

THE FRATERNAL.

No. 4 & 5.

JULY—AUGUST, 1907.

Our Ministers in Germany.

AN INTERVIEW WITH THE REV. CARL SCHNEIDER.

Since the World Congress, 1905, intercourse between English and Continental Baptists has been increasingly stimulated. This year several continental ministers have visited this country, the latest of whom is Mr. Carl Schneider, minister of the church at Eilbeck, Hamburg, and secretary of the Hamburg Baptist College.

Mr. Schneider has shown the greatest interest in our denominational institutions, visiting various churches in the neighbourhood of London, greatly admiring our Deaconesses' Home at Guildford Street, and being specially attracted, of course, to the college side of our life. He was surprised to find that, notwithstanding our many colleges, so many ministers were called to churches without having received a theological training. I asked if it were not so also to some extent in Germany, and he replied that there were indeed some ministers in Germany who had not passed through the Hamburg College, but the reason was that the college was not able to train men quickly enough to satisfy the demands of the churches. This year twenty-two men have passed out of the college, and every one of these men had already been chosen minister of some church or other six months before the end of his course. When the students have been snapped up in this way, there remain always some churches without ministers. These have to call to their pulpits col-porteurs, or other men with less education, some of whom prove to be most valuable ministers.

"You have, then," I asked, "no ministerial problem such as faces us here with our many trained men out of a pastorate?" "Well," was the reply, "we have a problem, but it is not just yours. The public schools in Germany give children, even of the poorest parents, a very good education; and when these youngsters find that a preacher

who has not been through our college is ignorant, and perhaps not a complete master of his mother-tongue, they are liable to mock the man who should be their instructor, and his authority suffers. So, in many cases, church and minister alike become a burden to the denomination."

"Do you make no attempt," I asked, "to induce such ministers to undertake studies while in the pastorate, in order that they may qualify, as our men do by means of the Baptist Union Examination?" "No," said Mr. Schneider, "we find that impossible. When once our men are in the pastorate they have no time for continuous study; and then, again, there are some who are quite content with their modicum of knowledge. But of course this problem is not as trying to us as yours must be. At the present moment there is no German Baptist minister without a church. On the contrary, there are about fifteen churches who want ministers, but cannot find them. Some time ago, especially in East Friesland, there were a few churches who did not wish to have any trained professional ministry, but these have nearly all been led to see how valuable a thing it is to have college-trained men."

"I have heard that the Lutheran Church finds difficulty in inducing young men to study for its ministry. Do you find the same difficulty among the German Baptists?"

"By no means," answered Mr. Schneider. "Last year we had thirty applications for admission to our college, although we had accommodation for only twelve fresh men. The difficulty facing the Lutheran Church is due to two things. First, the pay of the clergy is poor compared with that of legal, medical, and other professions demanding no greater outlay of time and money in training; and second, the German youth studying theology cannot content himself with the teaching at present given by the Lutheran theologians, for that teaching is without positive content, and introduces the young man to scepticism without giving him a real faith. Our men, of course, receive much poorer stipends than do even the clergy of the Established Church; but the living faith of our churches impels to our college men who are eager to preach."

"And now, Mr. Schneider, will you tell me what

is the relation between your college and the Baptist Union of Germany?"

"First, we have but one college," said Mr. Schneider, "and this one college is in every respect the property and organ of the Baptist Union. The house in which the students live is held by the Union. The Union elects, by means of its conference (answering to your assembly) a committee which controls all the affairs of the college. It appoints and dismisses tutors; it lays down rules for the conduct of the students, and it determines the curriculum from time to time. While the tutors are given an opportunity of advising with the committee, they have no votes upon it."

"And how are you staffed?" I asked.

"We have three professors, though at the present moment the death of Professor Lehmann has removed one. One of our professors is Mr. Fetzer, who received his training in America; the other is the Rev. A. Hess, formerly a Lutheran pastor, and a man of very great abilities. Besides these professors, other tutors give instruction in some secular subjects."

"The organization of your college and denomination seems almost perfect," I remarked. "How do you account for that?" As Mr. Schneider had no explanation to offer, I reminded myself that his college was a very recent product, and had profited in its formation by the experience of others, while our colleges had grown at random. Happy the denomination which has no history!

Difficulties that Occur.

Whereas quite a number of readers sent in solutions to Difficulty No. 1, nobody has tackled Difficulty No. 2. Is this because the holiday months leave us with less leisure than before? At any rate, it is probable that when we are actually holiday-making this August we shall have time to ruminate over the matter a little, so that the minister of Zoar may gain the advice of his brethren in the next issue of the FRATERNAL, *i. e.*, September 15.

Readers of the FRATERNAL having difficulties which might be dealt with in these columns should send them to the editor.

Herbert's "Country Parson."

It is the desire of the editor that the FRATERNAL shall include a decided devotional element. The parson's own piety must not be overlooked. No one needs a holy minister more than the minister himself. Personal sanctity and a spiritual poise of soul are essential factors in successful pastoral work, and the culture of these qualities is important to us all. The aim of the present brief article is not so much the imparting of information as the creation of a temper of mind and heart—the inducing of a devout spirit; and the attempt is made by calling attention to a gracious, but much forgotten, book, George Herbert's "Country Parson."

The first edition of this little book, so slight, so handy, so plainly printed, lies open before me. It is dated 1652, and the whole title reads: "A Priest to the Temple, or, the Country Parson his Character, and Rule of Holy Life. The Authour, Mr. G. H." All Herbert's work is compact and gem-like; there is no waste about it. Besides his poems and the book before us, he left only a few fragments and letters. Both books were posthumous publications. The author died in 1632, the "Poems" was published in 1633, and the "Country Parson" not until 1652, though the preface is dated 1632. Fortunately we have two biographies of Herbert by appreciative contemporaries, though younger men, Izaak Walton and Barnabas Oley, who edited the "Country Parson." We need to read both these authors, with Herbert's works, to appreciate them fully. After angling, Walton never loved anything so much as communion with parsons. He admired them with a worshipful sincerity. I truly believe he loved them so much because the Apostles of Jesus were fishermen, and he transferred something of their halo of glory to those men he looked upon as their successors. Anyway, the "Lives" is a parson's book, and one of the best; and Walton's circle brings us into contact with the flower of the English clergy. Wordsworth finely praises them in his words:—

"Satelites burning in a lucid ring
Around meek Walton's heavenly memory."

It will scarcely be a risk to say Herbert is the general favourite of the group, though I must admit that Donne, with his hot passion, deep pathos, penetrating vision, and majestic diction, bears me away with him; but only, perhaps, to return from such a fiery mood to the calm pure atmosphere of Herbert, with increased and abiding content, for he never exhausts but refreshes the spirit. That he was loved by the men of Walton's day is apparent, for in the course of four years more than twenty thousand copies of his life were sold. He is frequently quoted by Richard Baxter, and by Oliver Heywood, the author of "Heart Treasure"; and it is said there was a copy of the poems in Dunblane Library, with notes by Archbishop Leighton himself.

Too much has, perhaps, been said about the man, yet it is the contemplation of his unique personality that secures most readily our proposed end, viz., the devout spirit. In turning to the book, we are impressed by two characteristics, its simplicity in tone and plainness in style. While the poems are quaint, archaic, and even fantastic, the "Country Parson" is marked by restraint and austerity. In the preface only is he once overmastered by one of his doubtful "conceits." "I have resolved," he says, "to set down the form and character of a true pastor, that I may have a mark to aim at: which also I set as high as I can, since he shoots higher that threatens the moon, than he that aims at a tree." And honest old Izaak says: "It is a book so full of plain, prudent, and useful rules, that the country parson that can spend 12d. and yet wants it, is scarce excusable": because it will "both direct him what he ought to do, and convince him for not having done it."

The teaching of the book might long and profitably be dwelt upon, but that I leave to the reader, only let me in a sentence indicate its scope. Herbert broods lovingly over every aspect of the parson's character and function. He has thirty-seven distinct chapters, of which I give a sample:—"The parson praying: comforting: in God's stead: in mirth: in liberty: the parson's eye: the parson blessing."

But I speak of the book because I want its health-giving, invigorating breath to reach you. I want it to

invade your studies with its wholesome freshness. It is a semi-open-air country-study atmosphere, the door is always open upon a sweet garden. You step out of the plain prayer-chamber into greenness, colour, sunshine, and the aromatic scents of herbs and flowers. Next to his church and prayer-closet, Herbert loved his garden; and after his garden, music; and praise constantly mingled with his prayers. There is nothing morbid or sickly here, in the words of Keble he does

“—— — not wind himself too high,
For mortal man beneath the sky.”

Repose is certainly a pervasive quality of the book. Open it where you will, it breathes forth a restful spirit. The quietism of Molinos, and the silence of the Quakers, had, in a measure, both been anticipated by Herbert. The practice of the presence of God was known to him as well as to Brother Lawrence. And why not? Since Christ, who teaches His own these divine secrets, is greater than any personal leader or school in His Church, and is more intimate with the spirit of those who love Him. We cannot all live in quiet rural districts, some must live in smoky steam-driven towns; but quiet is not a matter of environment, it is a state of soul induced by a silent waiting for God to find us, and bring us into His centre of divine calm. To know where to find repose is the supreme need of this hurrying age.

That I may not close without an illustration of the text of this book, let me quote a sentence or two. Thus in the Parson Preaching he says:—“The character of his sermon is holiness; he is not witty, or learned, or eloquent, but holy.” “His end is gained, first, by choosing texts of devotion, not controversie, moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping and seasoning all our words and sentences in our hearts, before they come into our mouths, so that the auditors may plainly perceive that every word is heart-deep.” Close acquaintance with this man will lead us to say, as Sir John Cheke did to Latimer: “I have an ear for other divines, but I have a heart for thee.”

JOHN C. FOSTER.

Baptist Connexionalism.

While many are discussing the advisability of infusing a dash of Connexionalism into our church polity, it is of interest to note that even now the experiment is being carried on, with satisfactory results, by the Baptist Churches of North Staffordshire.

After fifteen years decline, the leaders of our denomination in this area were led to realise that the best possible method to cope with the difficulties of the situation would be obtained by copying a page out of the book of the predominant churches of the district—the Methodists. So a scheme of modified connexionalism was drafted, and, after careful consideration, adopted by the town churches.

The basic principles of the scheme are an itinerant ministry, a common fund, and united responsibility. Under the oversight of four ministers, with the valuable assistance of an intelligent and energetic body of twenty-two local preachers, seven town churches and four village stations are maintained. The churches, during the two years' existence of the scheme, have loyally kept the arrangements to which they severally agreed, and the united committee which watches its operations has only once had to exercise its right to suggest any modification of its provisions, and in that instance it was accepted with unanimity by the churches concerned, and has tended towards the efficiency of the work.

Many of the difficulties in our smaller churches arise through heavy financial burdens, and oftentimes the pastor's life is full of anxiety because of the lack of an adequate stipend, and sometimes the irregular payment of the same. Some of the former difficulties are being removed by the reduction of the financial obligations of the churches, and the pastors are without any cause for worry as to their salaries, as these are met by the common fund, which is replenished from month to month by the periodical payments of the churches, and the generous help both of the Baptist Union and the West Midland Baptist Association.

Each church is perfectly autonomous in all its operations except one, and that is the choice of a minister or

preacher. In that case, the churches in the group (and there are three groups) must agree individually on the suitability of the man whom they have in view, and they ask the united committee, on which they have their representatives, to issue the call. If the Union and the Association are both agreed that the selected one is a fit and proper person to be a minister, the call is issued, and the minister holds his appointment from the committee. Thus, though each pastor enjoys a degree of independence which is seldom acquired by those in charge of small churches, he is still responsible to a representative body, who can at times conserve the interests of a church more carefully than the members themselves; and the churches are placed under the care of men of experience and ability. Further, every church shares in the services of all the local preachers, for, though each can send in a draft plan for the quarter, when the Preachers' Plan is made, careful consideration is given to the characteristics of each messenger and the claims of each church. Greater efforts are therefore employed to secure a trained preacher, and a good type of man is obtained for this service, which is of the highest, and he is continually striving to develop in power and style, since he realizes that his ministry is essential for the prosperity of Zion. This importance of the work is visible, when we recall the fact that last year 633 services were conducted by the local preachers, without fee or reward, except the approval of God upon their labours of love, and the warm appreciation of their services by grateful congregations.

What are the lessons we have been taught? That it is possible for every church and mission station to have the constant assistance of a minister. It is possible to differentiate between the varied gifts of ministers. Some can specialise on preaching; others can utilise powers of organization or business aptitude in a wider sphere. It is practicable to undertake larger operations, for the churches realize that they do not stand alone. Though in some places the soil may be hard and barren and the work is arduous, there are always sources of inspiration and springs of joy to be found in the progress of work in at least part of the vineyard. Then the ordinary church member begins to understand that there is work for each

and work for all. When each realises his responsibility, there is less criticism and more brotherhood.

It has been proved that it is possible to federate churches in the district with advantage to all concerned, and thereby secure efficiency and economy. It points the way for the best method whereby we can secure the unification of our denomination. First gather members into churches, then federate churches into unions, these into associations, and these into the Baptist Union. When that is done, it will be possible to guard the door and secure the efficiency of the ministry; to arrange pastoral settlements; to raise the minimum stipends; to develop our latent forces, especially amongst local preachers; to grasp opportunities of church extension, and maintain central missions. Then, and not until then, will the Crown Rights of Jesus be fully honoured by us all.

ARTHUR S. LANGLEY.

A Country Pastor's Recreations.

In the hope of encouraging a ministerial brother, and to meet the request of the editor, the writer ventures a summary of his "Unusual Experiences."

One of these "unusual experiences" dates back to 1902, when the Education Bill became law. As a protest against the unwarrantable aggression of the Anglican Church, and in defence of Free Church principles, the writer felt it his duty every morning (from 9 to 9.45 a.m.) to withdraw the children of Free Churches from the National school and give them their religious instruction in their own Sunday school building. This was continued for upwards of three years, when it was of necessity stopped, to make possible the erection of an institute. In this work of religious instruction the writer was ably assisted by a local colporteur and his daughter, and by the local ministers who, when convenient, came and gave addresses to the children. The Free Church catechism was taught and learnt, and all the religious lessons were much appreciated by the children and their parents.

That difficulties attended this work it is needless to say. Though the acquiescence of the rector had been

obtained, yet there was an indirect church resistance to this new movement through the teachers of the National school, who made it unpleasant for the elder children, and intimidated the infants, so that these little ones often cried to be sent to the National school lest their teacher should cane them.

That difficulty was modified, though not entirely removed, by a letter sent by the present writer to the head teacher, threatening to give publicity to the grievance unless it were immediately stopped.

But one of the most serious difficulties was the frequency of the inclement weather. It was a real trial for the children getting wet in coming, so soon to put on their wet garments and go to the other school. On account of this difficulty, many of the most thoughtful parents felt constrained to consider the health of their children and send them direct to the National school. After three years' experience the writer is convinced that not in this way is the solution of the education problem to be found, but in the unsectarian education now obtainable in the Council schools.

The second "unusual experience" was the initiation and organization of Saturday Night Penny Popular Temperance Entertainments in Stroud, a town four miles from Minchinhampton. For the past three winters these first-class entertainments have been provided by the local temperance societies in the Lansdown Hall. Hundreds of pledges have been taken, and much interest in the temperance cause has been created. But, unfortunately, the Temperance Hall has recently been let to the County Council for educational purposes, and the committee are now at a loss to know how to continue this helpful work. The writer is of opinion that if the nation is to be won over to the temperance cause, the Church must definitely educate the rising nation in temperance principles and provide counter attractions to the alluring public-house.

This leads to the third "unusual experience," viz., the demolition of an old caretaker's cottage, and the erection of an institute and temperance boarding-house adjoining the Baptist church at Minchinhampton.

This scheme was adopted by the Church 16 months

ago, to commemorate the pastor's 10th anniversary, and on June 6th the Institute was duly opened, amid the many congratulations of the members of the Church and congregation.

The initial proceedings were commenced in the manse breakfast room, where a great quantity of raw materials were converted into useful furniture for the institute.

The next stage was the demolition of the old cottage by volunteer workers. After a public meeting on the site, the pastor ascending to the roof, started the work of demolition by removing some of the tiles and portions of the wall. An army of 50 volunteers then besieged the building every night until the house was razed and the stones placed in heaps ready for the builder. Still pursuing his consecrated purpose, the writer, with the assistance of a local builder friend, prepared his own plans and specification, and jointly superintended the building operations. In sheds kindly lent for the purpose, the writer superintended a large staff of volunteer workers, who on several nights of the week worked at the materials provided for them in preparing fences, dado, bathroom fixtures, etc., etc.

In this and other ways it is estimated that out of what would have been a total outlay of £1,079, the volunteer workers saved £250. Thanks to the members and outside friends, the cash expenditure has been reduced to £380.

The institute was opened to subscribers on July 1st. It is a commodious building, with two large recreation rooms, a library and reading-room, and a triple bathroom and dressing-room. Not only will accommodation be made for the local clubs, but in the eight-roomed cottage attached, temperance refreshments will be provided, and boarders and visitors will find a hospitable home. The institute will be well supplied with books and papers and games, and its numerous advantages will make a powerful counter attraction to the tempting public-house. Much good must result from the alliance of the institute with the pulpit and Sunday school. May the young people be sheltered from the blasting temptations of life, and have their minds enthused with noble thoughts and worthy aims!

S. J. FORD.

The Revival of Buddhism.

The first European people to govern Ceylon were the Portuguese, who were masters of the island for about a century. They made strenuous efforts to "Christianize" the people; and to curry favour with the Government, with the view of obtaining Government employment and preferment, the people professed Christianity in shoals. Side by side with this merely nominal religion, and mingling with it, was a less considerable stream of really spiritual religion, produced by the labours of some of the Spanish priests. Under the Dutch, who followed, and under the English Government after them, a Christian profession opened the road to favours and advancements which was closed to heathen. Consequently, about one-tenth of the population could be, 20 years ago, reckoned as *nominally* Christian, but nobody knew better than the missionaries that not more than perhaps a tenth of these could be relied on. By none were the official estimates more boldly criticised than by missionaries, nor could any body of men have been more faithful in dealing on this point, with the exception of the S.P.G. and *some* Roman Catholic priests.

The export from England and America in the seventies of large consignments of cheap Bradlaugh and Ingersoll literature first of all opened the eyes of Ceylonese (Hindus and Mohammedans, as well as Buddhists) to the fact that a considerable number of people in the western lands were not adherents of the Christian creed, a fact which occasioned surprise but no great stir. It was different, however, when, about 1880, Colonel Olcott and Madame Blavatzky came to Ceylon, and announced themselves as converts to Buddhism, Col. Olcott publishing a Buddhist catechism and preaching Buddhism all over the island. These two were followed at short intervals by other "White Buddhists"—Mr. Sinnett, Dr. Daly, Rev. Mr. Leadbetter, ex-clergyman, and other minor celebrities. It then began to dawn upon the people that to be like Europeans (the highest native ambition) it was not necessary to profess Christianity. A race of Government officials, too, had sprung up, less inclined to favour professed converts than some of the older ones had been.

About the same time Sir Arthur Gordon, the Governor, did a wise thing in a foolish way. The administration of the Buddhist Temple revenues, a vast sum in the aggregate, by Buddhist priests, had become a public scandal. In the teeth of protests from Europeans of all classes long resident in the island, he forced through the Legislative Council a Buddhist Temporalities Bill, vesting the control of these in district committees of Buddhists, who were empowered, after making sufficient provision for the priests, to use the remainder in any way to the advantage of their religion. A high Civil Servant was appointed as Commissioner, too, and thus a quasi patronage by Government seemed to be conferred on Buddhism just as the Church of England (in Buddhist eyes, Christianity), had been disestablished in the island. A large sum out of the temporalities was annually voted by the district committee for processions and pilgrimages and all sorts of popular functions, and the effect of this on the mass of merely nominal Christians may be imagined. To get a merry-making in the district two or three times a year, equal to an English pleasure fair, with all the amusements and most of the feeding gratis, was a powerful lure to most of the people.

It is to the credit of the Church membership that these things produced so little effect on them. I can only recall one member of all our Baptist churches who was won over to renounce his religion and publicly re-enter the Buddhist fold. Secessions, too, were few from either the Wesleyan or Church Mission churches. But the mere camp-followers went over in large numbers.

A large number of the more zealous and enlightened Buddhists have never concealed their distrust of Olcott and Co., and have never taken much pride in the "Buddhist Revival." They openly, in conversation and in their newspapers, deplore the obvious fact that the educated Singhalese, as a whole, have given up their ancient religion, and that *native* champions of Buddhism cannot be found capable of crossing swords creditably with the brained *native* Christian preachers. I used to read their native papers regularly, and can assert that hardly a week passed without this being admitted and lamented.

The indefatigable Col. Olcott started, and honestly administered, a national fund, which he collected for the avowed purpose of planting a Buddhist school in close proximity to Christian schools. These schools received Government grants on the same terms as Christian schools—and rightly, if *any* such proselytising institutions are to be subsidised. But I had carried my Free Church principles with me, and had withdrawn all the schools in my district from participation in the grant, publicly and repeatedly declaring that I could not take public money in support of my schools, which existed for Christianizing among other purposes. For this I was severely criticised by other missionaries, but I had my reward. Though Col. Olcott tried his utmost, he could do no more than establish three rival schools in the whole of my district, and the Buddhist School Inspector, sent to establish these, came to my house and apologised to perform in his official capacity “this obnoxious piece of work.” Of the three schools, only one continued a year, and that was in a very populous centre where the number of children was more than enough to fill their school and ours. When I left Ceylon there were 90 Buddhist schools in other districts receiving grants.

What real strength there is in the so-called Buddhist Revival is drawn from its association of the national with the religious sentiment. Here I touch on a really grave matter. Christianity has been associated all along with a denationalising tendency. In Portuguese, and, to some extent, in Dutch times, its profession was marked by the adoption of a European name, and the island is full of Pereras, De Silvas, Rosairos, Liveras. In English times it has been accompanied by the learning of English, the use of ardent spirits, the adoption of hat, trousers, &c., &c. In many respects, not always admirable, though sometimes innocent enough, and occasionally ludicrous, the nominally Christian (and the really Christian) has become almost a foreigner among his own people. The more earnest of the Revived Buddhists (and there are many really earnest in *this* particular matter) are preaching a return to more native and simpler ways. The national sentiment among the Singhalese part of the community has been steadily increasing the last 25 years, and about eight years ago.

there was much talk of the establishing of a National Congress, on the lines of the Indian one, but it did not come to anything then. I shall be surprised if something of the kind is not established before long. Natives of character, education, and intelligence, in whose company you or I could spend a week with as much interest and mental satisfaction as we should find in the society of most of our English friends, are beginning to resent keenly and openly the superior airs assumed in intercourse with them by Europeans of every class (with rare exceptions) on the sole score of their being natives, and the assumption that every native custom is a fair target for scorn or ridicule, while the English customs are to be kept divinely sacred, even from criticism. The practice in every English-managed concern, Government, commercial, or missionary, of keeping natives in subordinate posts only, no matter what their ability, training, or character, is naturally gall and wormwood to the sufferer. Now-a-days there are natives in numbers managing their own businesses in Colombo with success, engaging in tea planting with success, and most of the work of the new Buddhist society is managed by natives, and managed creditably. There seems to be no disposition on the part of the missionary societies to put natives into the highest posts. There are at least three in our society who are fitted in character and ability to take the oversight of missionary districts. For varying periods under my direction they actually did so, and demonstrated their fitness; but with all that training, just because they were not Europeans, they have had to stand aside and see raw Englishmen straight from college assume the position of their superior officers, and go through the usual routine of blundering and learning by making all sorts of mistakes. Herein is the only real danger to our work in the Revival.

As to the nature of the Revival, if it were ethical I should welcome it, whether called by the Christian or Buddhist name. I regret to say that, apart from the *nationalism* above alluded to, I have seen in it very little to commend it to me. There was a strong temperance spurt at one time which surprised me (I had then come home) by its energy, for I had not credited the movement

with any sincere reform zeal in that direction, but it died out utterly in a few months, and my estimate was unfortunately justified. The shows they get up by the aid of the Temple Lands' Fund gives the movement a deceptive appearance of being widespread and popular, but I greatly fear that no moral cause has been advanced, and the moral forces at work in the community have in no appreciable measure been strengthened by this Buddhist Revival. I would that I could believe otherwise. I cannot but be conscious of a ring of insincerity about the whole thing. Buddhists, however, have told me that they detect a similar ring of insincerity about our work. So there we are—purblind judges of one another. As we believe there is more of good in our missionary work than they allow, so probably there is more of good in their movement than we perceive. "Let both grow together until the harvest."

H. A. LAPHAM.

College Notes.

BAPTIST THEOLOGICAL COLLEGE OF SCOTLAND.

Glasgow delights in the appearance of the FRATERNAL, and subscribes to a man; delights also in the opportunity afforded to greet sister colleges through its columns. We are in the midst of our Summer Session work—busy and going strong. The inaugural address was delivered this year by Principal Gould, M.A., of Regent's Park College. He chose for his subject, "The Claims of the Christian Ministry: an Appeal," and a right noble and inspiring appeal it was. The report of the work done by the students and probationers during the past winter shows that the College maintains its tradition well. We had eight students attending Glasgow University, while five probationers were preparing for the arts course there. Of the students, several graduated at this time—Mr. Eric J. Roberts, M.A., B.A. (Oxon.), completing his B.D. degree; and Messrs. John McBeath and P. D. W. Cowie graduating M.A., as did also a former student, Rev. James Hair, who has just gone as pastor to Nelson, Lancashire. Mr. Roberts also gained the Henderson prize of 20 guineas,

open to the whole University and to all graduates of not more than five years standing, for an essay on "The Theory of Evolution in Relation to Christian Life and Doctrine." Mr. Harry Cook, one of our undergraduates who gives rich promise of adding still further to the laurels of the College, gained the first prize in the Class of History, together with the Laufine Bursary of £54, and topped the list in examination in English (Honours Class). Mr. T. W. Armour was third prizeman in Political Economy; and several of the students' names appeared on the distinguished lists of their respective classes.

We take special pleasure in the news that a former student, Rev. Donald Smith, M.A., who volunteered for China, has passed his examination in the Chinese language and vernacular in record time and with great distinction, and is now combining pastoral work with teaching in the Protestant University of Shantung. We look for great things from Mr. Smith, for we knew him as a man of great humility and deep devotion.

Mr. Roberts has gone for a season to join Mr. W. Holmes Coates, M.A., another of our men, who, as Baptist Union scholar, is studying at Marburg, Germany, and both seem to find a rare delight and refreshing in their surroundings and work.

Mr. McBeath leaves College at the close of this session to take charge of the Church of St. Andrews, in succession to Rev. A. M. Ritchie, M.A., now of Leeds. Mr. McBeath leaves College with a fine reputation for solid work, and the best wishes of his fellows follow him. Another student, Mr. Armour, goes to be assistant to Rev. Jervis Coats, M.A., D.D., of Govan Church, and takes up his duties in August. We have to welcome to our ranks Mr. Henry S. Curr, M.A., who joins us to study for the B.D. degree.

We trust that there will be a representative gathering of Baptist students at Cornishead this year, in order that the business of the B.S.F.U. may be facilitated and the Union placed on a satisfactory basis. Several of our men will attend.

With fraternal greetings to all.

T. W. A.

Fraternal Hints.

1.—*How to help a country Church.*

Institute a Flower Show on August Bank Holiday. It can be held in the schoolroom. Plenty of exhibitors can be secured for various divisions, *e.g.*: Open, Farmers only, Cottagers only. Exhibits should be flowers in pots, cut flowers, fruit, vegetables, honey. Rules should be carefully drawn up so that all occasion of dispute may be avoided. Small entrance fees should be charged. Prizes ranging from sixpence to five shillings would be found sufficient. Local trades people would give prizes in some instances. Better-to-do people in the neighbourhood would readily give subscriptions to the Show. A handsome profit might be made. The Baptist Church at Broadhaven handed £14 11s. to its treasurer by this means, and largely increased its reputation as a valuable and public-spirited institution.

P. Q.

2.—*How to encourage the Spirit of Liberality.*

Get from the Baptist Union Publication Department the little book called "How much owest thou?" This book contains essays on systematic giving, by Rev. J. Farquhar, M.A., and Mrs. Venis Robinson, L.L.A. Having read carefully these essays, distribute among the leading members of the church copies of letters reprinted from the *Baptist Times* on "Systematic Giving." Then call a conference of the churchmembers and adherents and advocate the formation in the church of a League of Christian Stewardship. Invite all present to join the League by signing the papers which will be supplied by the Baptist Union Publication Department. By this means no expense is incurred, but all are reminded of the necessity of *system* in philanthropy and in church support, and all the funds, both of the local church and of our various missionary agencies, should be stimulated. The best time for doing this is at the end of the holiday months, just before the work of the winter begins.

J. M. W.

3.—*How can we help the Reform of our Church Polity?*

Some of the younger ministers of our denomination, not content with discussing the theory of our church polity with its drawbacks as well as its advantages, are determined to take practical steps for the realisation of their ideals in their own churches. Prominent among these is Mr. T. E. Ruth, of Liverpool, who has made up his mind to begin his drastic changes with something personal, and so discards altogether the shackles of the well-worn title "Reverend."

The church at Prince's Gate, Liverpool, has enthusiastically adopted the various changes in church government which the reforming zeal of Mr. Ruth has commended to them. The monthly church meeting which was so fiercely denounced as farcial and hypocritical at the Spring Assembly, has been abolished and in place of it there is a Quarterly Fellowship Meeting closed with a communion service. This Quarterly Fellowship Meeting is, as its name suggests, one for brotherly intercourse and spiritual quickening. All the business of the church is controlled by a Church Council composed of an equal number of (1) deacons appointed by deacons, (2) churchmembers other than deacons elected by churchmembers, and (3) adherents co-opted. It is intended that a visiting eldership shall be responsible for the well-being of the members of the church and that the elders shall distribute quarterly communion tickets and other documents which should go into the hands of the members, and shall visit in cases of trouble, sickness, etc. The ordinary Sunday communion service will be continued, but will be in every way public.

This is obviously an introduction into our congregational church polity of a very strong dash of Presbyterianism. In quite a little while, doubtless, the experiment that is being made in Liverpool will give the Baptist ministers grounds for coming to some decision as to its practicability, but meanwhile it can do readers of the FRATERNAL no harm to discuss these new methods and to make suggestions that experience may have brought to the minds of one or another. It would be a good thing if criticisms or suggestions as to this trend of things could be published.

N. H. M.

“In the Distance.”

Various correspondents have written to us during the past month in reference to the article under the above heading by Rev. Gwilym Davies, B.A., of Broadhaven. From the letters received it is obvious that certain readers of the *FRATERNAL* interpreted the article in question as an attack on the Midland Baptist College. We write now to assure these readers that they are under a complete and unhappy delusion. The object of the article was not to attack the Midland Baptist College or any other individual college. It was simply to point out the defect in our whole denominational system of ministerial training—a defect which everybody recognises, no matter in what college he may be interested—and also to suggest the remedy for that defect. What Mr. Davies says about his own college he says equally about every other, and that is, that the college which should be able to devote itself entirely to the theological training of the men who enter it has to devote a great deal of its time to the secondary training of its students, and so its usefulness is injured. The article goes on to suggest the way in which this defect, which is recognised as inhering in every Baptist college in the country, may be remedied. His suggestion is that the colleges should be graded, one devoting itself wholly to the secondary training of men, who might then pass on to receive a purely theological training in the other colleges. This, again, is something which has, over and over again, been suggested, and many men have asserted that all our colleges should be linked together under central control so that they might be graded, with a view to giving suitable instruction of a various sort to men at different stages of their student career. Mr. Davies suggests a simple form of this system, namely, that one college should deal with the Arts work, and so prepare men for entrance to colleges freed from the necessity of more elementary training.

What has probably led to misconception as to the intention of the author is the fact that he has suggested that the Midland Baptist College should take over this preliminary work. Readers have regarded it as an insult to the M.B.C., and as suggesting that the M.B.C. is only

sued to undertake this comparatively humble task. This view, however, has obviously been read into the article, for it is not stated as the ground of the selection of the M.B.C. at all, nor is it implied. There is no invidious comparison between the M.B.C. and any other college whatever. The reason for the choice of the M.B.C. is, however, clearly indicated, and is, not that it is an inefficient college, but that it is historically fitted as no other college is. Mr. Davies says that in order that a college might thus become a truly denominational institution, training men for their theological work, it must be a denominational organ in touch with the Baptist Union, and he points out that the only college which has ever had any definite connection with the denomination is the Midland College, and therefore, although it had been, as he says, lovingly cared for by individuals, in returning to denominational control it was going "under the wing of its parent." That is, the fact that the Midland College had previously been the denominational college of the General Baptists, fitted it to become an institution of the Baptist Union for the service of the whole ministerial education.

We regret that this article should have caused anyone to think that we wished to attack the M.B.C. Those who have come to this conclusion have utterly misunderstood the purpose of the article and also misunderstood its language.

Our Secretary's Notice Board.

AUTUMN MEETING AT LIVERPOOL.

At the time of going to press the plans for our next meeting are not quite complete. We are able to announce, however, that on Tuesday, October 1st, in Dovedale Road Chapel, Wavertree, a united gathering of the Baptist Ministers' Fraternal Union and the Baptist Ministers' and Missionaries' Prayer Union will be held. Tea will be served at 5 p.m., and at 5.30 a meeting will be held to which all ministers attending the Autumn Assembly will be invited. Rev. F. B. Meyer, B.A., and Dr. Newton H. Marshall will give addresses—Mr. Meyer's dealing with matters of the Devotional Life, and Dr. Marshall's setting forth the ideals of the Fraternal Union. A discussion will follow.

This happy arrangement has been made by a meeting of the committees of the two societies.

BOOK FUND.

Article iv. (v.) of the Fraternal Union's Constitution gives as one of the methods by which we should seek to promote fellowship and efficiency among the brethren:—

“By assisting in the purchase and circulation of books.”

The committee has never lost sight of this important department of our work, and now we are able to report that we hope very shortly to bring a definite scheme forward. There was, we understand, a proposal that the Baptist Union should take the matter up, but the Baptist Union Council referred the matter to our committee. We hope to have the help of the Baptist Union Publication Department. Needless to say, ample opportunities will be given to our faithful friends in the pews to give donations and subscriptions to our book fund.

MUTUAL BENEFIT FUND.

We hope soon to announce that this fund is open. In pursuance of Rule iii. (3), the committee of the Fraternal Union recently appointed officers and committee as follows:—Treasurer, John Henry French; Secretary, B. Vernon Bird; Committee (*consents to serve): *J. C. Carlisle, W. G. Davies, *D. L. Donald, *T. Greenwood, *C. M. Hardy, G. Jarman, *D. Witton Jenkins, W. S. Lord, and *Hector V. Thomas.

CONTINENTAL HOLIDAY TOURS.

At the last meeting of the committee, in view of similar projects in connection with the Baptist Young Peoples' Union and the European Baptist Congress, this question was deferred.

READING COURSES.

J. Edgar Ennals, B.A., B.D., has consented to lead the Systematic Theology Course. He will be a very competent and trustworthy pilot.

FOR “PROBATIONERS” AND STUDENTS.

At the next Annual Meeting of the Fraternal Union, it will be moved on behalf of the Committee:—

“That section ii. on the constitution be amended so as to read as follows:—

CONSTITUENCY. (i.) All whose names are included in the Baptist Union ‘Ministers’ List’ or ‘Probationers’ List’ shall be eligible for membership. (ii.) The Baptist Students’ Fraternal Union shall have the right to become affiliated, and to appoint from among its membership two students of each of the colleges as delegates to meetings of the union, the Students’ Union subscribing one shilling for each of the delegates.”

B. V. BIRD.

Deacons I have known.

1.—THE DEACON OF BURROWDEPE.

I first learnt to know him when a student, on one of my very first preaching engagements, when hero worship was perhaps at its most fervent period. For there is a note in my diary as follows: "Mr. Ashman—one of our Baptist nobility. When I met him to-day I had the same sort of feeling that came over me on entering Conway Castle alone at dusk. There was a sort of reverence, a sudden pricking of the ears of the imagination, a feeling of trepidation as a score of questions leaped to the lips."

He was a stately old man, gaunt and gnarled, with thin silver whisps of hair over his ears and a grizzled tuft on his chin—he seemed to have stepped into the vestry of Burrowdepe Chapel right out of a conventicle of the Covenanters. Mr. Ashman was a rough-stuff cutter, earning a small wage in the little provincial shoe factory, and yet, as he extended his great scarred hand to be shaken, he seemed to have the air of some *grand seigneur* along with his Puritan simplicity.

They called him "The Deacon." I was never able to find out just why, for there were five other deacons at Burrowdepe, and most of them wealthier and in other ways more influential than he. Yet he was after all *the* deacon among them. His deliberate tread, his unexceptional punctuality, his courtly deference to strangers, the winning simplicity with which he offered his ancient snuff-box even to the stripling from college, marked him out as a character of which his church was proud, and to which his fellow-officers paid a homage that was not always quite willing. These things, however, were the mere externals, and if you had asked me in those days to give you a glimpse of the less obvious diaconal virtues of Mr. Ashman, I would have tried to let you hear some widow woman say "God bless you" to him, or I would tell you the tale of how Jonas Dingle took the pledge.

The Deacon was a man with many curious views. We were speaking once about the communion service. "Mr. Fenix," said he, "I have been to the Lord's Table twice already to-day, and I shall sit down at it, the Lord willing,

again before long. No, it's not an unusual thing with me," he continued, observing my surprise. "The Last Supper was an ordinary meal, one of the occasions on which the friends of Jesus ate the 'daily bread' for which He had taught them to pray, and every time I eat my 'daily bread' I try to commemorate the Lord's death 'till He come.' It surprises me, but most people I know don't see the truth on that point at all clearly. They lose by it."

One Sunday, when I, "supplying" at Burrowdepe, had the pleasure of being a guest in his humble home, he became more animated than usual, for my sermon had been largely a defence of a doctrine which he regarded as unjust. "I know that you consider your position to be scriptural," he said, "but the question, my dear young friend, is not whether you *consider* it to be scriptural, but whether it really *is* so! And it is *not*!" And yet the Deacon would deny that he ever discussed theology. "I am aware," he would say with deliberation, slowly tapping his snuff-box with his large fingers, "that you young men ought to study theology, but you should never preach it. If a man preaches theology I know he has made a mistake in his calling. There was a young man who came here for a month when our minister was away, and he used to read bits out of a book on theology from the pulpit. The result was that he became a journalist. They said he had fallen from grace, but I knew that he never had been in a state of grace."

The little children loved the Deacon. They used to cluster round him as he strode slowly home from chapel, carrying a big worn Bible and hymn-book. They hung on to the skirts of his long rusty-black frock coat, though he hardly ever said a word to them or stopped for a moment in his progress. Just before he entered his little home, however, he would stop and kiss one of them and leave the rest with a wave of the hand. They had all walked with him in hopes of receiving the one kiss.

Last time I saw the Deacon he was very weak and near death. I am now getting an older man myself, but I think he still saw in me the stripling from college he had met such long years ago. "Don't trouble with preaching theology, young man," he said in his stately way, "we only want to know that God loves us."

FRATERNAL READING COURSES.

[Ministers desiring to get the full benefit of these courses, so that their questions may be answered by the leaders of the courses in these columns or by post, should write the leaders of the courses in question and be duly registered.]

9.—Systematic Theology.

Our subject is a very wide one, wide as the bounds of our faith, and old as its history. In construction here we seem to be ever building on sites once covered by other edifices, and putting our foundations in speculations and convictions of the past. As we are all, by virtue of our calling, constantly engaged with theology, we must form some working conceptions, and it is surely better far that we should have an architectural plan to guide us than a rough rule of thumb, which cannot conceive of the structure as a whole. Systematic theology has too often been like a museum, in which is stored all kinds of armour, once useful, but now of antiquarian interest only, and men have turned away, as from fossil remains, to something living, and appealing to present interests. Once claiming to be queen of the sciences with a divine authority, the question is now whether she will be accepted as their sister. To prove herself as such, our science must have a grip of the basal facts of our faith, and these facts must be tested and understood in the light of experience. These correspond to the observation and experiment of natural science.

The true beginning of theology, therefore, is not, as in many systems, theology proper, or the knowledge of God, where one is plunged at once into the abstruse formulæ of the creeds; for God is revealed to us in Christ, not in creed. Nor is its beginning in the inspiration of scripture as a warrant of authority, for this, too, for us is found in Christ. "The person of Christ is the essential factor in the Christian religion." The Anglican emphasis on the Incarnation as the central and formative truth in theology would seem to be the true one, for on our conception of the Person, all our understanding of the work depends.

Emerson tells us that "our action should rest mathematically upon our substance. In nature, there are no false valuations. All things work exactly according to their quality and according to their quantity." Christ can work with divine power only if He is Himself divine.

This is why we cannot rest content with the cry, "back to Christ." The gospel is more than Christ's gospel, it is "the gospel of Christ." To re-echo the teaching of Jesus, without presenting the person of Jesus, is as lacking in power as the repetitions of a phonograph. When Jesus spoke, it was with the power of personality behind His words, and His voice has been listened to through the ages with the consciousness of the power of His presence. We cannot dissociate what He did from what He was. His death and resurrection must either obliterate all in darkness, or exalt it in the light of the glory of God. Thus the Incarnation underlies the fact of Atonement in the past, as also its effect in the present.

In seeking, then, to get at the facts of Christ, all the facts must be observed, and the greatest of these Himself, if we would be scientific. The closer we can get to Christ, the more vitalising our study. While it is true, however, as Dr. Fairbairn points out, that "without the personal charm of the historical Jesus, the œcumenical creeds would never have been either tolerated or formulated," yet he reminds us that "without the metaphysical conception of Christ, the Christian religion would long ago have ceased to live." Let us have patience, therefore, in seeking to understand "the riches of the glory of this mystery."

In our study, first, let Christ speak for Himself, as He is the primary authority as to what He is. We can then consider the testimony of the apostles expressing the Christian experience. This will help to the understanding of the Virgin Birth, and will prepare us for tracing the work of Christ.

I shall be glad if those taking this course will, during this quarter, trace out carefully the self-consciousness of Christ, so as to arrive at a conception of what Jesus was to Himself. We shall find this in studying His fellowship with the Father, His freedom from sin, and His claims. On the one hand, we need to note all in His character and

consciousness that implies divinity; and on the other, all in His speech that confirms it. I shall be glad of short essays on the uniqueness of Christ and how far that proves His divinity.

The matter of text book is not easy to determine. The classical work is, of course, Dorner's "History of the Doctrine of the Person of Christ" (T. & T. Clark, £2 12s. 6d.), and to it all writers on the subject are greatly indebted. For the Person of Christ we cannot do better than Liddon's "Divinity of Our Lord" (Longmans, 5s.), especially chapters 1, 3, 4, and also 5, in so far as giving Christ's own testimony. A most helpful book, in its fresh grasp of the subject, is Walker's "The Spirit and the Incarnation" (T. & T. Clark, 9s.), though one may have to differ from some of its conclusions. A specially illuminative book, on the moral consciousness of Jesus, is Forrest's "The Christ of History and Experience" (T. & T. Clark, 6s.), chapters 1, 2, and 3. I hope everyone has some book on systematic theology. Dr. A. H. Strong's "Systematic Theology" is very convenient for its marshalling of proof texts and condensed opinions, and has the advantage of the Baptist standpoint (Armstrong, New York, about 16s., through Kingsgate Press). Dr. Clarke's "Outline of Christian Theology" is more modern and compact. Dr. Gore, in his "Bampton Lectures," or Essays, must be read with allowance for the High Church view. Help will be found in the "Dictionary of Christ and the Gospels," under Articles "Back to Christ," "Divinity of Christ," "Consciousness," "Incarnation," and "Character of Christ"—a most valuable compilation. Though expensive it saves money in the long run, as containing in brief compass the pith of a library. A book that in pleasant style deals with our quarter's subject helpfully is Dr. Stalker's "Christology of Jesus" (Hodder & Stoughton, 5s.). Also Wendt's "Teaching of Jesus" (T. & T. Clark, 2 vols., £1 1s.), especially section 4. Consult Fairbairn's "Christ in Modern Theology" (Hodder & Stoughton, 12s.) for a luminous historical survey; read pp. 302-371. Never forget that Scripture itself is our supreme text book.

J. E. ENNALS.

2.—Baptist Church History.

THE PRECURSORS OF ENGLISH BAPTISTS.

Throughout the middle ages there were groups of evangelical Christians who did not adopt the Catholic system, but details are lacking to trace any connected history. Rome aimed at uniformity under sacerdotal rule; again and again revolts occurred, and orders of monks and friars were founded. Rome always captured these and transformed them. The Lollard movement in England was perhaps the only important one to elude the captors, it was, therefore, persecuted out of sight. Its story has been told by Summers in the "Eras of Nonconformity." Its influence reached Bohemia, and modified the old Waldensian movement, which had always been propagandist in a mild way. The invention of printing in this circle was at once turned to account by the publishing of vernacular bibles in seven languages.

When Luther successfully revolted, he appealed largely to the nobles, and somewhat to the educated clergy, but not to his own working class. They also revolted, but chose other guides, and held largely to a less advanced doctrine inherited from the old evangelicals. From 1524 to 1527 synods were held in South Germany, which organised on Presbyterian lines, and adopted the old view of Cyprian and Henry of Lausanne, that baptism in a corrupt Church was null and void, and that all who came out of it must be baptised on profession of their faith. They were, therefore, called Anabaptists, or Re-baptizers.

Then came cross currents. Communism spread widely in these circles, and rooted firmly in Moravia. Hofmann believed in the speedy return of Christ, and emphasized this out of all proportion. It led to an attempt to establish by force the reign of His saints, which took its most notorious form at Münster. Hofmann also modified an ancient view of the Incarnation, denying that our Lord took His human form of flesh from His mother.

Menno, however, re-organised the less extreme section, and established a strong body in the Netherlands. A synod in Westphalia, during 1536, reveals the presence of Anabaptists from England, most of whom were probably

refugees from the fierce persecution by the Emperor Charles. In the Lincolnshire fens, in the worsted districts near Norwich, in Essex and Kent, the Dutch Anabaptists began silently influencing the thoughts of the lower classes. The old Lollard movement may have coalesced with this in some parts, but also survived unmodified in Berks and South Bucks, as a relic of Wyclif at Oxford.

Calvin's first theological work, on the sleep of the soul after death, was written against the Anabaptists in 1534; and when he popularised the doctrine of predestination, it was attacked by an English Anabaptist, Robert Cooke, to whom Knox replied in his most elaborate work, written in 1560, the year when Arminius was born. From this time onward the English Anabaptists attracted attention as much on this score as on any other.

They held then to the old-evangelical position on many points. They were not Augustinian, and were not drawn to the new doctrines propounded by Luther and Calvin. Original sin did not seem very dangerous to them, and they upheld the freedom of the will. Justification by faith was not so attractive as the imitation of Christ. But a State Church was an abhorrence, and they set the example of openly renouncing all connection with it and of beginning again; also they emphasized the individual more than the society. Baptism meant to them chiefly a pledge to a holy life. Some doubted whether sin after baptism could ever be condoned by fellow-believers. The act of baptism they retained as they found it, stripped of its superstitious accretions, *i.e.*, they generally poured water on the head of the new convert.

Because of their separation from the official Church, and their pledge to follow the word of God, they were distasteful to all who were re-constructing new State Churches, such as Luther, Zwingli, Calvin, Hooper, Latimer, Ridley. And when Elizabeth's Act of Uniformity was enforced, it proved vain to petition even the gentle Grindal for toleration, while the stern Whitgift gathered together all the accessible information about them in 1604, as a preliminary to rooting them out of England.

Details of the Continental history are given in Newman's "History of Antipedobaptism." But the recent second volume of Lindsay's Reformation puts the essential

features into sixty excellent pages. These should be studied with care. The chapter on John Smyth, in Shakespeare's "Baptist and Congregational Pioneers," shows how the English General Baptists clearly emerged into corporate existence, in close touch with the Dutch Anabaptists. Their most elaborate confession of faith can be seen in Barclay's "Inner Life of the Religious Societies of the Commonwealth," or Evans' "Early English Baptists." Their history during the seventeenth century will be the next theme.

W. T. WHITLEY.

3.—Sociology

(WITH SPECIAL REFERENCE TO APPLIED CHRISTIANITY).

THE HOME AND THE HOUSE.

Having made our survey of first principles, we turn to the first of our specializations. The modern history of industrial development has three periods, which may be described as serfdom, struggle between capital and labour, co-operation. The last has only just dawned and it is impossible to forecast its progress.

The empire we love depends not upon dominions and territory alone but upon men; not upon markets alone but upon homes. The value of social life depends upon its ultimate end. The first step in applied Christianity is the recognition that the teaching of the Lord Christ ought to be the rule of every-day life. In other words, when we pray the familiar petition "Thy kingdom come," we believe that the kingdom of God on this earth will come, and that we are among the means used to establish it.

THE HOME.—The bottom problem in Sociology is not the child but the home. The child is largely determined physically and mentally by the place into which he is born, just as the condition of the mother is affected by her surroundings *before* the birth of her babe. We boast that "an Englishman's home is his castle," but the truth is that in thousands of cases "an Englishman's home is his kennel." The problem of the home is not a unit but a group of pressing questions concerning the land, the house, social hygiene, temperance, etc.

WHAT THE STATE DOES FOR THE HOME.—It will not

be out of place to enquire what the State does for the home. As citizens we render obedience to the State and in various indirect and direct ways contribute to the upkeep of the State. There are three theories propounded to answer the old question: "why should the individual support the state?" They are (1) the theory of divine right, (2) the social contract theory, (3) the functions of the State. The home is protected from pestilence, fire and thief by the modern State. Ruskin's words that "the final outcome and consummation of wealth is in the producing as many as possible full-breathed, bright-eyed, and happy human creatures," with but little change would give the chief function of the State.

THE HOUSE.—The character of the home depends very much upon the house. Dr. Tatham's report to the Registrar-General states that some 11,000 people live in 3,288 cellars in Liverpool. What can these *homes* be like? Sir Walter Foster has calculated that in the United Kingdom about four millions of persons are housed in buildings which ought to be pulled down. Lord Avebury told the London Chamber of Commerce that not less than two and a half million persons were living in London for whom better workmen's dwellings were required. The reports of the Land Law Reform Association show that the same terrible state of things exists in villages throughout England. There is no social reform more urgent than that of the better housing of the working classes.

DEATH IN THE HOUSE.—At one of the recent Public Health Congresses it was stated that under wise government the death rate of a healthy town ought in the ordinary way to be about 12 per 1,000. In several towns it is less. At Bourneville it is 8 per 1,000. In Hornsey it is 10 per 1,000. Croydon shows 14 per 1,000. By the terrible war in South Africa, from October 1899 to June 1902, the total loss in human life to us was 21,944; but the unnecessary death rate in London for one year is 22,945. The slain in our slums is greater than in our battles.

If it be necessary to insist upon the ten feet air space in Elementary Schools, is it not needful to make the same provision in the homes of the people?

Make yourself acquainted with the conditions of life in the poor districts in your own area. Find out the death

rate, see how it compares with the 12 per 1,000 of a wisely-governed town. Read the report of your local medical officer of health. Consider the wisdom of calling a conference of persons likely to be interested. Send to me any special results of inquiry in view of the next step.

What may be done? In 1851 Lord Shaftesbury saw through Parliament the first two acts dealing with the housing problem. One was for improving the common lodging house, and has wrought untold benefits. The other was the Labouring Classes' Houses Act, which gave power to the local authorities to buy or rent land and to build dwellings like an ordinary builder. The cost was to be met by the rents and any excess defrayed out of the rates.

LAW OF THE HOUSE.—There is the series of acts known as the Torrens Acts, and another carried through by Lord Cross in 1875 and 1879. These were consolidated in 1882 in the Artisan Dwellings Act. The last of the series was carried into law in 1890.

It deals (1) with slum areas, as in the Cross Acts; (2) with slum houses, as in the Torrens Acts; (3) with erecting new buildings, as in the Shaftesbury Acts.

Nearly all the laws on this subject have been in the interests of slum owners instead of slum tenants. One and two in the above paragraph enable compensation to be paid to owners of land and houses which have become plague spots; instead of punishment there is provided a pension.

Consider the reasons why local authorities should not buy out slum owners. State them briefly.

The old act introduced by Lord Shaftesbury enables the erection of dwellings by the authorities, which should be models in sanitation and comfort and reasonable in rent. Inquire and compare any municipal dwellings in your area with privately-owned property of same class as to rent, accommodation, etc. Note advantages.

BOOKS TO READ.—"Report of Royal Commission on Housing, 1884." "Housing of the Working Classes," by Bowerman. "Britain's Homes," by G. Haw. "Municipal and National Trading," by Lord Avebury (section on Housing). "To-morrow," by E. Howard.

JOHN C. CARLILE.