Dr. John Ward's Trust.

(*continued*)

LIST OF STUDENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Leechman and McVicar's,

Tin plate workers,

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

Yours most respectfully."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. J. TONGUE.

(*To be continued*)

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

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

A. W. ARGYLE.

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

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

EDGAR W. WRIGHT.