 Woods, Alva of Providence, 138.
 Woolwich covenant of 1757, 232.
 Wye in 1653, 34.
 Young, Agnus, of Ashford, 34.
 Zelov in Poland, 1872, 81.

