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it and Tranquebar to the English in 1845. But in the treaty it was expressly stipulated that the charter should hold. And thus for a hundred years the power of granting degrees has been held, Serampore the first such college in Asia. University classes continued till 1883, despite repeated doubts in England as to the value of such work from a missionary standpoint. Then for a score of years all work was concentrated on training evangelists, preachers and teachers.

Early this century the Government decided not to institute a Faculty of Theology in any of the state universities. The Missionary conference of 1902 therefore began to explore the possibilities of working under the Serampore charter. Work began again in 1910, and eight years later a Senate was constituted with representatives of several communions:—Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian and Syrian. What success has attended this revived enterprise was told then by members of the staff. And now that account is already out of date. A revised edition of "The story of Serampore and its College" has been prepared, partly by other writers; and the Orissa Press shows that it is as ready as the Calcutta Press to carry on the traditions of Ward. The book is well worth reading.

W. T. WHITLEY:

Report of the Baptist Historical Society for 1927.

THE Society has now completed twenty years' work, and has fulfilled some early hopes, though greater possibilities are evident. It has built up a reputation as a clearing-house for information: churches preparing centenary or bicentenary memorials send their queries, and occasionally their memorial publications; even from America enquiries arrive, often on biographical points. Within six years we shall expect a London church to put out some Memorial to celebrate its three-hundredth anniversary; perhaps it will invite the Society to hold the Annual Meeting then out at Walthamstow.

Not only information, but the published records, are also interchanged through us. The church at Lockwood offered a large number of bound magazines and Hanserd Knollys volumes. We were thus enabled to return the kindness of the American

Baptist Historical Society, which two years ago gave us a complete set of the reports of the Philadelphia Association: two or three of our own members were also enabled to enlarge their collection of material.

The library has not received any other substantial gifts, but it continues to file the Proceedings of sister societies. The future location of the library will need attention: for next year the church at Droitwich has offered to continue its hospitality, and the books will be under the care of the pastor, the Rev. W. D. Hankinson.

Publications. *The Baptist Quarterly* completed its sixth year last October; so that with the *Transactions* which preceded it, there are now ten volumes containing a variety of antiquarian matter. Two reprints from the last year have attracted some interest: the International Baptist Calendar has been circulated all over the world, making the Society widely known: Mr. Seymour J. Price's study of the Baptist Building Fund has established a new reputation and also told a much needed story; we look for a similar study from his industry, of the Home Mission and the Union. For the current year the *Quarterly* is being edited by Dr. F. Townley Lord, with some assistance on the antiquarian side.

The volume on the *Baptists of London, 1612-1928*, is at length published, with the aid of a grant from the L.B.A., which is much appreciated. It is on the same general lines as the volumes on Yorkshire and North-West England, which we issued to our subscribers fifteen years ago. Similar work for other parts of England we shall be glad to encourage, as we welcomed last year a corresponding volume for Scotland. The London volume is issued free to all subscribers of a guinea for the two years.

An original piece of work by one of our members deserves mention, though it is not published under the auspices of the Society; the Rev. S. J. Ford of Bristol, who had previously drawn a chart of the local Baptist churches, has now devised a *Chart of Universal Baptist History*, with an explanatory booklet. We understand that it will be adapted for lantern use. Mr. Ford's great interest in our history is further shown in his organizing and conducting the excursion which preceded our annual meeting this year, for which we are greatly his debtors.

Of Dr. Whitley's important volume on the *Baptists of London* we hope to publish a review in our next issue from the competent pen of Dr. J. W. Ewing, M.A.

the metaphysical implicates of the personality of the Holy Spirit and His relation to the Godhead” (pp. 2-3). It would be impossible in the space at our disposal to attempt any detailed review of the argument thus outlined. We will, however, try to give the reader some idea of the wealth of interesting and instructive thought contained in the book by mentioning a few examples.

The starting-point is religious experience. “Religious experience is not primarily or chiefly a peculiar field of experience in a larger estate; it is rather an intensive culture of common ground: any phase of our common experience can become religious, and any part of our religious experience has other aspects and features, since it is psychologically mediated” (p. 59). “The difference between ‘religious’ and ‘ordinary’ experience is not so much that of content as of interpretation; anything that enters into human consciousness is capable of a religious interpretation, whilst much that is labelled ‘religion’ fails to be interpreted religiously at all” (p. 50). Ch. I. gives an illuminating analysis of Christian experience under five main heads (cf. the typical expression of the working faith of the modern Christian on pp. 84-5). In asserting the reality of religious experience (ch. II.) the author argues in particular that it is neither less nor more subjective than our experience of the external world (p. 54). The question of the nature of spirit (Ch. III.) gives opportunity for another acute analysis; it is characteristic of spirit to unify, socialise, transform and sacramentalise the material offered to it (p. 84). Its including and unifying activity opens the way for a doctrine of the Trinity. By sacramentalising is meant the activity by which spirit makes use of what belongs to a lower order of being in order to express or reveal itself, as an artist makes use of a material medium in order to give expression to his ideals (p. 87). This process necessarily involves the acceptance of limitations, and this “kenosis” is suggestively applied by the author elsewhere, e.g., to explain the imperfection of the Holy Spirit’s self-revelation in the life and activities of the Christian church (pp. 149 ff.).

Part II., which deals with the work of the Holy Spirit, will probably be of chief interest to the general reader, who will find there abundant stimulus and help towards devout meditation on the great matters of his faith. In Ch. V. (the Spirit and the Incarnation) there is an admirable presentment of the personal characteristics of Jesus, and of the place of the Spirit in his life (we would call attention in particular to the good sense and restraint of the reference to the Virgin Birth, p. 128): also of four stages in the new experience of the Spirit, reflected respectively in the Gospels, the Acts, the Epistles of Paul and the Gospel of John. (Here we would like to interpolate the general remark

that the book throughout is distinguished by its careful and accurate exposition of Scripture passages, and also of individual words, e.g., *spirit* in the Old Testament (*ruach*) and New Testament (*pneuma*). The outcome of this new experience is a conception of the Spirit of God clarified and elevated by its reflection of the whole personality of Jesus Christ (p. 136), and necessarily "personal in the full sense of Christ's personality" (p. 137). The chapter on the Holy Spirit and the Church (VI.) stresses *fellowship* as "the most characteristic and comprehensive work of the Holy Spirit, according to the New Testament" (p. 141). The life of the Church is truly described as "supernatural," in so far as it depends on fellowship with a superhuman Christ (p. 145). The author has further some steadying remarks on the Spirit's guidance of the Church to-day (154-5). On the Spirit and the Scriptures the whole chapter (VII.) is full of most timely instruction. The inspiration of the Bible is wisely approached primarily through the prophetic consciousness (pp. 162 ff.), and the secondary character of the authority of Scripture, as based ultimately on the testimony of the religious consciousness is clearly brought out (see e.g. p. 182). Not less timely and helpful is the discussion of the Holy Spirit and the Sacraments (VIII). A suggestive line of approach is found in the symbolic acts of the Old Testament prophets, discerningly expounded (p. 192). We note with interest the author's recognition that no essential difference can be made out between the divine fellowship experienced in sacraments and that experienced, e.g., through prayer or obedience (p. 187). In an excellent chapter on the Holy Spirit and the individual life (IX) we would draw attention more especially to the characterisation of Christian life as marked not by conformity to certain specific commands, but by the believer's participation in a larger personality—that viz. of his Lord (p. 214). This, however, involves no submergence of his individual personality (p. 215), but guarantees his personal immortality hereafter (p. 219).

The third part, dealing with the significance of the Holy Spirit for the doctrine of the Godhead will be of interest primarily to the more serious students of theology: we will content ourselves with assuring such that they will find it fruitful in criticism and suggestion, and will close this notice by saying that among the valuable elements of the book are frequent observations giving evidence of its author's spiritual insight. As examples we may cite that on a certain eternal significance of sin (p. 80), or again the recognition that an adequate sense of sin is not prior but posterior to conversion (p. 210), or once more the statement that we often find convincing revelation of God merely in the moral superiority of a fellow man (p. 118).

A. J. D. F.

John Smyth and the Freedom of Faith

ALL Englishmen who know anything of their own history are proud of the Elizabethan age. The last of the Tudors was a great queen, in spite of her obvious littlenesses. She brought her country out from the shadow of Roman Catholic tyranny which had fallen upon it during the reign of her sister, and she saw the utter destruction of its most elaborate attempt to conquer England in the overthrow of the Armada. Her great sea-captains are noble and picturesque figures, and the story of Sir Richard Grenville's brave fight on the little *Revenge* for fifteen hours against fifteen battleships of Spain will live for ever. A larger world was opened up before men's eyes with the colonization of America, and the name borne by the state of Virginia dates this expansion (as begun under the Virgin Queen of England). But the greatest glory of the Elizabethan age is its literature, and especially its drama, in which that age is so brilliantly reflected. The freedom of the nation from foreign peril inspired a liberation of the imagination also; Shakespeare's "cloudless, boundless, human view" and exuberant vitality are but the expression through genius of the spirit of the age, exulting in its new freedom.

But to the Elizabethan age there also belongs the beginning of another movement of thought and life, which seems in strongest contrast with this sense of freedom and spacious expansiveness. To many people, the name "Puritan" still means a narrow and warped view of life, pedantically concerned with the mint and anise and cummin of a misconceived law, and blind to the larger humanities. It is quite true that the Puritans would have suppressed the drama then, as they did later, had it been possible. A Puritan sermon from St. Paul's Cross comments on the closing of the theatres because of the plague: "I like the policy well if it hold still, for a disease is but lodged or patched up that is not cured in the cause, and the cause of plagues is sin, if you look to it well: and the cause of sin are plays: therefore the cause of plagues are plays" (Thomas White, 1578). However much we may sympathise with the Puritan condemnation of the immorality associated with plays or their performance, we