

## In Memoriam.

A MELANCHOLY interest attaches to this number of the *Quarterly*, inasmuch as two of its contributors—Mr. Avery and Dr. Witton Davies, have passed away since their articles were received.

Mr. Avery had a distinguished career as one of our Baptist ministers until he became Secretary for the Religious Tract Society in 1909. He was a man greatly beloved by all who knew him for his unassuming spirit and fine character. Educated at Nottingham, he had a deep love for his *alma mater*, and it is a matter of congratulation that we have the records of the College from his pen. It was a labour of love, and is a worthy tribute to a distinguished Baptist Institution.

The career of Dr. Witton Davies was a romance of faith and perseverance. In one account he wrote of himself some time ago he tells us he still had all his intellectual work to do after his twenty-first year, yet in spite of initial disadvantages he rose to the highest rank amongst Hebrew scholars, being honoured with the Doctorate of three universities. For a time he served as Principal of the College at Nottingham, though most of his active service was given to Bangor. He took a deep interest in Baptist work and history and made some valuable contributions to knowledge. His affection for those who influenced his life and helped him in his student days was always deep, and it is borne witness to in the very characteristic article on Dillmann—one of the last things he wrote, and which reached the editor on the very day he died.

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## The Stockholm Congress and Exhibition.

THE third gathering of The Baptist World Alliance at Stockholm on July 21st this year promises not only to be an epoch in the Baptist history of Sweden, but of Europe and the World. The meetings of the Swedish Baptist Union to signalise the seventy-fifth anniversary of the Baptists in Sweden will be held the week before. A considerable number of Swedish pastors and friends from America will be present

at this celebration, and I hope to have the honour of representing the Baptists of Britain. The World Congress will fittingly follow.

It may be recalled that the first Baptist World Congress was held in London under the presidency of Dr. Maclaren in July 1906, the second under Dr. Clifford's presidency at Philadelphia in 1911, the third should have been convened after another interval of five years, but the world war intervened, and so it comes to pass that not five years but twelve have elapsed between the second and third Congress, and almost on the verge of our gathering Dr. McArthur, who had been President of the Alliance since the Philadelphia meeting and would have been in control of the assembly at Stockholm, was called from us.

During this lengthened interval Baptists have made a good deal of progress in the world. The number of church members has grown from seven millions to ten millions, at least. In Russia alone it is estimated that there are more than one million, though for aught anybody knows there may be twice as many. In the United States of America there are more Baptist members to-day than there were in all the world when the Alliance was formed. Great strides have been made amongst the negroes—one of their leaders says that "negroes hav'n't sense enough to be anything but Baptists"! The high places of the earth have also been occupied by those who belong to our ranks, and the world has become aware of our existence in a way it was not before. It should hear more of us after Stockholm.

From present indications it would seem that there will be between two thousand and three thousand visitors at the Congress in addition to the Swedish delegates themselves, and the Immanuelskyrkan, which will be the headquarters, though it seats 2,400, will be taxed to its utmost. Happily the First Baptist Church is not far away and can receive the overspill. The Stockholm Baptists will not be unfamiliar with the task of receiving crowds, for the second European Baptist Congress (a sectional meeting of the World Alliance) met there in 1913, the first European Congress having met in Berlin in 1908. For some time this third World-Congress was projected for Prague, but travelling difficulties made such an arrangement hopeless, and to the satisfaction of everybody, Stockholm won the day. No more suitable or delightful location could have been found. Stockholm vies with Constantinople in its beautiful situation on placid arms of the sea, and the British delegates who journey in the special ship will have a fine view of the city from the deck of their floating home. It has already been suggested that

Atlanta in Georgia, that commonwealth which "has within its borders more Baptists than any other political division of the world," should be the scene of the next Congress five years hence. But of course we have to get through this Congress first, and to find the next President.

This is not the place to attempt any detailed discussion of the excellent programme that has been hammered together. It is hopeful that the note is not to be one of self-congratulation. In the present state of the world an air of complacency would ill befit those who have ever been pioneers. The general topic will be *Baptists facing the future*, and nobody would have been more ready to share in such a debate than Dr. Clifford, to whom, as European Vice-President, the initial presidency would have fallen, had he been able, as at first was hoped, to be there. If we are true to the grace God has given us one thing will be sure—we will face the future together. It has ever been the glory of Baptists that with evangelical fidelity, they have maintained evangelical liberty—these are the two focal points round which we sweep in our elliptical orbit, the orbit of all heavenly bodies. Already there have been divisive whisperings: let us fix our attention steadfastly on the great witness given to us for the world, and the whispers will die away.

*The Message of the Baptists to the World*, which will issue from the Congress, will possibly be its greatest contribution to the thought of our time. It will be presented by Dr. E. Y. Mullins, after consultation with some of the acutest brains of the denomination on both sides of the Atlantic, and it should go far to clear our position amongst other churches, and to establish it amongst ourselves. Of course it has to be discussed in the Assembly so that it may go forth with the whole weight of the Congress behind it.

*The Work of the Baptists for the World*, is to be set forth in the Exhibition, which is to be arranged in the Technical School. This is not to be as has been stated in some quarters a "Missionary Exhibition." It is to be much more than that, and something different, indeed the features which usually distinguish missionary exhibitions will be largely missing. By graphs and diagrams the progress of Baptists in all countries will be shown, and it is becoming already apparent that the comparison of one country with another will be very interesting. Maps showing the distribution of Baptist forces are being specially prepared, and there will be a reproduction of the sort of map that Carey must have had when he surveyed the world. Baptist books and periodicals from all quarters will be shown. Baptist buildings to which attaches special interest will be pictured. Portraits of Baptist worthies

will have an honoured place, but living persons will be excluded. A special niche will be found for pictures of statues that have been erected to Baptist people. Colleges and hospitals associated with Baptists all over the world will make a fine display. Each mission field will have a section to itself, arranged field by field, not by the societies or conventions responsible for the work. We shall see, for instance, at a glance what the Baptists of the world are doing for India, and so for Burmah, China, Japan, Philippines, Africa, Bolivia, as well as the mission work in other parts of South America, and in Home Missions of the States and Canada. The work amongst young people and in Sunday schools will be set forth. I venture to prophesy that everybody will be arrested by a special cartoon, thirty feet long, which is being prepared, showing '*The Nations Entering the Baptist Road*'—that it will indeed become famous in days to come. There will be several other notable features, but these shall be seen before they are described. The thing to remember is that this is something quite new; something that has never been attempted before. The creation and assembling means a great deal of thought and expense, and it may be hoped that it will not be dispersed after the Stockholm Exhibition is over, but that it may be taken around the world, and shown in important centres in all countries, gathering value on the way.

*Baptist Witness in Mission Lands* will have a day to itself, and will be represented, not only by those responsible for it, but by nationals from each country. The work in Europe will naturally claim special attention, and Dr. Rushbrook will be able to marshal delegates from most of the countries where Baptists are making progress. It is feared that Russia will be unrepresented; this will be a great disappointment, but perhaps it will call forth the greater sympathy and prayer for the work there. In Albania, Greece and Turkey there are no Baptists to be represented.

It will be a great gain for those whose lot is cast in places where we are but a feeble folk to discover how great our united testimony is: a great gain too for those of us who have entered into the large heritage our fathers have bequeathed to us, to meet our brethren who are yet bearing persecution and scorn for the sake of Christ. Indeed it will be a gain to us all to meet each other, and find that there is a distinct Baptist "ethos" common to the whole denomination, and that the future belongs to us, if we are only faithful to our trust. It may be hoped that delegates will return to their homes with a new propagative impulse to spread the truth for which Baptists stand, that there is nothing that need come between the soul of men and God who reveals Himself in our

Lord Jesus Christ—no ordinance, no priest, no church. Baptists put baptism behind faith, not before it.

Dr. Pitt and Dr. Shakespeare are the Secretaries of the Alliance, but the Congress being in Europe the arrangements have in large measure fallen to the European Secretary. By nature and by grace he is well fitted to carry the burden, and, enthusiastically seconded by the Swedish brethren, he will no doubt carry it successfully through. To Stockholm then!

W. Y. FULLERTON.

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## A Baptist Doctor with the Prussian Army.

*The writer of the following article, Dr. Herbert Petrick, is at present taking a theological course at Regent's Park College, London, with a view to work amongst Continental Baptists. His article, studiously sober and impartial, is at once a "human document" of the deepest interest, and a powerful indictment of warfare, which is here forcefully depicted in its mass effect on men.*

IN writing the following, I should like to indicate that it is wholly a record of personal impressions. The experiences described went so deep, and were so overwhelming, that it is impossible to express them with the clearness of analysis. They are experiences and not conclusions. Since then, moreover, new experiences have intervened of a quite different character, belonging to the period of the Revolution, and of the great spiritual and economic distress which followed upon the close of the war.

In the fateful weeks of July, 1914, I happened to be working for my doctorate in natural sciences, and was on a geological expedition in the Alps. I remember clearly how a small group of strangers of different nationalities found themselves brought together by chance one day at the Grimsel Hospice. For some days I had been climbing mountains with several companions, without hearing anything of the world. But here we heard the latest news; Austria, in consequence of the murder of the heir-apparent to her throne, had declared war on Serbia. Every one of us realized that this was the prelude to greater events. None of us knew what war meant, but we felt ourselves already in the grip of strange powers. None knew the others, yet we all thought of the same thing. We talked of nothing else but the meaning of this, and its consequences. There was no spirit of