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Lausanne and Stockholm.

THESE two towns are becoming famous for international conferences and treaties. We are thinking of the World Conference on Faith and Order which met in August last at Lausanne, and of the Baptist World Congress which met in 1923 at Stockholm. The former was convened after seven years preparation, to study and discuss the differences of doctrine and organisation among the Churches, with a view to preparing the way for unity. Baptists met to evince our actual fellowship, to learn more of one another, to consider actual work and envisage desirable progress.

From Lausanne there will be issued five Reports: the first is unanimous, on the Message of the Church, the Gospel; the others are simply "to register the apparent level of fundamental agreements within the Conference, and the grave points of disagreements remaining; also to suggest certain lines of thought which may in future lead to a fuller measure of agreement." These four deal with the Nature of the Church, the Common Confession of Faith, the Ministry, the Sacraments. A sixth was drafted on Unity, in Relation to Existing Divisions; but it was not even received, and was remanded to a Continuation Committee. From Stockholm four years ago we issued only one similar document, a Statement of Baptist principles and purposes to the Christians and peoples of the world. When the Lausanne reports are available for the careful study they deserve, we shall be able to compare better.

Yet even now it is possible to note certain broad facts. At Lausanne there were official representatives of many churches. The *Church Times* special correspondent wrote that the preponderant element numerically consisted of delegates from the Protestant Churches of America and Great Britain, of every type from the Methodist to the Congregationalist and the Quaker—only the Baptists were absent—together with the Lutherans from Germany and the Nordic lands, and French Calvinists. We have gone through the lists as available, and we note also an important group from Jerusalem, Antioch, Cyprus, Athens, Georgia and Armenia. But we wish to emphasise that at Stockholm native Baptists came from Austria, Burma, Finland, Holland, Italy, Lithuania and Spain—none of which countries appeared at Lausanne, even by missionaries. It is an obvious fact that Baptists were represented from many more countries than were found at Lausanne.

On most of the subjects discussed in Switzerland, Baptists have

made up their minds long ago, and have spoken clearly. Our own Baptist Union responded at Leeds last year to the Lambeth Appeal quite unmistakably, and we saw no object in going to talk over the same things again. The one thing that might have been gained would be to compel attention to our views; we know the Catholic views already, and know that they are irreconcilable with ours. The Roman Catholics were quite as clear and honest, and they also refused to send any representatives, for the same reasons.

The action of the Orthodox Churches commands equal respect. Last quarter we called attention to the impregnable historic position of the four Greek patriarchates, as well as to their numerical insignificance. The Most Reverend Metropolitan Stefan, of Sofia, Bulgaria, issued a careful statement in the name of all the Orthodox Churches, quite at the beginning, to say that they could not decline to bear their testimony and to point out the road of salvation, but to say that they did not hope to do more in co-operative work than to prevent the de-Christianisation of European society. The various Orthodox Churches did send delegates on that understanding. We cannot but note in passing that the Œcumenical Patriarchate of Constantinople was represented by two Greeks from London, one from Leipzig and one from Lausanne itself. They were by no means satisfied; Stefan himself left, and every other delegate signed a declaration from which we take a few sentences wherewith most men will concur:—

“Reports on the Nature of the Church and upon the Common Confession of the Faith of the Church. The drafting of these two latter was carried out on a basis of compromise between what, in our understanding, are conflicting ideas and meanings, in order to arrive at an external agreement in the letter. . . We cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the Will of Christ, but differ as to whether that ministry was instituted by Christ Himself in its three degrees of Bishop, Priest, and Deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of Sacraments in the Church, when there is a fundamental difference between the Churches, not only in regard to their number, but also as to their general significance, as to their particular essential nature, and as to their particular effects. . . We should view with satisfaction a partial re-union of those Churches which share the same principles, as a precedent to general re-union.”

With that very explicit statement, the Orthodox representatives practically withdrew. Verily extremes meet; Baptists and

Orthodox and Catholics see clearly enough that Union is impossible on a grand scale; that Lutherans, Presbyterians, Methodists, Congregationalists, heal their internal divisions is quite feasible; and the process may go further, as in Canada and South India. But there are quite opposite views on fundamental questions: it is dishonest to cloak them in ambiguous formulas, as Mr. Athelstan Riley declared: and the Orthodox delegates voiced our own conviction, "in matters of faith and conscience there is no room for compromise."

That is a lesson that might be taken to heart by many Anglicans. Some of the sharpest repartees were between Bishop Gore and the Archbishop of Armagh. And if some Anglicans flattered themselves that their communion was going to be accepted as a bridge between two parties, they were politely reminded by a Congregationalist that in America they numbered barely a million, whereas there were twenty-six million non-episcopal Protestants who were linked by fellowship which they desired their Episcopalian brethren to share. And a Methodist bishop from India less politely said he was not going to have his orders tinkered with by any Anglican bishop.

We would rather bring to remembrance our own clear-cut convictions. While we in Britain have expressed them more recently, and the "Faith of the Baptists" was well set out at Leeds, and has been well expounded and illustrated in a book by the president of our own Historical Society, yet it is better to quote from an utterance that is international—not to say "Ecumenical." For at Stockholm in 1923 there assembled 2,384 Baptist delegates accredited from thirty-seven different countries; and the Message was sent out with only one dissident.

"We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organisation or ceremonies. . . . Baptists cannot consent to any form of union which impairs the rights of the individual believer. We cannot unite with others in any centralized ecclesiastical organisation wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. . . . Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide. . . . Primarily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set forth in the gospel of the grace of God."

W. T. WHITLEY.

The Unity of the Church.

A Study in Ephesians iv. 1-6.

THE dominant theme of this section of the Epistle to the Ephesians is the unity of all Christians in the Church of Christ. Throughout the letter, the assumption has been made that Greeks and Jews alike are embraced in the gracious purpose of God and are received into the Church on the same terms. That fact has already been noticed by Paul, and its theological and ethical implications drawn out. But that was not the only unity demanded, although in the early church it was the one for the recognition of which the greatest fight had to be made. The whole truth of the Christian Gospel depended upon its universality. The national distinctions which tended to cut sheer across it had to be cleared out of the way. That had already been done. But there were other methods of bringing about disunity. First of all, social distinctions began to cause trouble, and Christian preachers had to show that rich and poor were one in Christ, and that the wealthy and the high-born had no special prerogatives before God. That particular trouble comes before our notice in 1 Cor. and in the Epistle of James. Also, distinctions were made between the spiritual capacities of men, and some began to look upon themselves as being of an essentially higher order than others. The signs of this are shown even in the New Testament, but they come out more clearly in later days. Thirdly, distinction began to be made between the various spiritual gifts. Some were ranked higher than others. Instead of gifts leading to thankfulness and humility in the recipients of them, they rather led to pride and vainglory. This trouble comes before us in 1 Cor. and in this section of the Ephesian letter. Paul, however, does not keep rigidly to his subject. He branches out into the wider subject of the essential unity which should bind together all Christians in the work of the Church.

In some measure, the discussion arises incidentally. The whole of chapter iii., in spite of the extraordinary wealth of it, is an aside. It has all been called forth in exposition of a word, a word in which Paul describes himself as the bondservant of Jesus Christ for the sake of the Gentiles. After the discussion of the unity of Jew and Gentile in chapter ii., Paul evidently, to judge by iii. 1, and iv. 1, had intended to pass on by urging the Christian Church to keep the unity of the Spirit in the bond of peace. This phrase brought to his mind the fact that it was

not only nationality and religious tradition that kept people apart. All kinds of pride and prejudice lead to disharmony. And so once and for all, he decides to discuss the whole subject. And he does it in an extremely able and interesting fashion.

In spite of isolated difficulties, the main movement of his thought is clear. There are four stages in the argument. (1) The theme for discussion, 1-3. (2) The great unities of the Church, 4-6. (3) Spiritual gifts and their purpose, 7-13. (4) The goal towards which all Christians should be marching, 14-16.

I.

First of all, he says, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace." This is simply the thesis of the passage. But there are a few points in it that are worthy of notice.

(1) The words, "the prisoner of the Lord" would have a telling effect on Paul's hearers. He is in prison. He is in prison because of his work for Jesus Christ. He believes that his persecution will lead to the furtherance of the Gospel. Moreover, he knows that one of the main reasons for his imprisonment is that he has always tried to show the union of all men in Christ. He uses his present evil position with telling effect. He does not command more than he is prepared to do himself. He has had to practice meekness and lowliness of spirit. And all through his life, he has been trying to learn the hard lesson of suffering fools gladly and of forbearing with those who opposed him. The high level of Paul's ethical teaching indicates the high level of his own moral life.

(2) There were several reasons why he should stress the particular virtues of forbearance and humility. He was wise enough to see that, so far as the relations of church members to each other are concerned, it is just those virtues that need emphasising. Nothing hinders the progress of the Christian Church so much as the inability of Christians to honour each other and to live at peace with each other. That was as true in the time of Paul as it is to-day. And the Apostle was not satisfied with being an evangelist: he was determined to be a church-builder. Also, he knew how easy it was to be spiritually proud. His hearers were possessed of many remarkable gifts, and it would be easy for them to look upon their gifts as a sign of the special favour of God and for them to lord it over their less fortunate brethren. That, in fact, is exactly what happened.

Further, there is no danger besetting the spiritual life more than the danger of subjectivism. There is a tendency to lose sight of God and to occupy ourselves with our own state of soul. It is fatally easy for the practice of the presence of God to go off into mere soul culture. And lastly, Paul had just been speaking of the grace of God and His power to do for us far more than we can ask or think. In Christ, we have received tremendous spiritual blessings and have been raised up to great honours. But our wealth is not the result of our own exertions: it is the gift of God. It is through God, and through God alone, that we are what we are. And it behoves us to be humble. The sense of the greatness and graciousness of God ought to fill us with reverence and Godly fear.

(3) Humility and meekness, patience and the forbearing of each other in love are distinctively Christian virtues. The Bible as a whole emphasises the greatness and the love of God, and calls for humility and the suppression of all pride. It is no mere negative virtue that is asked for, but rather a true estimate of ourselves and of the greatness of God. All the gifts of God to us are conditioned by our work for the community. To walk worthily of our calling and to walk in lowliness and meekness are, in Christian ethics, almost synonymous terms. In paganism, humility was not a virtue at all. The particular virtue of classical paganism was self-reliance, magnanimity, having a sufficient sense of your own importance and your own place in the world. This sprang from the deification of human nature, the lack of any real knowledge of the gracious purpose of God and the absence of the sense of sin. The only thing that kept the pagan humble was the fear of the envy of the gods. Humility, in the Christian sense of the term, depends upon three facts, (a) the recognition of the revelation of God's love in the face of Jesus Christ, and particularly the personal humility and dependence upon God shown in the life of Jesus Himself; (b) the deepened sense of sin created by our experience of Jesus Christ; and (c) the recognition of the over-ruling providence of God and of our own weakness and creaturely dependence. It is only when those three facts are all preserved that the Christian ethic of humility can be firmly established or adequately defined.

Two more points need to be noticed. (a) Humility is stressed here, not as a personal so much as a social virtue. It is only the humility that sees that all men can be gifted by the Spirit that can really build up the life of the Church. (b) Humility must spring from love. Christians must not merely bear with each other: they must forbear with one another in love. There is no virtue more easy to counterfeit than humility. It is only when it springs from love that it is pure and enduring.

(4) The Church needs many gifts. Some are more spectacular than others, some of more immediate advantage, some more profitable for the effectual building up of the Church. But all alike are the gift of God. Spiritual pride is of all pride the most contemptible. Every kind of intellectual endowment, every sort of temperament, every phase of spiritual experience, is necessary to the full life of the Church. And the Church must be ready to receive all the gifts that are thrown into its treasury without making invidious distinctions between them.

(5) One of the many remarkable things in this Epistle is the idea of the Church as a corporate unity. In his earlier letters, Paul had much to say concerning particular Churches, but the conception of the Church as a whole as one body in Christ rarely comes before us, and even then only in a tentative form. What is characteristic in Ephesians is the conception of the universal Church, the body of Christ, the divinely chosen instrument for bringing all men to God.

It is natural that there should have been delay in the development of the doctrine of the Church. First of all, for a long time, there was a close connection between the Synagogue and the members of the Church. The clear opposition between them was not seen readily. It was impossible therefore for a distinctive doctrine of the Christian Church to be built up. There was no Christian Church: there were only Christian congregations. And so, in the earlier letters of Paul, the questions that are raised deal with the duties and responsibilities of separate bodies of Christian people rather than with the wider problems of the Church as a whole. But, even in that case, in Corinthians, for example, Paul shows that he is working towards a conception of the universal Church. The local congregation is part of a great body and is urged to preserve intercourse with and to accept guidance from other local congregations. The practice of other Churches should act both as a stimulus and as a restraint upon the separate local community. It was only when the opposition between Church and Synagogue was made plain, that the way was open for the conception of the Christian Church as, in its entirety, the Body of Christ.

The delay in the formulation of the doctrine of the Church was also due to the intense way in which Paul regarded the questions of religion. When he was speaking as a Christian rather than as a theologian, the personal note was uppermost. The individual has personal fellowship with Christ. The regenerating power of God acts directly upon men, without the medium of institution or sacrament. When he is speaking in his own personal capacity, and giving expression to the realities of his own personal life, he is intensely individualistic. He is

moral and spiritual in tone all the time. It is only when he is speaking as a theologian, that he becomes an ecclesiastic and a sacramentarian. At the beginning of his ministry, his purpose was to bring men individually into saving contact with Jesus Christ, and the only theology he had was one of salvation. It was not until many Christian communities had been founded, and the need was seen of their uniting in the common task of evangelism, that the data were present for building up a theology of the Church.

Another reason which delayed the forming of a theology of the Church lay in the eschatological temper of the earliest believers. Christ was coming again soon in physical form. The evil world would come to an end and the saints would be caught up to meet the Lord. There was no call to think through the idea of the Church, since within a few years at most, there would be no Church on earth. It was only when events proved the early expectations to be wrong, and it was seen that the life of Christianity was to last much longer than had once been anticipated that the position of the Church as such began to demand attention.

There were several reasons which led Paul to lay so much stress on the Church in his later days. First, he owed a good deal to his Jewish training. The Jews had always looked upon Israel as being chosen out by divine favour to be the people of God, and through that choice, as sharing in certain privileges. At first, the Christian still remained a Jew in faith, and his Christian confession did not absolve him from loyalty to the laws of Moses. He shared in all the privileges of the historic Israel, and in addition to them, had the privileges attaching to those who believed in Christ. It was not until Gentiles were admitted into the Christian community without circumcision, and the irreconcilable antagonism between the two communities had been shown, that the Church began to regard herself as a new Israel, a spiritual Israel, possessing greater blessings even than the old. But the idea of the corporate Israel was preserved. Under the old covenant, it was only as an Israelite that the individual shared in the blessings of the covenant. The blessings belonged to the community, and to the individual only as part of the community. In Paul also, when he speaks as a theologian rather than as a man of faith, the corporation is stressed. The assembly of Israel and that of Christ might be contrasted, but in each case, the blessings are thought to be given to the assembly rather than to the individual. The Church is the Body of Christ, ruled over by the Spirit, and the Spirit cannot come to anyone outside of the Church. The power of the Spirit is shared in by all the members of the Body of Christ, but only because they are members of the

Body of Christ. That is one side of Paul, and that side depends, to a large extent, upon his Jewish training. There is another side to him, where he dares to draw upon his own experience, and it is made clear that the blessings of God are imparted directly to the individual.

The force of circumstances also led Paul to lay stress upon the Church. The communities of Christians were small, isolated and scattered. It was only as they held together that they could grow in strength or present a united front against the world. Paul particularly saw the need for them to unite in their witness. He founded the Churches, for the most part, in great cities, or in towns through which passed the Imperial Roads, so that they could be easily accessible and could keep up communication with each other. Christians early began to pass from Church to Church, and it was taught to be a duty to receive the members of a fellow Church in brotherly love and hospitality. Paul was keenly desirous of bringing the Churches together, so that they could know each other, and encourage and stimulate each other. In times of persecution and hardship, the stronger Churches were trained to give succour to their weaker brethren. Unless this was all to remain a mere haphazard kind of thing, thought was necessarily forced into the direction of the Church. By the needs of the Churches which he served, Paul was compelled to think of the Church, not as a local community of Christian men and women, but rather as a catholic society, embracing all nations and tongues, in which each separate congregation was but a member with a function to serve on behalf of the whole, ruled over by one Lord and led by one Spirit.

Another reason lay in his mystical conception of things. He looked upon Christ as being mystically present in each disciple. His intellect could not remain satisfied with that. Men and women who were themselves related to Christ must somehow be related to each other. They must be members of a mystical society. The two conceptions, when thought through, are seen to depend upon each other.

Further, Paul was forced to think in terms of the Church in the later years of his life because of the very necessities of evangelism. The idea gradually grew in his mind of making the Church the ally of the empire for purposes of law and order, and, if possible, of bringing the Empire into the Church. As yet, their inevitable antagonism was not seen. His eye swept over the whole horizon, and brought the universe under the sovereignty of Christ. And his ideal could not be realised by isolated preachers or isolated communities. It could be realised only as the separate communities joined hands, and entered upon the task of bringing the world to Christ. The Church did not

function properly when it merely sent out preachers: it must be itself a preaching Church.

(6) The Church is urged to keep the unity of the Spirit in the bond of peace. One or two points call for mention. First, Paul realises that he is demanding a hard thing. He knows how prone human nature is to err. There is difficulty to overcome. But Christians must gird up their loins and overcome it. Second, they can live together in peace only as they share in one Spirit. Paul is not asking anything so otiose as that Christians should merely have a unity of mind and temper. The Spirit which is to be preserved in unity is the Spirit of God, and it is only as that Spirit is preserved in unity that there will be unity of temper and purpose. In a sense, Paul is repeating the metaphor that he had used when condemning the Christians in Corinth for their party cries. Such things are not only destructive of effective Christian work: they are a positive contradiction of fundamental Christian truth. Can Christ be parcelled out into bits? Every Christian possesses the whole Christ, but the way Christ works in the heart depends upon the individual's powers, loyalty and temperament. In the same way, every Christian possesses the Spirit of God, the whole Spirit of God, even though the Spirit can confer different blessings upon different people. Can the Spirit be dis-united or broken up? Christians must preserve the life given by the one Spirit of God by living together in peace.

II.

Then, as the second step in his argument, Paul lays down the great unities in which all Christians are agreed. "*One body and one Spirit, even as also ye were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.*"

He has already urged that Christians must preserve a subjective unity. They must put all pride and vainglory out of their minds and live together in peace. But they can do that only because they can all share in certain objective realities. In the fundamental facts of their life and faith, all Christians are at one. Let us look at the unities.

(1) There is one body. By this, of course, he means the Church. Because they are all members of one body, Christians must fulfil their function without hindering the effectiveness of any other member. This is true not only of the separate community, of which Paul is not speaking in this particular place: it is true also of the whole Catholic Church, consisting of all that are in Christ. The Church as a whole cannot carry out effectively the age-long purpose of God unless every member is

living out his life completely and every separate community is doing its duty properly.

Two or three points in this conception of the universal Church as the Body of Christ must be noticed. (a) It has not been without preparation in the earlier epistles of Paul. In 1 Cor. xii., where he is dealing with the various spiritual gifts, he lays down the principle that all gifts are from the same Spirit, and that they must be used for the edification of the Church as a whole. For the Church is a body, and each member has a function to serve in the body. Here he is thinking especially of the local community. Christians are urged to use their powers for the benefit of the local Church. In Rom. xii. 3-5 it is also clear that he is still thinking of the local community as a body. It is only in Ephesians that the Body is conceived of as embracing all Christians, and it is also here only that the close unity between the Body and the Head is adequately defined.

(b) We must notice the depth of meaning put into the word "Body." The unity of a body could mean many things. It might mean such a unity as is found in the British Empire, the unity of many nationalities sharing allegiance to a common Emperor. Or it might mean the unity of a corporation, a body of men who have come together for one definite object, and who unite only for the particular purpose for which the corporation exists. Or it might mean the unity of a family or a race, all sharing in the same blood, and all springing from the same ancestor. Or it might mean the unity of a human body, knit together as one whole. There is no doubt whatever that it is the last unity that provides Paul with his metaphor. That is made clear from verse 16, if from nothing else. The Church is one because it shares a common life, because the same blood flows through its veins, because pulsating in it is one heart, and because directing it is one head. The Church is one, not only in temper and aim and disposition: it is one in nature, in the essential qualities of life. Apart from the body, an amputated leg is not really a leg. And apart from the Church, a Christian is not really a Christian. He is separated from the living body.

(c) There can be only one body. That follows from the very nature of the symbol. A man cannot have two bodies. And there cannot be two bodies, each of which is the Church of Christ. There are certainly local communities, each separately a body, but they are all members of the universal Church, which is the only real body. They live by the power of the same Spirit. And they have flowing through them the same blood. Paul never envisaged the day when there would be separate bodies of people, each calling themselves the Church of Christ. Unity was to be preserved, certainly not by external government, but rather

by a unity of spiritual life, but the unity was to be bodily as well as spiritual. Just as the same human heart cannot beat in two human breasts, so the Spirit cannot dwell in two bodies of people, each calling themselves the Church. Paul would never have grasped the idea of a spiritual unity which could be contrasted with a corporate unity. He is not speaking about unity of aim or using figures of speech carelessly. He is speaking about unity of life, a body of people being essentially part of the same whole because they depend for their life upon the same Spirit. The Body and the Spirit are bound up together in his ecclesiology just as body and soul are in his anthropology.

(d) It is quite a mistake to look upon Paul as giving warrant for the modern fictitious distinction between the visible and the invisible Church. Christians here and now are members of the Body of Christ, here and now are made alive with Christ and made to sit with Him in heavenly places. Moreover, they are in fellowship with Christians who have died and gone to live with Christ. Paul's whole conception forbids us to confine the word Church to those who are now living on earth. His idea cannot be adequately grasped until we realise that he regarded all Christians now living on earth, and all those who had ever lived, and all those who ever would live, as all members of the Body of Christ.

(e) It is in the light of this ideal that we shall understand the scorn with which Paul looked upon the discussion concerning spiritual gifts. The body has many members, and all have not the same office, but the body cannot do its work properly without the aid of every single member. They are all honourable and necessary. In exactly the same way, the humblest Christian has his place in the whole body, and the gift with which he has been endowed by the Spirit is valuable and necessary. Christians must all realise the necessity of all the rest if they are to have a proper sense of human values or a lowly opinion of themselves.

(2) There can be only one Spirit. There is no need to discuss that point at all. It is bound up with monotheism.

(3) "*Just as ye were called in one hope of your calling.*"²⁴ Christians share one calling and one hope. They were all predestinated from the very beginning of time to share in the object that God had for the universe. They may be different in their outlook and endowments, but all alike are called by the one God, are being fashioned by the same purpose, and are being moulded to play their part in the completed Church. As yet the goal lies in the future, but because God's hand is in it all, the ideal will not fail to be realised.

(4) The real foundation of Christian unity lies in the Lordship of Jesus Christ. The figure of the body must be kept in mind.

The members must keep attached to the body if they are to keep alive and do their work. If once they are cut off from the body, they will die. In the same way, the body as a whole is vitally attached to the head. Christ is not head of the Church in the sense of President or King or Father: He is head of it in the same sense as the head of a man is part of the body. The same living blood is flowing through both. But the symbol must not be pressed too far. In the human frame, the body is not a body without the head, but neither is the head a head without the body. It is not thus with the Lord and the Church. The Church is bound up with Christ, but Christ is not bound up with the Church. He can exist apart from it: it cannot exist apart from Him. Moreover, He is Saviour, Judge, and moral authority. He is outside the body as well as part of it.

(5) Christians share in one and the same faith. It is hard to interpret this exactly. It may mean creed, although that is doubtful, seeing that Paul never seems to give that meaning to the word. It is so used, of course, in the Pastoral Epistles, but they cannot be taken, at least in their entirety, as Paul's. Or it may mean the subjective act by which the Christian seizes Christ, the response of the individual in love and loyalty and trust. This is the sense that Paul generally gives to the term, but it hardly suits here. He is enumerating the great objective unities and it is hardly likely that in the middle of that one list, he would mention the one subjective unity. It may be, of course, that he means that all Christians have to respond to God in the same way, by faith, and that there are no special prerogatives for special persons. But he surely does not mean that. He seems rather to be thinking of the blessings coming from God to men *ab extra*. What he probably means here is that all Christians share in the same Gospel, the same call to redemption through the work of Jesus Christ. It is not a creed that he is stressing or the response to grace, but the redeeming facts themselves.

(6) The sixth unity is baptism. There is only one rite administered and it is administered to all in the same way. There are many doubtful questions relating to the New Testament doctrine of Baptism. There is much discussion concerning its precise origin. There is even more concerning its rationale. But in several points there is solid agreement. Paul has ample justification for his statement that the catholic Church has one and only one baptism. (a) Whatever be the precise formula recited over the baptized person, baptism was invariably administered in the name of Jesus Christ, and whatever benefits accrued from baptism came through the power of Jesus Christ. (b) Baptism emphasises the union of the baptized person with the dying and risen Christ. It has no magical power. Neither

is it a mere rite. It is a means of grace. It has re-creating power. It marks the moment when the Spirit is imparted to the believer. It unites him with the Church. (c) Baptism does not act *ex opere operato*. It is operative only when the recipient responds to the grace of God revealed to him in baptism. (d) Baptism is confined to believers and it is the indispensable means by which all believers enter the Church. (e) It seems that immersion was the general custom in the New Testament period. In any case, it was certainly the ideal, and was adopted, partly, perhaps, as a continuation of Jewish custom and partly because of its suggestive symbolism. But we have not sufficient evidence at our disposal to settle the question. Probably, where circumstances made it advisable, some other method was adopted. By the second century, the custom had changed somewhat. *Baptizo* must not be pressed too far. In Lk. xi. 38, it obviously cannot mean immersion. But, in the main, we can say that the attitude of the Church to baptism was uniform in the Apostolic period. It was one of the objective realities in which all shared.

(7) The last of the great unities lies in the fact that all Christians worship the same God, and through Christ enter into the knowledge of the same Father. His sovereignty is absolute. He is over all and in all and through all. We are all living under His mighty care and sovereign control.

Much discussion has been raised because of the omission of the Lord's Supper from the list of the unities. It has even provided a minor argument in the minds of some against the Pauline authorship of the Epistle. The difficulty is increased by the fact that in 1 Cor. xiv. 17, where, although at that particular point, he is not arguing in the cause of Christian unity, Paul speaks of the Lord's Supper as binding all those who participate in it into a corporate unity. It can hardly be that he has omitted mention of it in Ephesians because he is growing indifferent to it or as a silent protest against the sacramentarianism which was creeping into the Church. The explanation of the omission, if one be demanded, probably lies here. All that Paul is pleading for is that Christians should preserve unspoiled their harmony in the one Church, the Body of Christ. He is not addressing different local communities so much as different individuals. In later days, the Lord's Supper was a bond of unity between different Churches. But ecclesiastical development had not yet gone that far. All that is asked for is that individual men and women should dwell together in peace. And their unity has already been sufficiently assured sacramentally by baptism. It is baptism and not the Lord's Supper which incorporates believers into one body and imparts to them the one Spirit.

III.

After defining the great unities of the Christian life, Paul proceeds to the third point in his argument and mentions some of the gifts granted to believers by Christ. "But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men. Now this, he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same as he that ascended far above all the heavens, that he might fill all things. And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith and of the knowledge of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." The quotation from Ps. lxxviii. makes the argument of Paul unnecessarily obscure. His main point is that each member of the Church has his own appointed function, and his function comes to him by the grace of God. It is a pity that the main argument is deferred by the statement that the spiritual endowments of Christians are the fruit of the historic life of Jesus. It adds nothing to the force of the argument.

We have access to certain objective realities. They are not reserved for a select few. Neither are spiritual gifts reserved for a select few. Individuality is not destroyed by the Christian religion. We need the consecration of all our powers to Christ if they are to come to their highest, and we need the consecration of the powers of every single member of the Church to the service of the main body if the Church is to witness as it should.

(1) First, Paul states the principle that every member receives the grace of Christ. When speaking of his own calling to be the apostle of God to the Gentiles, he calls it the grace of God. It was through the free, undeserved grace of God that he of all men was chosen out to preach the Gospel to the heathen. And so when he preached, it was not as a self-elected apostle or as a man commissioned by men: he came with the authority of a heaven-sent messenger. The grace of God laid upon him a command to which he must respond and gave him a Gospel to which others must listen. But he had no monopoly of the grace of God. Other men had gifts and they had behind them the same authority. They must respond to the command and others must listen to the message. The gifts are vastly different, but they are all given according to the abilities of the recipient and the loving wisdom of God. They are all necessary for the full life

of the Church. They are granted to us according to the purpose of Christ. We can thankfully use whatever gift we have without chafing because we lack gifts that others possess. So much for the general principle. Then Paul goes into detail. He specifies some of the gifts.

(2) Two points are to be noticed first. The emphasis is to be placed on *He*. All Christian workers, whatever their precise gift, receive their authority directly from Jesus Christ. The whole Christian ministry is a divine appointment. Secondly, it must be noticed that Paul lays down no law as to how the grace of God is given in any special instance. In his case, it was given unmistakably, direct from the hand of Christ, at the moment of conversion. But it could hardly be that he looked upon all members of the Church as receiving the same unmediated, unmistakable, call. In fact, we know that he did not, seeing that he appointed men himself to take the oversight of the Churches he founded. We know also that it was the custom of the Church to select men to do special work. But it was no purely human choice, based upon abilities, qualifications, testimonials, and so forth. It was assumed that the Spirit had already made a choice, and the sole task of the assembly was to find out by certain spiritual exercises who it was that was manifestly chosen by the Spirit, and to support the choice of the Spirit by the authority of the Church.

Paul mentions the four chief kinds of spiritually gifted men.

(a) First, the apostle. The precise significance of the apostolic office in the early Church is doubtful. The word is capable of very wide meaning. But in the New Testament period, it seems, in the main, to have been confined to a small body of men who possessed special qualifications. The apostle must really have seen Jesus, have companied with him from the baptism of John until the time of the Ascension. And the most important element in his knowledge was knowledge of the Risen Christ. The apostle was a messenger of Jesus Christ. He must be able to speak at first hand of what he had seen. Further, the Church could not appoint an apostle: it could only decide whether the appointment had been made by Christ. The apostle must be able to present his credentials direct from Christ. Further, he must possess the signs of an apostle. It is this particularly that has caused discussion. Probably what is meant is that the apostle possessed a spiritual gift which enabled him to work miracles and to preach with such power as to put his call beyond question. So far as his work was concerned, he had to preach the Gospel among the nations and to found Churches over which he exercised authority in the name of Christ. He had a roving commission and was not bound to one spot.

(b) The prophet ranked high among the officials of the Church. He was gifted in an outstanding fashion with ability to unfold the will of God. He had eloquent utterance. He could unfold the future. He could interpret the great mysteries of God.

(c) We are in great doubt about the exact work of evangelists. But they were probably an order of preachers, subordinate to the apostles, who worked, generally in the company of an apostle, in the task of preaching the Gospel and of founding and organising Churches. They seem to have given instruction in the facts of the Gospel, and to have prepared the ground for pastors and teachers, who were appointed only when the Church was fairly established. But the important thing is that they were charismatically endowed, although we do not know the precise nature of the endowment.

(d) The last official mentioned is the pastor and teacher, for these two names apply to one office. His work was to explain the facts of the Christian revelation, and to unfold the hidden meaning of Scripture. He possessed authority over the Churches to which he was appointed, for unlike the men in the first three classes, he had no roving commission. He was responsible for the conducting of public worship and was expected to keep watch over the moral and spiritual health of the flock committed to him.

After enumerating these spiritual gifts, Paul defines certain principles of great importance.

(1) The gifts are all gifts of the Spirit. Before any man in the early Church was allowed to take part in the public work of the Church, he had to show that he was spiritually endowed. That does not mean that liberty to take part in public work was confined to an order of officials. No such thing was known. All men and women, whether officially appointed or not, could give expression to what their hearts prompted them to express. But it was only in so far as the message was from the Spirit that it was allowed. As a mere man, no one had the right to speak. As a man gifted by the Spirit, he had an unlimited right. And let it be said, the Apostolic Church seems to have been gifted to a remarkable degree with power to discriminate between the spurious and the real. The Spirit must not be confined, that is the first point. The speaker must show that he had a message from the Spirit, that is the second.

(2) Through the exercise of spiritual gifts, the full ministerial efficiency of the Church must be built up. The gifts are for the perfecting of the saints unto the work of ministering. Every worshipper was considered to be spiritually endowed. And the way had to be kept open for each to exercise his gift. The longer the Church was in being, the more was it seen that different needs called for satisfaction. Every endowment was

from the Spirit, and they were all necessary for the adequate building up of the Church.

(3) Gifts must be used only in so far as they are for the edification of the brethren. The Spirit does not endow men for their own benefit but for that of the whole. No matter how much an individual Christian was thought to be possessed of marvellous powers, he was not allowed to exercise them in the Church unless it was seen that they had bearing upon the spiritual life of the community.

(4) Each member is to find his place in the perfect Church. Then all his powers, by the free expression of them and by the exercise of the judgment of the Church upon them, will have been raised to their highest point. And through the united action of a body of saints, each with his gifts trained to the finest degree, the Church will attain to the full knowledge of the revelation of God in Christ, and will hold in itself all the totality of the divine manifestations in Christ.

It is now necessary to trace our steps back a little. In the middle of his argument, Paul has quoted from the Book of Psalms. It does not seem to have much bearing upon his main idea. I will summarise the main conclusions about it. The quotation is introduced in a quite indiscriminate way. But evidently Paul looks upon it as giving Scriptural authority for his own statements. It is from Ps. lxxviii. Paul's words differ considerably from both the Hebrew and LXX. Following some Targum probably, Paul changes the original so as to describe the conqueror as distributing the spoils of war as largesse to the people. The Psalm was written in celebration of some great victory. The precise historical circumstances are not clear. Paul asserts the continuity of the historic life of Jesus with the eternal life of the Ascended Christ. Through the success He gained in His earthly life, Christ gained the power to apportion gifts to His followers.

IV.

So far as translation is concerned, verses 14-16 are among the most difficult in the Epistle:—"that ye may be no longer children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, in craftiness, after the wiles of error, but speaking the truth in love, may grow up in all things unto Him, which is the Lord, even Christ, from whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." This adds little to the preceding verses. I

shall content myself with dealing briefly with a few difficulties.

(1) The final goal of the Church's activities has already been amply interpreted. Here the co-ordinating of the various members in the full life of the Church is explained by the marvellous arrangements of the members of the physical body. Every member must do its work if the body as a whole is to be perfectly healthy.

(2) Paul protests against those who are willing to remain "babes in Christ." Christians must learn to think for themselves, listen to the admonishings of teachers evidently appointed by the Spirit, turn a deaf ear to uninstructed and careless teachers, and take part with the rest of the Church in the endeavour to establish divine truth. Without this, the Church cannot grow into maturity.

(3) We have the picture of the criminal carelessness of many religious teachers of Paul's day, men who had not thought deeply upon the questions of life, and who were not under the guidance of the Spirit, yet professing to teach, and by their specious eloquence, leading many astray. But the authorities were keenly alive to the danger, and to counteract it, brought in an order of teachers who really knew the reason of the faith that was in them, and showed evident signs of being under the control of the Spirit. It is only sane and instructed Christian people, who are robust in their moral life, and honest and diligent in their study, reverent in their teaching, and spiritually alive, who can at any time deal adequately with the specious philosophies that threaten the life of the Church.

H. J. FLOWERS.

The Religious Philosophy of John Smith.

IN common with the Cambridge Platonists in general, John Smith (1618-1652) has suffered a neglect at the hands of later generations which he has not deserved. It is good that on account of the modern interest in Mysticism, recent years have witnessed a worthier recognition of the Cambridge Platonists. This deeper interest has been largely due to the advocacy of the Dean of St. Paul's, and we cannot be too grateful to him for his repeated reminders of the significance of this notable group of seventeenth century divines. The school is entitled to our respect and attention on a variety of grounds. Its members made a characteristic contribution to personal religion, they lent their weight to the development of the idea of toleration in an intolerant age, and they developed a Christian philosophy and view of morality which are of perennial interest. Children of the Renaissance, they revived the study of Platonism and found in it a means of religious and philosophical expression and a weapon with which to attack current atheistical tendencies.

In the Cambridge School John Smith has a distinctive place. Whilst Benjamin Whichcote enunciated the main principles of the movement, and Ralph Cudworth and Henry More used them in attacking certain tendencies in Hobbes and Descartes that threatened to undermine religion and morality, John Smith founded on them a constructive scheme of religious philosophy. Thus not only does he belong, with the rest of the school, to the history of Platonic thought in England, but he also belongs to the history of theism. Unfortunately, his contribution to theism has been but slightly regarded, in spite of the fact that, as we shall see, he anticipated certain modern tendencies in the philosophy of religion and thus has a living and not merely a historical interest for the present time. This essay will concentrate more particularly on the modern features of his philosophy.

Before describing these features it will be useful to say something in the first place concerning the general position of the school as a whole. The main source of its inspiration was Platonism. Whilst well versed in the whole field of classical literature, and enthusiastic students of the original Scriptures, they gave central attention to the writings of Plato and to the whole body of literature belonging to the Platonic tradition. To be accurate, they were disciples of Plotinus rather than of Plato. Contemporary literature held much less sway over them, although they displayed some interest in the new science and in Cartesian-

ism. The Copernican astronomy appeared to give added sanction to some of their ideas, and so did certain features of the new philosophy, but their appreciation of the latter was marked by reservations. In Platonism they found a satisfying and stimulating philosophy, which they used to give expression to their Christian faith and experience. But their study of Platonism was not a critical study in the modern sense. They read its literature as a devout man reads his Bible, more as those who seek first of all food and drink for the spirit than as exact students. As Campagnac says, they "appropriated Plato's teaching in what if a choice must be made, may, after all, be the better way, by meditation rather than by a minutely critical study, and they coloured what they borrowed in the rich and mystical light of their own imagination."¹ The same is no less true of their studies of other Platonic writers. In fairness to them it must be remembered that these were the days of pre-Bentleyan criticism.

Platonism provided the Cambridge School with their general doctrine, the doctrine of Reason. This doctrine was sovereign in all their thought. It was the guiding star of all their intellectual activity, providing them with a means of interpreting their gospel and also with an instrument in their philosophical and theological discussions. But it was also made to serve more practical purposes. It was a fundamental idea in their religious and moral practice. In particular, it gave them that toleration and comprehensiveness of view that characterized their attitude to the dissensions of the time. Their appropriation of this doctrine is of high significance. When Puritans and Prelatists were alike making their appeals to external authorities—Scripture, Creed or Church, the Cambridge Platonists were venturing to appeal to the inner authority of Reason.

It fell to Smith to erect on the basis of this principle of Reason a Christian philosophy or Theism. Whichcote had first enunciated the principle, as "the pathbreaker of the movement," but did not seek to express it in a systematic way. This was undertaken by Smith and forms a worthy memorial to a worthy teacher on behalf of a devoted and enthusiastic pupil. There is no indication of a practical motive underlying his attempt. Current problems such as were raised by writers like Descartes or Hobbes are apparently not in mind. Even when he comes to deal with Atheism, he seems to betray no consciousness of contemporary influences working in that direction. His entire concern is with the philosophies of Democritus, Epicurus and Lucretius. It may have been, as has been suggested, that his pre-occupation with ancient Atheism was not due to blindness to the thought of the time, but to a desire to deal with the problem

¹ The Cambridge Platonists, xif.

at its source. His work is collected into Ten Discourses, six of which are part of an unfinished scheme for the vindication of the "main heads and principles of religion." The remaining four were selected by Worthington from the residue of Smith's miscellaneous writings to illustrate how the work was intended to be completed.²

One of the most striking things in Smith's religious philosophy is what we should to-day term his psychology of religion. For him, as for the rest of the Cambridge school, reason is the fundamental characteristic of the soul. As we should expect in one who was a professed disciple of Plotinus, reason is not to be understood as equivalent to intellect. It is given a wider meaning than the pure logical faculty. The Platonic distinction is made between *dianoia* and *nous*, the former referring to the discursive faculty, the latter to what we may call "the logic of the whole personality." This Platonic reason is for Smith the organ of the soul, the instrument of religious knowledge and the divine principle in men whereby they are able to have intercourse with God. It will be noticed that this religious psychology is in accord with the general findings of modern religious psychology to-day. It is generally agreed that religious apprehension does not repose in any one mental element nor in any one group of mental elements, but in the whole mind. When man behaves in a religious way, he brings to focus in one direction all the powers of his mental organism. But though spiritual reason is possessed by every man as man, Smith is careful to show that it can achieve full exercise only under certain moral conditions. Thus the proper exercise of reason belongs not merely to man as man, but to man as living the holy life. Our author has a very fine passage on this head:

"Were I indeed to define divinity, I should rather call it a divine life, than a divine science. . . . To seek our divinity in books and writings is to seek the living among the dead. . . . seek for God in thine own soul. . . . If we would indeed have our knowledge thrive and flourish, we must water the tender plants of it with holiness. . . . Divinity is not so well perceived by a subtle wit, 'as by the purified sense,'—as Plotinus phraseth it."³

The sphere and significance of spiritual reason is well brought out by Smith in a passage⁴ in which he seeks to classify the different types of men. Setting aside "the Epicurean herd of brutish men, who have drowned all their sober reason in the deepest Lethe of sensuality," he proceeds to divide the rest into four classes or "ranks." The first type of man is "that complex

² Tulloch, *Rational Theology in the Seventeenth Century*, Vol. II. pp.

³ *Select Discourses* (Camb. 1859), pp. 1ff.

138f.

⁴ *Ibid.*, pp. 17ff.

and multifarious man that is made up of soul and body." He confounds sense and reason and is in the chains of custom and common opinion. The second type is the rationalist "that thinks not fit to view his own face in any other glass but that of reason and understanding." The third type is in some measure a mystic; he has an "inward sense of virtue and moral goodness. . . far transcendent of all mere speculations of it," but his soul has "too much heave and swell with the sense of his own virtue and knowledge." The fourth type is "the true metaphysical and contemplative man. . . who, running and shooting up above his own logical or self-rational life, pierceth into the highest life." It is the last type that alone possesses in the fullest sense true religious knowledge. Religious apprehension is achieved neither by sense nor reason in the intellectual sense, nor further by any second-hand method which custom might afford. The path of religious knowledge is reason in the wider Platonic sense—reason as the harmonious activity of all man's powers as purified by religion and directed towards God. God, says Smith, "is best discerned, as Plotinus phraseth it, by an intellectual touch of Him. . . the soul itself hath its sense as well as the body."⁵

Whilst Smith agrees with modern psychology in finding the seat of man's spiritual faculty in his whole personality, he does so on different grounds. He is working with Platonic categories and in particular with the doctrine of Ideas. He quotes Plotinus to the effect that he who reflects upon himself, reflects upon his own original, and adds that such a one "finds the clearest impression of some eternal nature and perfect being stamped upon his own soul." With Plato he exhorts men to look into their own souls, "God having so copied forth himself into the whole life and energy of man's soul, as that the lovely characters of Divinity may be most easily seen and read of all men within themselves. . . And if we would know what the *impress* of souls is, it is nothing but God Himself, who could not write His own name so that it might be read, except in rational natures."⁶ Divine knowledge is therefore discovered by the soul's reflection upon herself; and if men do not know God, it is due to the fact that their innate notions of divine truth "are too often smothered or tainted with the deep dye of men's filthy lusts."⁷

Smith's doctrine of "reflection" is worth dwelling on for a moment, since it throws light upon his theory of religious knowledge. There are two kinds of "reflection." The one is concerned with material, the other with spiritual things:

"The souls of men exercising themselves first of all . . .

⁵ Select Discourses, p. 3.

⁶ Ibid, pp. 127f.

⁷ Ibid, p. 6.

merely by 'a progressive kind of motion' spending themselves about bodily and material acts, and conversing only with sensible things; they are apt to acquire such deep stamps of material phantasms to themselves. . . indeed, it is not possible well to know what our souls are, but by their 'circular and reflex motions'. . . When we turn our eyes upon it (the soul), it will soon tell us its own royal pedigree and noble extraction, by those sacred hieroglyphics which it bears upon itself."⁸

The significance of Smith's use of the doctrine of innate ideas which the soul thus discovers and makes explicit by its "circular and reflex motions" is not difficult to discern. Implicit in those ideas is the Reason of God, with which man has affinity, because of the fact that he himself is endowed with reason. Reason is thus a mediating principle between God and man, and through it man has fellowship with God and is able to learn His Truth. Further, "reflection," far from being a subjective process merely, is one which enables man to occupy himself, not with his private fancies, but with the very thoughts of God. Reason is that divinely given faculty which gives man his kinship with God. "Divinity indeed is a true efflux from the eternal light, which, like the sunbeams, does not only enlighten, but heat and enliven. . . And as the eye cannot behold the sun, unless it be sunlike, and hath the form and resemblance of the sun drawn in it; so neither can the soul of man behold God, unless it be God-like, hath God formed in it, and be made partaker of the Divine nature."⁹

On the basis of his religious psychology Smith rears his argument for "the existence and nature of God." He disregards the other arguments, and thus relies solely upon what we to-day commonly call the Moral and Religious Argument. In view of his starting point and the general background of his thinking this is not surprising, although it is somewhat remarkable that he gives no attention at all to the more usual arguments. For since Smith was well acquainted with Cartesianism, and indeed was chiefly responsible for its introduction as a subject of study into Cambridge University,¹⁰ we should have thought it natural for him to have referred to the Ontological Argument which Descartes had borrowed from the schoolmen and incorporated into his own philosophy. Equally curious it is that Smith should have neglected the Argument from Design, since it appears in Cicero, an author whom Smith held in high favour.¹¹ We can only assume that he felt that these arguments were negligible

⁸ Select Discourses, pp. 65f.

⁹ Ibid, p. 2.

¹⁰ Stewart, E. R. E., III., p. 170.

¹¹ Tulloch, op. cit., Vol. II., p. 169

besides his own argument from religious experience. Whilst he admits that God's eternal power and Divine nature may indeed be revealed in external appearances, he yet adds that "it must be something within that must instruct us in all these mysteries, and we shall best understand them when we compare that copy which we find of them within ourselves, with that which we see without us. The schoolmen have well compared sensible and intelligible beings in reference to the Deity, when they tell us that the one do only represent *vestigia Dei*, the other *faciem Dei*." ¹²

But this inner testimony, going, as he claims, so far beyond the testimony of Nature, yields more than the bare fact of the existence of God. It gives us in addition the attributes of God. It will be enough to select for illustration the evidence Smith adduces for the divine unity and omniscience. "When," he says, "we reflect upon our own idea of pure reason, we know that our own souls are not it, but only partake of it; and that it is of such a nature that we cannot denominate by it any other thing of the same rank as ourselves; and yet we know certainly that it is, as finding, from an inward sense of it within ourselves, that both we and other things else partake of it; neither do we, or any finite thing, contain the source of it, within ourselves; and because we have a distinct notion of the most perfect mind and understanding, we own our deficiency therein. And as that idea of understanding which we have within us points not out to this, or that particular, but something which is neither this nor that, but, total understanding; so neither will any elevation of it serve every way to fit and answer that idea." ¹³ Similarly, by the same principle of contingency, Smith passes from human will to Divine Omnipotence and from human love and goodness to Divine. Nothing better summarises Smith's position than this beautiful passage:

"God is not better defined to us by our understandings, than by our wills and affections: He is not only the eternal reason, that Almighty mind and wisdom which our understandings converse with, but he is also that unstained beauty and supreme good to which our wills are perpetually striving; and wheresoever we find true beauty, love and goodness, we may say, here or there is God." ¹⁴

So much for a rapid survey of Smith's theistic argument, as he built it upon the foundation of religious experience. It will be at once clear to all modern students of the philosophy of religion that by virtue of it Smith has an immediate, as well as a

¹² Select Discourses, pp. 130.

¹³ Ibid, pp. 130f.

¹⁴ Ibid, p. 141.

historic, interest. Largely due to recent advances in psychological science in the sphere of religious experience and to the revived study of Mysticism, there has been an increasing tendency to find a ground for theistic certainty in religious experience itself. This is not a new procedure in theism, but, whereas its exposition in modern thought is carried back by most writers to Schleiermacher, the study of Smith's religious philosophy seems to warrant us in going a stage further back to the Cambridge Platonists in the seventeenth century. But these thinkers appeared too early for their work to have any directive influence on the main current of theistic thought. Historically the Cambridge movement tended rather to foster Deism,¹⁵ but this could have been only because the connotation of reason as given by that group of Platonists was misinterpreted and misunderstood. It needed Kant's sharp separation of the rational and moral consciousness to prepare the way for a new valuation of religious experience. There is no historic connection between Kant and the Cambridge school, yet it is perhaps worth remarking that the fact that the former found in moral experience an argument for God was no doubt in some measure due to the influence of the German Pietistic movement—a movement which, along with the Cambridge movement, belongs to that general reversion to Mysticism which marks Europe of the sixteenth and seventeenth centuries.

As to the value of Smith's central argument for the existence and nature of God, little can be said here. But the present writer may record his conviction that in its essential features it is one of serious weight. The idea that religious experience can afford any sound argument for the reality and nature of God is indeed still received in some quarters with coldness, but there is little warrant for what must be regarded as little more than a prejudice. We are surely entitled to expect that experience in some sense reflects reality, and it would be strange indeed if an experience so universal and persistent as religious experience did not reflect a corresponding reality. It may be admitted that such an argument does not amount to proof in the strict logical sense, but it surely presents an argument of high probability. This is all that can be said here, and for fuller treatment of the argument readers must be referred to Dr. Waterhouse's *The Philosophy of Religious Experience*, or to Dr. Kenneth Edward's more recent *Religious Experience: its Nature and Truth*. But whether one admits the validity of the argument or otherwise, one must concede that in the religious philosophy of John Smith, we have an interesting anticipation of it expressed in terms of Platonism.

W. E. HOUGH.

¹⁵ Joyce, E. R. E., Vol. IV., p. 534.

Bunyan Relics.

Described by the Minister of Bunyan Meeting, Bedford.

BUNYAN MEETING HOUSE, the Church of John Bunyan at Bedford, is the third structure associated with the Dreamer's name. On August 20th, 1672, for the sum of £50, Bunyan and a small company of believers secured from Josias Ruffhead, a barn, surrounded by an orchard, in Mill Lane, and the Indenture is still in our possession. The first meeting house, or barn, was succeeded in 1707 by the Old Meeting (with its table pew and gallery), erected during the ministry of the Rev. Ebenezer Chandler to seat 800 people, and in 1849 the present building took its place, the doors on the old-fashioned pews giving the touch of ancient things to our mellow sanctuary.

We enter through the bronze doors, illustrative of the Pilgrim's Progress, the gift of the Duke of Bedford, and unique in Great Britain. The prison door, with heavy iron cross-pieces, meets the eye. It seems a strange place for such a relic! Yet it abides in the wall of the vestibule, this door from the County Gaol (where Bunyan suffered his long imprisonment), at the corner of High and Silver Streets, just across the way from the end of Mill Street, a mute testimony in honour of an early Nonconformist martyr for religious liberty. It is only a few steps from the gaol door of the tinker to the bronze tribute of the Duke, but between them there is a great gulf fixed: fame has bridged the gulf, for the name of Bunyan, Brazier, is second to none in Bedford.

The door of a cell from that same goal has been promised to me for the Church, either on the death of the owner or the establishment of a proper museum. At the end of the vestibule, near the Garden of Remembrance, where Bunyan's sundial—"Days pass like pilgrims"—rests in the centre of the old graveyard, is the memorial tablet of Hannah Bunyan, the great-granddaughter of the justly celebrated Preacher.

Visitors leave the church and vestry for the parlour, where there is a small but fascinating museum of Bunyan relics. In the corner is the vestry chair used by Bunyan, devoid of two ornamental portions at the back, owing to the "souvenir" craze of some vandal: it is a small, plain and squarely-made chair, with a wooden seat, smaller still now, as it had to accommodate a shorter-legged successor. The Ruffhead Indenture adorns the wall above the chair, where a Japanese visitor once knelt by its

side in fervent prayer. One may also read the text of Commissions for a Lord Lieutenant of the County. Documents bearing the signatures of Francis Wingate and Sir John Kelynge—Justices who introduced the preacher to prison—keep fresh the memory of names that otherwise would perish. The old oak, Bunyan's pulpit, a tree which has grown as a natural open-air pulpit, still stands in the field at no great distance from the old bridle-path, and the spot where he was arrested at Lower Samsell, and thence taken to Harlington Manor. The present occupant's son visited our Meeting House recently and I acted as his guide, returning the compliment paid me by his mother at the Manor House, where Bunyan appeared before Wingate. The interior of this House is substantially the same as it appeared in Bunyan's day, and as I took two steps downward into the lovely old room, with its panelled walls and "oaken cross-beams centred by a carved rose boss," the spirits of the prisoner and his judge seemed part of a cloud of witnesses. Times change, and the irony of fate decreed that some of Wingate's descendants should join Bunyan's Church, and mingle their dust with the brave who slept their last sleep in Bunyan's graveyard.

In the opposite corner of the museum to the chair stands the belfry door, bearing its weight of years manfully. This is the very door that guarded the entrance to the belfry of the Elstow Parish Church in Bunyan's day, when he passed to and fro as a bellringer. There is the handle, old and rusty, on which the hands of the Dreamer once lingered! Bunyan's bell in the Elstow belfry tower is still pointed out to pilgrims, and the smaller door in our museum, half-hidden by the larger one for lack of space, once kept the entrance to the spiral stone stairway that leads to the belfry and the top of the tower, where one gains a splendid view of the Moot Hall and the broken Cross on the village green, where the tinker played tip-cat and heard a voice from heaven. So in this parlour room these relics are windows that enable us to look before and after, to see visions and dream dreams.

Recently the Sunday School Union presented to the trustees the old pulpit, with its winding stairway, that Bunyan used, when as a special preacher, he visited the Zoar Street Meeting House, Southwark, the site of which I was able to identify in a rather strange way some months ago. On the museum walls are excellent engravings of that Church—exterior view, and interior views after it had been converted to secular purposes. Would that we knew what appearance Bunyan's barn possessed!

The Zoar Street Meeting House stood not far away from the Church where Spurgeon first set the Thames on fire, not very far away from the site of Shakespeare's Globe Theatre. Across

the Thames, up the Fleet river, is Snow Hill, Holborn, where Bunyan died on August 31st, 1688, at the Sign of the Star, the house of John Strudwick, the Grocer. The immortal Dreamer's tomb is in Bunhill Fields, London, so that through his death in the Metropolis he belongs to the whole British Empire, for all roads lead to London, and many pilgrimages are made to that sacred soil opposite Wesley's Chapel.

From the little cottage at Elstow, where its old stairway leads abruptly to the upper rooms, we have a well-worn portion of the former threshold, for this solid piece of wood was removed when the cottage was renovated years ago. At the Abbey Church, Elstow, one may see the font where John Bunyan was christened on November 30th, 1628, and the altar rails, communion table, pulpit and sounding board in use when the tinker attended this ancient and lovely house of prayer, where once a great nunnery, dating from the Domesday Book, stood in all its glory.

An old oil painting portrays John Howard, the Prison reformer and philanthropist, then a trustee of Bunyan Meeting, superintending the demolition of Bunyan's pulpit, which he bought for £30, afterwards presenting a new one at the cost of £40 to our church, still in use at our village church at Goldington. The only portion of Bunyan's pulpit I can trace now rests in the pulpit of the Newport Pagnell Congregational Church, suitably inscribed: there is a tradition that an enterprising cabinet maker made portions of it into chairs for admirers of the Preacher!

We also possess a heavy old key, attached to a ring, from the upper room door at the Dallow Farm, Luton, where secret meetings, attended by Bunyan, were held. Park Street Baptist Church, Luton, treasures a chair Bunyan is said to have used. Tilehouse Street Baptist Church, Hitchin, has an inlaid chair in its vestry, said to have been presented by Bunyan to the Foster family, who protected him while preaching in the Wainwood, the natural amphitheatre still known as Bunyan's Dell.

We are also glad to have the key of Oliver Cromwell's cash-box, because the Protector's personal decision was in favour of our second minister in a dispute over the tenure of a local church building—now St. John's Parish Church. It is an interesting fact that every one of our Ministers, from John Gifford to John Brown, Bunyan's Biographer, 1650-1903, spent his life in the service of the Church after becoming Minister—an unbroken succession of 253 years!

The relics of greatest interest to our visitors are personal ones, such as his private inlaid cabinet, his nest of drawers, and his handsome staff, a Manilla cane, a walking-stick with an ivory handle, inlaid with malachite, both coming to the Church from Mrs. Bithrey, of Carlton, his great-grand-daughter, and the widow

and family of the Rev. C. Vorley. What thoughts arise as we behold the jug, with its brilliant blue, used by his daughter (so the local story is told) to take comfort to her father in prison! There, too, is his "Will," or rather Deed of Gift, in his own handwriting, dated December 23rd, 1685, leaving everything to his wife: it was only discovered when the house in which he lived in St. Cuthbert's Street, near his Church, was demolished—a sad loss, for it would have made a splendid museum, and yet the catastrophe led to the discovery of the Will. The sum of inventory at his death was £42 19s. 0d. "equal to about £150 in present value"—and the First Edition of *Pilgrim's Progress* lately discovered, realised at the public auction the bid of £6,800.

In our Church Book we have the account of Bunyan's relations with the Church, and pages of minutes of Church Meetings in his own handwriting. His name appears on an early page of the record, and early on the list of members: we rejoice in a complete list of our Church Members from 1650 to the present hour.

The only other Bunyan handwriting appears in his application for licences to preach in May, 1672, which reposes in the Record Office, Fetter Lane, London, and Foxe's Book of Martyrs—the book he used in prison—with his Autograph, which was purchased from the Town Library during a period of financial difficulty, by Mr. Pierpont Morgan. The warrant for his arrest in 1675, was secured by W. G. Thorpe, Esq., F.G.S. of the Middle Temple.

We hope, as one result of the Tercentenary Celebrations in 1928, to secure a proper Bunyan Museum, where our present valuable relics, books and illustrations of his works may be adequately displayed; and this will induce people to present to the Museum other treasures of which we have been informed. Our library has a Third edition of *Pilgrim's Progress*, first edition of the Holy War, and other works, for Bunyan was the author of sixty books, and we have copies that extend from the beginning unto this last, as well as early foreign translations, and excellent sets of illustrations for *Pilgrim's Progress*, that should be framed, for they constitute a study in the art of engraving and illustration from 1679 to 1900.

We are preparing the Church for the Tercentenary, for the Barn has become a Tabernacle, and within easy distance of the present church are the sites of Bunyan's Bedford Home, the County Gaol, where he lingered during twelve long years, and the old stone bridge, which replaced a former bridge on which stood the prison house, where "as I walked through the wilderness of this world, I lighted on a certain place, where was a den, and laid me down in that place to sleep: and as I slept, I

dreamed a dream"—a dream that has circled the world, and brought earth nearer to heaven for every pilgrim.

When I first entered this pulpit I thrilled as I thought that near this very spot the tinker, deacon, lay preacher, apostle of religious liberty, had proclaimed the glorious gospel of Christ during the sixteen years of his ministry from 1672-1688. In that barn—"Bunyan's Meeting House," though the founder of the cause was John Gifford, "Evangelist" for Bunyan and for "Christian"—many had seen the vision of the Redeemer, the Babe born in a manger. There was no room in Bethlehem's Inn for Jesus Christ: there was no room in England's State Church at Bedford for John Bunyan, but time tests all things, and now the Preacher's statue adorns the ancient town of Bedford by the river, and it was in a prison on the river bridge that the immortal Dreamer saw his Pilgrim set out on a journey that ended when all the bells of the Celestial City rang for joy.

C. BERNARD COCKETT.

Postscript by the Editor.

A brazier's anvil is owned by John Beagarie of Hitchin; on three of the six sides of its stem are rudely cut:—J. BVNYAN, HELSTOW, 1647.

Bunyan's name is on three muster-rolls of the parliamentary militia which garrisoned Newport Pagnell: on 30 November, 1644 under Colonel Cockayne; on 22 March, 1645 under Major Boulton; on 17 June, 1647 under Lieutenant-Colonel Charles O'Hara.

The actual pardon under which Bunyan was released in 1672 is to be seen in the Friends' Library on the Euston Road opposite the L.M.S. Station. It is dated 13th of September, 1672.

About the end of April, 1672, an application for 57 licences was put in at Whitehall. They were all for Bunyan's friends, and it is often thought that the application was penned by him. But a very careful student, Professor Lyon Turner, induced Dr. Brown and two experts at the Record Office to agree that though there was a strong general resemblance between the handwriting of the Deed of Gift and that of the application, there was a shade of uncertainty as to their being from the same hand. Professor Turner gives reasons of writing, and of the spelling Bunyon, to conclude that it is not a shade of uncertainty, but a grave question.

Many churches have claimed that Bunyan preached there. Unhappily, as at Bedford itself, the actual buildings do not seem

to survive. In London, Charles Doe heard him "at Mr. More's meeting in a private house"; the church never owned a building, and disbanded in 1709. He also heard him "at a town's end meeting house," to which about 3,000 went, and only half could get in. Conceivably this was at Boar's Head Yard off Petticoat Lane in Whitechapel, where Bunyan actually preached his last sermon. He may possibly have preached at Chester's meeting-house, Zoar, near Gravel Lane in Winchester Park; but this was built only a few months before he died. Its position was made clearly known by Walter Wilson in 1814, and pictures of it were published by Offor in 1863, with pictures of many other relics. We are sure that in 1683 he preached at Pinner's Hall, the sermon entitled, "The Greatness of the Soul." That building in Commonwealth times, had been still known as Glass House, and had sheltered a Baptist church. But it was in 1678 taken by Thomas Hollis on a long lease, and converted to a variety of uses, secular and religious. On Sunday it was used by a church of which he was a member, a church just like Bunyan's consisting of both Baptists and Pedobaptists. The lease expired in 1778, and the building was taken down soon afterwards. Winchester House on Old Broad Street very nearly occupies its site.

The warrant for the arrest in 1675 was offered for sale a few years ago, and the owner allowed photographs to be circulated. If we remember aright, America set the highest value on this relic.

London possesses three modern memorials. Outside the Baptist Church House, facing north-west, is a statue. In Westminster Abbey a window was placed by public subscription, and a Bunyan window can also be seen at Southwark Cathedral.

CHITCOMBE is in the Blackmore Vale, north of Dorset Heights, in Woolland Parish. A Baptist meeting-house was built there in the seventeenth century by Joshua George. In 1771 it received a small endowment, and graves of Applins, Edwards, Jacksons, date from that period. The cause seems to have been very secluded, and it escaped the notice of every Baptist antiquary and of every county official. Worship ceased, and the building is now ripe for pulling down. But the piety of a descendant of the founder has secured the endowment, which will benefit the churches at Buckland Newton and Iwerne Minster, also the pastor at Semley. Information as to the earlier history will be welcome.

Swedish Baptists.

An address at the Scandinavian Baptist Congress in Copenhagen,
October, 1926.

WE Swedish Baptists are specially indebted to our Baptist brotherhoods in America, Germany, Denmark and England.

Our pioneers, Captain Schröder and Mr. F. O. Nilsson, missionary among sailors, came from America. Many of the excellent ideas which they had acquired in America were transplanted by them in our country during the fourth decade of last century, and those ideas were fruitful. Then came the liberal support which was granted Baptist Mission work in Sweden, at first from the American Baptist Publication Society of Philadelphia and later from the Baptist Missionary Union of Boston.

In Germany our brethren Mr. C. M. Björkholm, in 1845, and Mr. F. O. Nilsson, in 1848, were baptized by Rev. J. G. Oncken. Mr. Nilsson was the first Baptist preacher in Sweden. The attendance of Rev. J. G. Oncken and Dr. Julius Köbner at the General Conference of the Swedish Baptists in 1858, and their valuable contributions to the discussions, had a great influence upon the development of the polity and doctrinal standpoint of our denomination in Sweden.

From Denmark came in the early days the brethren, P. E. Ryding and A. P. Förster, to witness for Christ in our land. The latter was the founder of the first Baptist church in Sweden in 1848. There are also two other things which I wish to mention. Here, in Denmark, Mr. F. O. Nilsson was granted a first place of refuge when he, on account of his Baptist faith, was banished from his native land, Sweden. This was in the years 1852 and 1853. And Denmark lent her grand baptistery for the baptism of Rev. Anders Wiberg when, in 1852, he was baptized in the sea on one of the Danish shores.

From England also much kindness has been shown to us. Dr. Edward Steane and Rev. J. H. Hinton, who, in an effectual way, advocated the cause of the persecuted Swedish Baptists in the fifties of last century. The names of these brethren are, like many others, indelibly inscribed in Swedish Baptist History.

The Swedish Baptist church, which was organised at Borekulla, Halland, in 1848, then counted six members. From those

six the work has grown so that we now count a little more than sixty thousand Baptists in Sweden. But also in America there are several tens of thousands of Swedish Baptists. There are also thousands in Finland. To-day there are thus about 100,000 Baptists, who speak our tongue.

The progress has been good, but it could certainly have been better, if we had been more eagerly working for Jesus Christ, and laboured more zealously for the kingdom of God. As special reasons for the success we have had we may mention the two following:

1. We early got good, gifted and well-educated men at the front of our denomination. Such men were Rev. Anders Wiberg, the noblemen Dr A. Drake and Editor Karl Möllersvärd, three brothers Palmqvist, Rev. Wilhelm Lindblom, Dr. T. Truvé, Professor C. G. Lagergren and others.

2. We got as early as in the sixties a good school for the education of ministers. The Bethel Seminary was founded in 1866. Its president was, for forty years, Colonel K. O. Broady. Its leader is now Dr. C. E. Benander. [Since the address was delivered he has retired, and is succeeded by the Rev. N. J. Nordström.] Besides the Bethel Seminary Orebro Mission School has been at work for several years and a good many young men have received their education there.

From the beginning of our history we have had a powerful and extensive Sunday School work, which in a high degree has contributed to our denominational progress. Most of our churches have hopeful young people's societies and junior societies which are organised into one numerous Swedish Baptist Young People's Union. Then we have the Baptist Women's Union. Also a society for social work has been founded of late. Our Baptist Union is carrying on a considerable foreign mission work, through which we strive to share in the evangelisation of nations who have not been favoured with the gospel of Jesus Christ before.

Among influences which have in some way been hindering the advancement of our work, may be mentioned the so-called Pentecostal movement, which has, during recent years, drawn not a few members from our churches in several places. There is also existing, within our ranks, a somewhat schismatic dualism which, in some degree, has lessened the power of the Christian unity in spirit and truth, which we should have wished to have been benefited by unbroken harmony. Chilling winds of rationalism, which have been blowing over some countries and denominations have not in any disturbing way affected us in our circles, but times are such that even with regard to that, the warning is ever needful, "Be watchful and praying."

As to our faith we believe that the Bible is the word of God, that Jesus Christ, both God and Man, is our Redeemer. We believe in the aid of the power of the Holy Spirit in our labour. And we believe in the speedy second coming of our Lord Jesus Christ, but we dare not state the year and day for His appearance.

J. BYSTROM.

Canterbury Baptist Tombstones.

THE General Baptists in this city acquired part of the old Blackfriars from a Huguenot, as mentioned in vol. II, pages 140, 181. The property has now passed to other hands, and it may be well to record some facts inscribed on the old tombstones. Elizabeth Benge died 1747, aged 57. Richard Huggett died 1763, aged 40. Thomas Oldfield died 1776. Thomas Benge died 16 December, 1777, aged 84. Sarah (first) wife of Sampson Kingsford died 29 April, 1782, aged 23. James Calverley Benge, son of Thomas and Elizabeth, died 1789. Dan Hayward died 1790, aged 45. Thomas Brown died 1793. Sampson Kingsford, born at Sturry, 2 April, 1740, pastor more than 40 years, died 27 August, 1821. Mary, his second wife, of St. Alphage, died 1824, aged 66. Michael Child Kingsford, their second son, died 1825, aged 27. Priscilla Kingsford, their second daughter, died 1839, aged 51. Mary, wife of Sampson, who was son of Sampson and Mary, late of Sturry, died at Dunkirk 1840, aged 46. Caroline Kingsford, daughter of John and Caroline Love of Canterbury, died 1852, aged 19. Jane Ann, wife of John Russell Philpot, died 1826, aged 36. John Farrin, minister more than 40 years, died 1838, aged 83. William Thomas, a minister, died 1848, aged 81. Phineas Shrubsole of Chartham died, aged 88.

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The "Popular History of the Baptist Building Fund" is now published, and a copy is sent to each of our Guinea Subscribers. Mr. Seymour J. Price has spared no pains in finding what has been done, and in telling. Most of the chapters appeared in our pages, but many amendments have been made, and fresh material has been introduced. Also a new chapter appears, "Prospice."

Catalogue of Baptist Peoples.

THIS list of peoples among whom Baptist Churches exist, often gives the date of the first organisation, the date of the present national organisation, dates of scripture versions by Baptists, source whence missionaries came, fields to which missionaries are sent. (A few scripture versions are noted, made by Baptists, for peoples among whom there are no Baptist Churches.) The map on page 377 shows localities of the national organisations.

- Americans, Immigrants. First church 1639. Natives listed separately. Triennial Convention, 1814, Northern Convention, 1907. Publication Society. Twenty-seven colleges and universities. Ten seminaries. Eighteen colleges for negroes. Two hospitals in Assam; hospital, two colleges and two seminaries Burma, two hospitals and seminary South India, eight hospitals and two colleges China, college and seminary Japan, hospital Philippines, seminary Congo, college Cuba, hospital and seminary Mexico.
- Southern Convention, 1845. Publishing Board. One hundred and sixteen schools, colleges, universities, seminaries; twenty hospitals; nineteen orphanages. Publishing houses in Argentina, Brazil, China, Italy, Japan, Mexico. Hospital in Africa, twenty-two in China. College in Japan, two in Brazil, two in China.
- National Convention (coloured) 1880. Works in Africa, West Indies, South America.
- Church of the Brethren (Old German, Dunkards), 1908. Works in Scandinavia, France, Switzerland, India, China.
- Seventh-day. First church, 1671. General Conference, 1802. Two colleges, university, seminary. Works in Guiana, Holland, Java, China.
- Argentinians. Missioned by Southern Baptist Convention, 1903.
- Assamese. N.T. 1819, 1847. O.T. 1832, 1903. American from 1836. Convention.
- Australians. Immigrants. First church, 1834. State Unions from 1862. Federation, 1926. Work in East Bengal.
- Austrians. First church, 1869. From German Bund.
- Bahamians. First church, 1833. From Britain.
- Bangala and Bateke. Gospels from 1889 by British. First church, 1900.
- Bangombe. N.T. 1915. First church, 1895. By British.

- Bantumbo. Portions this century. By Americans.
- Baso. N.T. 1920. First church, 1906. By British.
- Belgians. First church, 1892.
- Bengalis. First convert, 1800, first N.T. 1801. Britain, America, Australia, New Zealand.
- (Bhatneri. N.T. 1824. No church.)
- Biharis. N.T. 1826. Britain, America.
- Bisayans, Philippines. N.T. 1903. America.
- Bobangi. N.T. 1912. First church, 1893.
- Bohemians. First church, 1885. Czecho-Slovak Union, 1919.
- (Bolengi, Congo. Bible portions, 1893-98.)
- Bolivians. Missioned by Canadians, 1898.
- Brazilians. First church, 1882. Convention, 1909. By Southern Convention, Swedes, Germans. Send to Portugal.
- Bretons. First church, 1834. N.T. 1847. By Welsh.
- Bulgarians. First church, 1880 by exiles from Russia. Union, 1908.
- Burmese. Americans since 1814. N.T. 1832, O.T. 1835. Send to China.
- Cameroon. Britain, 1845. Isubu gospels, 1852. Dualla N.T. 1862, O.T. 1872. Germany, 1891. Native Union, 1899.
- Canadians. Immigrants. Natives listed separately.
- Maritime Provinces. First church, 1778. Convention, 1846. Acadia University, 1851. United Convention, 1906.
- Ontario and Quebec. First church, 1776, Swiss church, 1848. MacMaster University, 1887. Convention, 1889: works among immigrant Poles, Rumanians, Swedes.
- Western Canada. First church, 1875, convention, 1881. Brandon College. Union, 1906. Works among immigrant Germans, Hungarians, Italians, Norwegians, Swedes, Russians.
- All unite in work among Bolivians and Oriyas. Canadian Baptist Foreign Mission Board (1911) represents all Conventions.
- Caribs (Belize, British Honduras). Gospel version, 1847. Britain since 1822.
- Chakma, Chittagong. N.T., 1926.
- Cherokees (Oklahoma). Version, 1848.
- Chileans. Missioned by S.B.C. Evangelical Baptist Union, 1917.
- Chinese. Marshman's N.T. 1816, Bible, 1822, Ningpo N.T. 1853, 1867, 1874. Swatow N.T. 1898. American in South China from 1836; whence (1) Hakka Convention; (2) Ling-Tong Convention, 1925. American in East China from 1843; whence (3) Chekiang-Shanghai Association. American in West China from 1889; whence (4) West China Convention. S.B.C. in South China, 1845, Central, 1847, North 1860, Interior, 1905, Pak-Hoi, 1914. British in North from 1860. Swedes in Shantung from 1899, and in Shansi from 1921.
- Cubans. American from 1905. Two Conventions.
- Danes. First church, 1839. Union, 1865. Help Swedes on Congo.
- Dutch. First church, 1845. Union, 1880. Send to Congo.

- Dutch Guianans. Only church, 1914.
- English. First church, 1609. New Connexion, 1770, Foreign Mission, 1792, Home Mission, 1797, Union, 1813. Work in China, Ceylon, India, Congo. Strict Baptist Mission, 1861, works in Madras.
- Estonian. First church, 1884. Union, 1886. Helps in China and Egypt.
- Filipinos. American from 1900. Version, 1909. Many Associations.
- Finns. Swedes in 1855. First church, 1856. Convention, 1893, helping in China, India and Congo. National Conference, 1904.
- French. First church, 1832. Federation, 1920, works in Cameroons,
- Garos. American from 1836. N.T. 1894, Abeng N.T. 1912. Australian from 1887.
- Germans. (1) First church, 1708, all migrate to Pennsylvania, organise there 1723, print German Bible, 1743. See Americans above.
(2) First church, 1834. Bund, 1849. Work in Europe and Africa.
- Gold Coast. American from 1842. West African Union, 1899.
(Gujarati N.T., 1820. No Baptist church.)
- Haitians. First church, 1845, Americans,
- Hindus. Five Hindi versions, 1812-19. English from 1810. Swedes from 1908.
- Hungarians. German from 1846. First permanent church, 1874. Convention, 1921.
- Irish. Immigrants, 1649. Revised Bible for natives 1817.
- Italians. First church, 1870. Union, 1883. Other Italian Baptists help in Ceylon, India, Zambesi. By British and Americans.
- Jamaicans. First church, 1784. Union, 1850. Works in Haiti, Cuba, Panama, Africa.
- Japanese. First church, 1872. N.T., 1876. New version, 1901. Americans North and South. Convention.
- (Javanese. N.T. 1829. No Baptist church.)
- Jugo-Slavs. Missions from 1875. Union, 1921.
- Kachins. Versions, 1895-1907 by Americans in Assam.
- Karens. Sgaw N.T. 1842, Bible, 1853; Pwo Bible, 1883. Americans.
(Kashmiri. N.T. 1820. No Baptist church.)
- Kele. British. N.T. 1918, revised, 1927.
- Khasi. N.T. 1831 by Americans in Assam. Carey's N.T. 1824.
- Khonds. Versions, 1893 by British in Orissa.
- Kongo. British. N.T. 1893, 1903. Bible, 1912, 1926.
(Koreans. Gospel, 1892. No Baptist church.)
- (Lahnda. N.T. 1819. No Baptist church.)
- Lamba, South Africa. N.T. 1921.
- Letts. First church, 1861. Union, 1879.
- Liberians. Missioned by National Baptist Convention since 1880.
- Lithuanians. First baptisms, 1860. Co-operative committee, 1923.
- Lushais. N.T. 1916. Missioned by New Zealand and Britain.
(Malay. Versions, 1818-55. No Baptist church.)
- Maliseets. New Brunswick. Gospel, 1870.

- Manipuris. N.T. 1824. Missioned by Americans.
(Marathi. Testaments, 1811, 1818; Bible, 1820. No Baptist church.)
Massachusetts. Roger Williams' Key, 1643. First church, 1694. Extinct
race.
- Mexicans. First church, 1864. By Americans.
- Micmacs, Nova Scotia. N.T. 1874.
- Moravians. First church, 1898. Now in Czecho-Slovak Union, 1919.
- Moskitos, Nicaragua. Versions, 1846. Helped by American Home
Mission.
- Muskoki or Creek Indians. Versions, 1835, 1860. Now in Oklahoma.
- Nagas. Versions, 1833-1909 by Americans in Assam.
- New Zealanders. Immigrants. First church, 1851. Union, 1862. Work
in Bengal.
- Nigerians. Missioned by Lott-Carey, 1822, Southern Convention, 1850.
- Norwegians. First church, 1860. Conference, 1877. Works on Congo.
- Nyasas. Missioned by National B. Convention of America.
- Oriyas. N.T. 1809, Bible, 1815. British, 1822. American, 1836.
- Oto Indians, Nebraska. Gospel story, 1837.
- Ottawa Indians, Michigan. Gospels, 1841-44.
- (Paharis, Nipal. Four Testaments, 1821-27. No Baptist church.)
- Palestinians. Missioned by S.B.C., 1920.
- (Panjabis. N.T. 1815, 1826. Half O.T. 1822. No Baptist church.)
- Paraguayans. Missioned by Uruguay.
- (Pashto. N.T. 1819. No Baptist church.)
- Poles. First baptisms, 1858. Modern Poland includes Russians, Poles,
Czechs, Germans, organised in three groups, the oldest dating from
1880.
- Portuguese. Missioned by Brazilians, 1906. Convention, 1920.
- Pottawatomi Indians. Missioned by McCoy from 1818.
- (Rajasthani. Testaments, 1820, 1821, 1822, 1826. No Baptist church.)
- Rumanians. First native church, 1911. Union, 1921.
- Russians. German churches in Russia, 1858. Russians at Tiflis, 1857.
Union, 1884. Union of Evangelical Christians, 1909. Far the largest
bodies in Europe. Churches across Siberia to Pacific.
- Santals. Gospel, 1870. British and Canadian.
- Scotch. First church, 1748. First Itinerant fund, 1804. Present Union,
1869. Unite in British B.M.S. work.
- Shans. N.T. 1882. American.
- Shawnees, now in Oklahoma. Versions, 1836-58.
- Siamese. N.T. by Americans, 1846.
- Sierra Leonians. Immigrants, 1790 from New York and Nova Scotia.
West African Union, 1899.
- Sinhalese. N.T. 1817, O.T. 1823, Revised Bible, 1905. British. Ceylon
Baptist Union.
- South Africans. English Immigrants, 1820, Union, 1877. German
immigrants, 1858. Dutch church, 1886. Indian church. Bantu

- churches missioned from Australia, America and immigrants. Bantu Baptist Church, 1926.
- Spanish. N.T. 1858, 1870. Gospel Mission, 1913. Union, 1922.
- Swedes. First church, 1848. First Conference, 1857. Union, 1889. Works in Finland, China, United Provinces of India, Belgian Congo.
- Swiss. First German church, 1849. Bund, 1924, works in Cameroons. First French church, 1892, Union, 1924.
- Swiss-Canadian. Feller, 1846. Grande Ligne mission in Quebec.
- Talaings, Siam. N.T. 1847.
- Telugus, Madras province. N.T. 1818. Americans, 1836, Canadians, 1874. Ongole church, 1867. Convention.
- Trinidadians. First church, 1843. Help B.M.S.
- Uruguayans. Missioned by S.B.C. In River Plate Convention. Work in Paraguay.
- Welsh. First church, 1649. Many editions and versions of Bible. Union, 1866. Unite in British B.M.S. work.



BAPTIST ORGANIZATIONS

International Baptist Calendar.

JANUARY.

- 1 Tombes-Baxter debate on baptism, 1650. Prince and Clark reached Fernando Po, 1841.
- 2 Stepney College founded, 1810. Oncken died, 1884.
- 3 Gifford Museum opened at Bristol, 1780. Tyndale's first N.T.
- 4 Florence M. Rumsey born: works at Seattle Japanese women's home.
- 5 James Peggs died, 1853.
- 6 John Chamberlain died at sea, 1822.
- 7 Robert Robinson born, 1735.
- 8 Charles Lacey of Orissa died, 1852.
- 9 Twelve men and women baptized in London, 1641/2.
- 10 Gonzalo Castellon born: works in Cuba.
- 11 Southern Baptist Theological Seminary founded, 1859.
- 12 Elias Revy born: works among Hungarians in Indiana.
- 13 Paul Bednar born: works among Czechs in Philadelphia.
14. Cephas Bennett arrived at Moulmein, 1830.
- 15 British Museum opened, 1759; Andrew Gifford sub-librarian. First church in Baltimore, 1788.
- 16 Maria Garcia born: works at Monterey in Mexico.
- 17 Thomas Grantham died, 1692. Lyman Jewett died, 1897.
- 18 Mabel Strumpf born: works at Capiz in the Philippines.
- 19 Baptist W. Noel died, 1873.
- 20 London Baptist Board formed, 1723/4. First negro church, 1788. First church west of Alleghanies, 1790, at Columbus in Ohio.
- 21 Lott Carey sailed for Liberia, 1821.
- 22 Etelka M. Schaffer born: works on Belgian Congo.
- 23 James Webb died, 1881.
- 24 John A. Broadus born, 1827. Judson finished his dictionary, 1849. The "Freeman" first published at Leeds, 1855.
- 25 William Colgate born, 1783. W. Giles died, 1846.
- 26 Dr. Daniel Williams died, 1719, founder of Library.
- 27 Abraham Booth died, 1806. W. H. Boggs arrived in Ongole.
- 28 Morgan Edwards died, 1795.
- 29 Mark Wilks died, 1829.
- 30 Monterey church, 1864, first in Mexico.
- 31 Judson finished the Burmese Bible, 1834. Jabez Burns died, 1876. Spurgeon died, 1892.

FEBRUARY.

- 1 Ward finished printing the Bengali Testament, 1801.
- 2 J. L. Bjelke born : South China.
- 3 College chartered at Granville, Ohio, 1832; first west of the Alleghanies.
- 4 Enoch Francis, of Newcastle Emlyn, born 1739/40.
- 5 Judson married Ann Hasseltine, 1812.
- 6 John Reynolds died, 1792. Andrew Fuller born, 1754.
- 7 Baptist chapels in Jamaica burned by the planters, 1832. Ivimey died, 1834.
- 8 First Garos baptized, 1863, at Gauhati.
- 9 Boardman saw the first thirty-four Karens baptized. Archip Koleonikoff born : works among Russians in Massachusetts.
- 10 Harriet N. Eastman born : works among Bwe Karens.
- 11 First Estonians baptized, 1884. Carmi Orphanage opened, 1919.
- 12 Cuttack occupied, 1822. Henry Novotny baptized at Lodz, 1885.
- 13 George Gould, of Norwich, died, 1882.
- 14 Jonathan Price died at Ava, 1828; first medico in Burmah.
- 15 Edith G. Traver born : worker at Swatow.
- 16 Bampfield died in jail, 1684. Evan Morgan, of Pennepek, died, 1709. First church at Cleveland, Ohio, 1833.
17. V. G. Krause born : Balasore Industrial School.
- 18 T. W. Medhurst died, 1917. W. K. Landels died, 1926.
- 19 Joseph Goadby died, 1857. Benjamin Godwin died, 1871.
- 20 Robert Hall died, 1831. W. Williams of S.B. Seminary died, 1877.
- 21 Joseph Jenkins died, 1819. Lora Vedra born : works among Slavs in Chicago.
- 22 Mrs. Lea Hamann born : Bacone College for Indians.
- 23 John Rowe died, 1814, pioneer in Jamaica. Serampore College chartered, 1827. John Stuart McArthur died, 1923.
- 24 Hugh Stowell Brown died, 1886.
- 25 Baptist General Tract Society, 1824. A. S. Morza born : works among Poles in Detroit.
- 26 Baptist World Alliance committee at Chicago, 1925. Stillman ordained at Charleston, S.C., 1759.
- 27 Henry Dunster of Harvard died, 1659. J. Smith of Demerara martyred, 1823.
- 28 A. Roca born : works among Italians in Connecticut.

MARCH.

- 1 Emma Gilbert born: works among negroes in Richmond.
- 2 Yokohama church, 1873. Jacob Chamberlain died, 1908: forty-eight years medical work.
- 3 Grenfell's first baptism, Bolobo, 1889.
- 4 Bunyan's last imprisonment, 1675. Elizabeth Geale born, 1818, as Mrs. Sale founded Zenana Mission.
- 5 Cheare died, 1667/8. British and Foreign Bible Society founded, 1804.
- 6 Edward Terrill ruling Elder at Bristol, 1666.
- 7 Settlers on Rhode Island incorporated, 1678. First church at Washington, 1802. Ward of Serampore died, 1823.
- 8 Rush Rhees of Rochester born. Widows' Home, Alabama, 1893.
- 9 Saffery died, 1825. T. Swan died, 1857.
- 10 Mrs. L. T. Helfrick born: Shanghai Baptist College.
- 11 Francis Pelot born in Switzerland, 1720: South Carolina. Fire at Serampore, 1812.
- 12 J. P. Zinkiw born: works among Ukrainians in Detroit.
- 13 Thomas Hollis endowed Harvard College, 1723. Charter of Milton College, Wis., accepted, 1867: Seventh-day. K. O. Broady died, 1922, Stockholm.
- 14 Rhode Island chartered, 1643/4. Jenkyn Brown died, 1907.
- 15 First church Philadelphia, separated, 1745. John M. Peck died, 1858, pioneer in Mississippi valley. Oklahoma orphanage, 1903.
- 16 J. A. Broadus died, 1895. H. S. Jenkins died, 1913.
- 17 W. H. Pearce of Calcutta died, 1840.
- 18 Metropolitan Tabernacle opened, 1861, in London.
- 19 Albert Ziarko born: works among Poles in New York.
- 20 Carey and Thomas valedicted for India, 1793.
- 21 Pauline Senn born: works at Hopo, South China.
- 22 D. A. W. Smith arrived at Rangoon, 1847.
- 23 Nathan Brown arrived at Sadiya: pioneer in Assam.
- 24 Bible Translation Society formed, 1840, London. J. R. Wood of Holloway died, 1917.
- 25 Governor Ward died, 1776. John Ryland died, 1825. J. T. Jones arrived at Bangkok, pioneer in Siam. First church in Bohemia, 1885.
- 26 Prospectus of Bible at Germantown, 1726. Charles Williams of Accrington died, 1907. Richard Glover of Bristol died, 1919.
- 27 Joseph Taylor born 1869: works in West China.
- 28 Alfred University, N.Y., chartered, 1857. Seventh-day.
- 29 Church in Southwark wrote to Holland, 1624.
- 30 E. W. Clark arrived at Sibsagor to pioneer, 1869.
- 31 E. H. Jones appointed to pioneer in North Japan, A.B.M.U.

APRIL.

- 1 Jonathan Goble arrived in Japan, 1860: inventor of the jinrikisha.
- 2 Francis Mason born at York, 1799: Karen missionary. Francesca Salas born, of Puebla, Mexico.
- 3 Smyth's "Baptist Plea," 1609. Samuel Vincent of Plymouth died, 1910.
- 4 Elisha Abbott arrived at Moulmein, 1836.
- 5 John M. Peck baptized the first settlers at St. Louis, 1818.
- 6 Pittsgrove church organised, 1771. Benjamin Evans died, 1871.
- 7 S. H. Booth, secretary Baptist Union, died 1902.
- 8 Southampton church organised, 1746, Pa. Stepney College, 1811, London.
- 9 Boardman arrived at Tavoy, 1828. Young of Stepney died, 1827.
- 10 B. Urquida born: Spanish missionary.
- 11 Frank Schepis born: Italian missionary.
- 12 Steadman of Bradford died, 1837. Judson buried at sea, 1850.
- 13 Arcola Pettit born: worker at Ningpo.
- 14 William Tilly, from Salisbury, died, 1744 at Edisto, S.C. Joseph Swain died, 1796.
- 15 Richard Ward born, Newport, 1689; Governor. Anna M. Hagqvist born: Belgian Congo.
- 16 Conventicle Act passed, 1664. Chater landed at Colombo, 1812. J. H. Shakespeare born, 1857.
- 17 Timothy Richard of China died, 1919.
- 18 G. W. Riggan of Louisville died, 1895. Sir George W. McAlpine of Accrington died, 1920.
- 19 Baptist Irish Society founded, 1814.
- 20 Joshua Marshman born, 1768 at Westbury Leigh.
- 21 Church organised, 1763, first in New Brunswick. Clarence A. Barbour of Rochester born.
- 22 Rogerene Baptists imprisoned at Pequot, 1716. J. G. Oncken baptized in the Elbe, 1834. First Norse church, 1860.
- 23 John Martin died, 1820: London. Women's Home Mission in Michigan, 1873.
- 24 Church at Serampore, 1800: first in Asia.
- 25 Olaves Nesterrud born: worker in South Dakota.
- 26 Erik Lund arrived at Manila, 1901.
- 27 American Baptist Home Mission Society, 1832. Joseph Wallis died 1857. Baptist Church House opened, 1903, London. George Hill died, 1920.
- 28 Baptist Evangelization Society, 1841: London.
- 29 Benjamin Keach born, 1640. Matthew Vassar born, 1792.
- 30 General Committee of Georgian Baptists met first, 1803. Mrs. Oxrieder born: worker in Orissa.

MAY.

- 1 Russian Home Missionary Society, 1907. Louisville and Lynchburg hospitals opened, 1924.
- 2 Robert Hall born at Arnesby, 1764.
- 3 Spurgeon baptized, 1850. Cuttack Orphan Asylum, 1836.
- 4 Rosalie Olson born: Puebla, Mexico.
- 5 Warford meeting-house opened, 1713, oldest surviving in England. Maclaren of Manchester died, 1910.
- 6 Joseph Maisters died, 1717. F. O. Nilsson ordained, 1849.
- 7 Andrew Fuller died, 1815.
- 8 Southern Baptist Convention organised, 1845. Edward Steane died, 1882: J. P. Chown died, 1886: Bradford and Bloomsbury.
- 9 Religious Tract Society formed, 1799, Joseph Hughes, secretary.
- 10 Conventicle Act, 1670. Test and Corporation Acts repealed, 1828.
- 11 E. B. Underhill died, 1901. Sir G. White died, 1912: Norwich.
- 12 American and Foreign Bible Society, 1836. Last Seventh-day Calvinistic pastor in England died, 1849. Mississippi Baptist Orphanage, 1897.
- 13 J. G. Lehmann baptized, 1837: Berlin.
- 14 J. Mackay martyred, 1857: Delhi. Tokyo church, 1876.
- 15 Feisser baptized, 1845: first Dutchman.
- 16 First Karen baptized by Boardman, 1828. T. Burchell died, 1846: Jamaica.
- 17 Köbner baptized, 1836. F. W. Gotch died, 1890: Bristol.
- 18 American Foreign Mission, 1814.
- 19 Missionaries appointed in England for Virginia, 1714. Acadia Act, 1891. Canadian Baptist Foreign Mission Board, 1911.
- 20 Shubael Stearns baptized, 1751: North Carolina. Western Society, 1807: Bath, England.
- 21 First General Conference of German Brethren, 1727; Ephrata. W. Cuff died, 1926: London.
- 22 Zenana Society, 1867.
- 23 J. S. Adams born 1853 at Sheffield: pioneer to Han Yang. First chapel car dedicated at Cincinnati, 1891.
- 24 D. Bejarano born, Spanish missionary. Thorlief Wathne, born, Telugu.
- 25 John Ryland of Bristol died, 1824. First church on Pacific slope, 1844.
- 26 First sheet of Bengali Testament printed, 1800.
- 27 American Bible Union founded, 1850.
- 28 Boston church, 1665. First Illinois church, 1796.
- 29 Amelia Panlinij born: Slav missionary at Pittsburgh.
- 30 Mrs. E. J. Anderson born: Shanghai.
- 31 Carey's sermon at Nottingham, 1792.

JUNE.

- 1 Morgan Edwards ordained at Cork, 1757.
- 2 Viola Johnson born : works among negresses in South Carolina.
- 3 I. V. Neprash born : International Seminary, New Jersey.
- 4 Particular Baptist Fund, 1717. Scottish Industrial Mission, 1895.
- 5 Henry Richards, Congo pioneer. Abilene Hospital, Texas, 1924.
- 6 Mason completed Garo version, 1924, 80th birthday, 50th year service.
- 7 Bristol Education Society and the New Connexion founded, 1770.
- 8 Australians undertake mission in South Africa, 1894.
- 9 Israel Eckerlin baptized at Conestoga, 1728. Carey died, 1834.
- 10 Messer of Westminster died, 1772. Wade of Rangoon died, 1872.
- 11 First Russian baptized, 1869. J. Turland Brown died, 1899.
- 12 G. Petre born : Hungarian missionary.
- 13 Carey and Thomas embarked for India, 1793.
- 14 Brandywine church, 1715. First church New Hampshire, 1770.
- 15 Annie C. Van Koert born : negroes in Texas.
- 16 Carey's first sermon in India, 1794.
- 17 Judson welcomed to Serampore. Kin Cheoso, Waco, baptized, 1877.
- 18 First church in Kentucky, 1781. First church in Stockholm, 1854.
- 19 Second Baptist World Congress, 1911 : Philadelphia.
- 20 Montgomery church, Pa., 1719. J. T. Briscoe died, 1917.
- 21 Isaac McCoy died, 1846 at Louisville : pioneer to Indians, 30 years.
- 22 John Sutcliffe of Olney died, 1814.
- 23 Samuel Medley born, 1738. Nova Scotia Education Society, 1828.
Wiberg baptized at Copenhagen, 1852. Kentucky Children's Home,
1915.
- 24 Baptist Union of Great Britain, 1813. J. Eustace Giles died, 1875.
- 25 Ola Hanson born at Ahus, 1864 : translator of Kachin N.T. Last
meeting of the New Connexion, 1891, before merger.
- 26 Carey ended his Bengali Testament revision, 1809.
- 27 General Baptist Missionary Society, 1816. First Burman baptized,
1819.
- 28 Paulino A. Dieppa born : Porto Rico.
- 29 H. Jessey baptized, 1645.
- 30 First Freewill church, New Durham, 1780. Union of English
Missionary Societies, 1891. Massacre of missionaries at Pao-
ting-fu, 1900.

JULY.

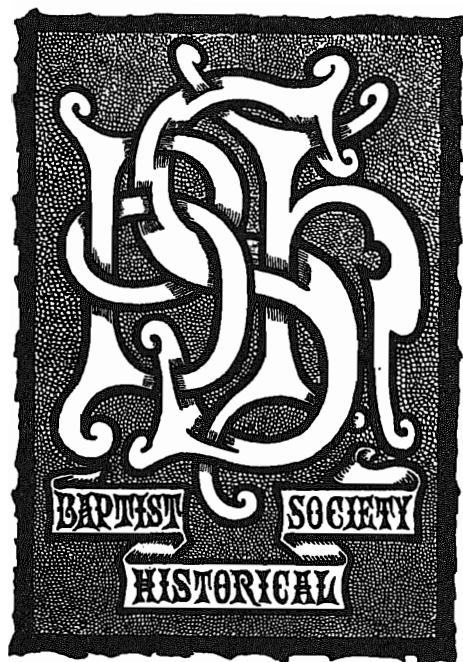
- 1 George Grenfell died, 1906: Congo pioneer.
- 2 Isabel Garcia born: Monterey mission.
- 3 W. Yates died, 1845: Bengal. Gundalacuma baptism of 2,222 people, 1878.
- 4 Leicester Baptists sailed to found second church at Baltimore, 1794.
K. Muraoka born: Japanese in California.
- 5 German Baptist nunnery at Ephrata, 1745. Timothy Thomas died, 1827. Liberty of conscience on Belgian Congo, 1920.
- 6 Conrad Beissel died, 1768: leader at Ephrata.
- 7 First voyage of the "Peace" up the Congo, 1874. W. Landels died, 1899.
- 8 Rhode Island chartered 1663, per John Clarke.
- 9 Trustees of Chicago University met, 1890. Tai-yuan-fu martyrs, 1900.
- 10 T. Stevenson died, 1841.
- 11 Professor John Ward founded his trust, 1754. First Baptist World Congress, 1905.
- 12 Coulthard of Jamaica died, 1836. W. H. Murch died, 1859. Martyrs at Tai-tung-fu, 1900.
- 13 Sunday School Union, 1803. Judson arrived at Rangoon, 1813.
- 14 Mrs. Grace Cisco born: negroes in Detroit.
- 15 Peto's Trust Deed Act, 1850. Iliia Trutza born: Rumanians in Chicago.
- 16 W. Marnor of Southwark died, 1691.
- 17 Baptist World Alliance formed, 1905. Spurgeon statue unveiled by Maclaren, 1905.
- 18 Benjamin Keach died, 1704. Swedish 75th anniversary, 1923.
- 19 Andrew Gifford died, 1784. Benjamin Davies died, 1875, Canada and London. David Downie died, 1927, Glasgow and Ongole.
- 20 Christmas Evans died, 1838.
- 21 Third Baptist World Congress, 1923: Stockholm.
- 22 John Dyer died, 1841: B.M.S. John Gano born at Hopewell, 1727.
- 23 New Toleration Act, 1812. Anders Wiberg baptized Copenhagen, 1852.
- 24 J. C. Ryland died, 1792.
- 25 T. Griffith, from Pembroke, died at Pennepek, 1725. Fawcett died, 1817. J. M. Peck started for St. Louis, 1817.
- 26 Bristol Baptist Fund, 1717. W. R. Harper born, 1856. Pratt of Jamaica died, 1917. E. Y. Mullins chosen President Baptist World Alliance, 1923.
- 27 W. W. Horne died, 1826.
- 28 James Hinton died, 1823.
- 29 James Manning died, 1791: Rhode Island. David Downie born: Telugus. J. H. Rushbrooke born, 1870.
- 30 Ester Andersen born: Italians.
- 31 John Clarke sentenced, 1651. Baptist College of Victoria began, 1891.

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1926—1927

London

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4, SOUTHAMPTON ROW, W.C.1.



AUGUST.

- 1 Northern Education Society (Rawdon), 1804. F. O. Nilsson baptized at Hamburg, 1847.
- 2 Angelina Rossa born: Porto Rico.
- 3 H. G. Whitley of the "Peace," died at Lukungu, 1887. E. Bjorkqvist born: Swedes in California.
- 4 Joseph Goadby died, 1841: Leicester.
- 5 C. A. Bechter born: American Indians.
- 6 Mrs. Axling born: Misaki Tabernacle, Tokyo.
- 7 Thomas Llewellyn died, 1783: author and tutor.
- 8 Bertha E. Kirscht born: Hopi Indians.
- 9 Caleb Evans died, 1791: president of Bristol.
- 10 David Crosley baptized at Bromsgrove, 1692.
- 11 John Chown died, 1922: London.
- 12 Braintree church rates case decided, 1853.
- 13 L. M. Stolberg born: Swedes in North Dakota.
- 14 Mrs. E. C. Condict born: Kachins in Burmah.
- 15 Baptist Evangelical Society opened at Bury, 1866: now Manchester.
- 16 David Thomas born, 1732: Virginia. C. A. Nichols born, 1853: Bassein.
- 17 Carey born, 1761. Wiberg born, 1816. Amos Sutton died, 1854.
- 18 Mrs. Mela and Mrs. Harper born: Shans in Burmah.
- 19 Tulpohockin church, 1738. S. Gazsi born: Hungarians in N.J.
- 20 Oates' debate on lay-preaching, 1650. Wenger died at Calcutta, 1880. A. de L. Therrien died at Montreal, 1920.
- 21 Krishna Pal died, 1822. George Grenfell born, 1849.
- 22 Backus baptized at Titicut, 1751. Judge Willis died, 1911.
- 23 Mrs. M. C. Parrish born: Burma.
- 24 Samuel Stennett died, 1795. Carson died, 1844.
- 25 Thomas Griffith of Delaware died, 1725. Joshua Thomas died, 1797.
- 26 Edna Lamson born: negresses at Atlanta.
- 27 Beatrice Underwood born: Kodiak Orphanage in Alaska.
- 28 Joseph Angus died, 1902.
- 29 F. H. Kerfoot born, Virginia, 1847. European Baptist Congress, Berlin, 1908.
- 30 Mrs. Jensen born: West China.
- 31 Bunyan died, 1688.

SEPTEMBER.

- 1 Smyth buried at Amsterdam, 1612. Kinghorn died, 1832. Mrs. S. H. Boardman Judson buried at St. Helena, 1845.
- 2 A. Lisle beheaded, 1685. Massachusetts Missionary Magazine, 1803.
- 3 Particular Baptist Assembly, 1689. F. A. Cox died, 1853.
- 4 German Baptists pioneered over the Alleghanies, 1745. J. G. Pike of Derby died, 1854. Rawdon College opened 1859.
- 5 Esther E. Hokanson born: Huchow Hospital.
- 6 London Education Society, 1752. Judson baptized by Ward, 1812.
- 7 Rhode Island College first graduation, 1769. Sunday School Society, 1785.
- 8 Morgan John Rhees born, 1760. Warren Association, 1767.
- 9 James Upton died, 1834. First baptisms in Latvia, 1861.
- 10 Seventh-day Conference organised at Hopkintown, 1802.
- 11 M. S. Lesik born: Poles in America.
- 12 Mark Lucar and others dismissed to form a church, 1633: First Particular Baptist. Sigrid C. Johnson born: Clough Hospital, Ongole.
- 13 S. Manning died, 1881. Frieda Peter born: Sgaw Karens.
- 14 A. Verna Blakely born: Assamese.
- 15 First news of a negro church in Jamaica, 1790. Foundation stone laid at Grahamstown, South Africa, 1840. S. G. Green died, 1905.
- 16 John Foster born, 1770: essayist.
- 17 First London Baptist Fraternal, 1714.
- 18 Pennsylvania Baptist Education Society, 1839.
- 19 Hanserd Knollys died, 1691.
- 20 G. R. Anderson born: Swedes in Minnesota.
- 21 Lancashire and Yorkshire Association, 1695. First Swedish church, 1848. Mateo S. Diaz born: Saltillo, Mexico.
- 22 Australian Baptist Congress, 1908. Cedro church, Brazil, 1919.
23. Beddome ordained at Bourton, 1743. Mrs. Lloyd Eller born: Balasore.
- 24 F. G. Christensen born: Ongole High School.
- 25 W. Robinson died, 1874: Java.
- 26 Izak Roy born: Finns in N.Y.
- 27 Philadelphia Association, 1707. Samuel Ward born Newport, 1725. J. R. Sampey born Alabama, 1863. John Aldis died, 1907.
- 28 National Baptist Convention, 1895.
- 29 Pandita Ramabai baptized, 1883. Miguel Toro born: Mexico.
- 30 Leander G. Logan born: negroes at Shaw University.

OCTOBER.

- 1 Swansea church, 1649. First Danish church, 1840. Hamburg Seminary, 1880. Chicago University, 1892.
- 2 Baptist Missionary Society, 1792. Southern Baptist Theological Seminary re-open at Greenville, 1865.
- 3 Joseph Hughes died, 1833. Seminary opened at Greenville, 1859.
- 4 First church in New Brunswick, 1799.
- 5 Carey baptized by Ryland, 1783, in the Nen.
- 6 Sarah L. Eichelberger born: negroes in Atlanta.
- 7 General Baptist Assembly expelled Unitarians, 1705. Annuity Fund, 1875.
- 8 John Clark born, 1609. Ketokton church in Virginia, 1751. First Association in Texas, 1840. Mrs. G. R. Kampfer born: Garos in Assam.
- 9 Carmichael baptized by Gill, 1765, at Barbican. First Baptist sermon in Chicago, 1825, Isaac McCoy.
- 10 W. Screven died at Georgetown, S.C., 1713. Samuel Pearce died, 1799. New Zealand Baptist Union, 1883.
- 11 General Harrison sentenced, 1660. First General Conference Free-Will Baptists, 1827. Last English Calvinistic Seventh-day member died, 1863.
- 12 Decision to found Rhode Island College, 1762. Bennett died, 1909: Yokohama Baptist Seminary.
- 13 Keach pilloried at Aylesbury, 1664. Acworth of Rawdon died, 1883.
- 14 John Gill died, 1771. Rafael Mingioli born: New York.
- 15 Hough arrived in Rangoon, 1816. John Foster died, 1843.
- 16 London Baptist Confession, 1644. John Clifford born, 1836. Regent's Park College occupied, 1856.
- 17 Professor Ward died, 1758. First church in Virginia, 1772.
- 18 Paul Ayon born: Spaniards at Los Angeles.
- 19 First church at Chicago, 1833. Carrie L. Felder born: negro industrial school, Florida.
- 20 William Ward born, 1769. First church at Detroit, 1827.
- 21 Charleston Association, 1751. Vasilia Ivanoff baptized at Tiflis, 1870.
- 22 James Manning born, 1738. B. Randal died, 1808. Charles Stovel died, 1883. J. H. Millard died, 1883.
- 23 Valentino Pannizoli born: Italians in Connecticut.
- 24 Ann Hasseltine Judson of Ava died, 1826.
- 25 W. H. Denham died, 1858. W. H. Roberts born, 1847: Kachins at Bhamo.
- 26 Lum Ming Tak born: Chinese in Washington State.
- 27 Vavasour Powell died, 1671.
- 28 F. C. B. Silva born: Portuguese in Macao.
- 29 First church in Nova Scotia, 1778. James Culross of Bristol died, 1899.
- 30 Aniello Porpora born: Italians in Philadelphia.
- 31 T. J. Davis born: Arapaho and Cheyenne Indians

NOVEMBER.

- 1 Luther Rice baptized by Ward, 1812.
- 2 Steadman ordained, 1791. J. P. Mursell died, 1885.
- 3 Edith F. Wilcox born: Himeji, Japan.
- 4 Frederick Trestrail died, 1890.
- 5 First student at Bristol, 1720. James Foster died, 1753.
- 6 Joseph Stennett born, 1692. A. T. Robertson born, 1863.
- 7 Elisha Thomas, from Carmarthen, died on Welsh Tract, 1730. Julia Freaka born: Hungarians in New York.
- 8 Milton died, 1674. Frances P. Campbell born: Italians and Russians.
- 9 William Knibb sailed for Jamaica, 1824.
- 10 Lott Carey died in Monrovia, 1828.
- 11 Carey and Thomas landed in India, 1793. North Carolina Orphanage, 1885.
- 12 Bunyan imprisoned, 1660. Victorian Baptist Fund, 1884.
- 13 William Brock of Bloomsbury died, 1875.
- 14 Clara S. Nielson born: Los Angeles.
- 15 Bampton and Peggs landed in India, 1821. Knibb died, 1845.
- 16 Gladys A. Dorrie born: Nellore hospital.
- 17 A. E. Scrivener of the Congo died, 1916.
- 18 Mrs. C. B. Antidel born: Benedict College, negro.
- 19 First church in Milwaukee, 1836. Arthur Ventura born: Italians in Connecticut.
- 20 Shubael Stearns died 1771. John Clifford died, 1923.
- 21 Mrs. G. D. Josif born: Rangoon College.
- 22 Constance Olson born: Puebla Hospital, Mexico.
- 23 Henry Dowson died, 1884: Manchester College.
- 24 Negro Foreign Mission Convention organised, 1880.
- 25 Mennonite letter to five English Baptist churches, 1626. Carmichael baptizing in Water of Leith, 1765. W. H. Whitsitt born Nashville, 1841.
- 26 Dan Taylor died, 1816: New Connexion of General Baptists
- 27 Consuelo Cavazos born: Monterey, Mexico.
- 28 Micah Thomas died, 1853; Abergavenny. First baptisms in Poland, 1858.
- 29 William Miller died: pioneer in South Africa, 1820. Sheridan Knowles died, 1862.
- 30 Isaac Chanler died, 1749. Mrs. H. E. Hinton born: High School, Mandalay.

DECEMBER.

- 1 Victorian Baptist Foreign Mission, 1885.
- 2 S. D. Bawden born: Kavali criminal settlement.
- 3 George Short died, 1910: Salisbury. Francisco Sabas born: Cuba.
- 4 Suttee abolished, 1829. Raquel Delgado born: Mexico city.
- 5 Joshua Marshman died, 1837. William Brock died, 1919.
- 6 J. Mockett Cramp died, 1881: Canada. Mrs. Kerry died, 1925: London, Calcutta.
- 7 W. Bampton died, 1830: Orissa. Eva Fewel born: Piute Indians.
- 8 J. H. Vinton arrived at Amherst, 1834. T. G. Rooke died, 1890, Rawdon.
- 9 Milton born, 1608.
- 10 Knibb sailed for Jamaica, 1822.
- 11 Liverpool Baptists prosecuted, 1665. Joseph Dimmock born, 1768: Nova Scotia.
- 12 William Staughton died, 1829: a founder of B.M.S.; Philadelphia.
- 13 Jonathan Price arrived at Rangoon, 1821, first doctor. C. E. Birt died, 1854.
- 14 Charles Joseph died, 1917: Cambridge.
- 15 Charles Brazda: Czechs in New Prague.
- 16 Abel Morgan of Pennepek died, 1722. C. M. Birrell died, 1880: Liverpool.
- 17 John Rippon died, 1836. John Howard Hinton died, 1873.
- 18 J. T. Jones baptized three Chinese at Bangkok, 1833.
- 19 Basil Manly born South Carolina, 1825. Clough Memorial Hospital at Ongole, 1919.
- 20 B. Pascale born: Italians in New Jersey.
- 21 D. M. Albaugh born: Belgian Congo.
- 22 *Pilgrim's Progress* copyrighted, 1677, Francis Smith died, 1691: Bunyan's Publisher. W. Newman died, 1835: Stepney College.
- 23 Newport Seventh-day church, 1671. First church in Georgia incorporated; originated, 1772.
- 24 J. E. Tanqvist born: Nagas in Assam.
- 25 John MacGowan died, 1780. General Havelock died, 1857.
- 26 J. A. Booker born: Arkansas College.
- 27 Southern Baptist Convention chartered, 1845. W. Holman Bentley died, 1905: Congo.
- 28 Krishna Pal baptized, 1800. J. P. Boyce died, 1888: Louisville.
- 29 William Kiffin died, 1701.
- 30 Carrie Slaght born: Suifu hospital.
- 31 Oliver Hart died, 1795: South Carolina. Hannah Wiggmann born: Crow Indians.

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