

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

Editorial

The 300th anniversary of the execution of Charles I was the occasion of commemorative articles in almost all the journals and magazines. A few were balanced historical reviews of one of the salient events in English history. Many were romantic and sentimental, some deliberately polemical, others intentionally brilliant rather than illuminating. On an occasion like this, which inevitably stirs memories of "old unhappy far off things and battles long ago", a certain amount of latitude and exuberance in comment is to be expected. What has been surprising and disquieting has been the widely quoted remarks of supposedly responsible Anglican leaders, who have tried to revive and embroider the myth that Charles died as a martyr for the Church of England. It has even been suggested that renewed and formal efforts should be made to include him in the calendar of saints. Those who are still conscious of having Puritan and Free Church blood in their veins have shown considerable restraint of recent weeks. From many points of view this was commendable, but let it not be misunderstood nor carried too far.

* * * * *

Not many Baptists are competent art critics or even serious students of painting. We pay all too little attention to the holiness of beauty. A special welcome is therefore due to the interesting, attractively printed booklet, *The Pre-Raphaelites and Oxford*, (Alden and Co., Ltd., Oxford, 2/6), by J. E. Alden. Mr. Alden bears a name greatly honoured in Free Church circles and is himself well known as a local preacher and younger leader in the Baptist churches in and around Oxford. His handbook outlines the story of the Pre-Raphaelite Brotherhood and tells of the many examples of its paintings, sculptures, glass work, tapestry and books which may be found in the city of dreaming spires and in neighbouring Kelmscott. Holman Hunt, Millais, Dante Gabriel Rossetti, Woolmer, William Morris and Burne-Jones are all represented.

* * * * *

This spring the Rev. John Pearse returns from India to become one of the Associate Foreign Secretaries of the Baptist Missionary Society. After experience as an accountant, he received training at Manchester Baptist College and went to

India in 1934. Most of his service has been in Calcutta as Financial Secretary. For some months now Dr. Ellen M. Clow has been at London headquarters, also as Associate Foreign Secretary. She was appointed to the Shansi mission in 1928 and has rendered distinguished service at the Women's Hospital in Taiyuan under the disturbed and exacting conditions of the past two decades. The coming of Dr. Clow and Mr. Pearse to the Mission House should be a great strengthening to Dr. Williamson during the closing stages of his Foreign Secretaryship and a welcome reinforcement to the life of the Society as a whole. Changed conditions in India and China clearly make necessary many readjustments in administration and policy.

* * * * *

This year marks the 150th anniversary of the arrival of Baptist missionaries at Serampore. The coming together there of Carey, Marshman and Ward was an event of historic significance for the whole Christian Church. The full story of what the Serampore Settlement meant to the making of modern India has yet to be told, though John Clark Marshman, George Smith and Pearce Carey have recorded the main features of it. Serampore has been and continues to be a creative centre of inspiration for the Indian Church. The Vice-Principal of Serampore College, Dr. C. E. Abraham, has recently reminded us that it was at Serampore that, in December, 1905, seventeen adventurous souls formed the National Missionary Society of India. The seventeen included the late K. T. Paul and the late Bishop Azariah, of Dornakal, then a young Y.M.C.A. secretary. There were also there two Burmese Baptists. The only Westerner was Dr. Sherwood Eddy. He, an Indian and a Singhalese are now the only survivors of the foundation members of the National Missionary Society which has done important work in India, Parkistan and Ceylon.

* * * * *

In the account that was given in our last issue of the Mennonite historian, John Horsch, passing reference was made to Dr. C. Henry Smith, another of the group of scholarly contributors to the pages of the *Mennonite Quarterly*. News has now come of the death of C. Henry Smith last October at Bluffton, Ohio. Born in an Amish Mennonite community in Illinois, in 1875, a graduate of the University of Chicago, Dr. Smith spent the greater part of his life teaching history at Goshen College, Indiana, and at Bluffton College, Ohio, adding to his academic work considerable responsibilities in the field of banking. He was the author of several books and a large number of articles on Mennonite history, and was co-editor with Harold S. Bender

of a projected new Mennonite Encyclopedia. Of Dr. Smith's books the most important is *The Story of the Mennonites* (Berne, Indiana, 1941), which gives a comprehensive account of the communities both in Europe and America which bear the name of Menno Simons. It is of interest to note that it was the pacifist testimony of the Mennonites which he regarded as their most fundamental distinguishing principle, and that what first awakened his interest in historical studies was the discovery, while an undergraduate, that English-speaking Separatists, Congregationalists and Baptists were all indebted to the Mennonites and Anabaptists of the sixteenth century.

* * * * *

It is satisfactory to learn that plans have been made to complete the publication of the *Mennonitisches Lexikon*. Volume I was completed in 1925, Volume II in 1937. The last part to be issued appeared in 1942; it was numbered thirty-six and contained entries as far as the letter O. The two original editors, Christian Neff and Christian Hege, are both dead. Their places have been taken by Dr. Ernst Crous, of Göttingen, and Dr. H. S. Bender, of Goshen College, Indiana. American support will, it is hoped, make it possible to complete the *Lexikon* from O to Z during the present year. A fourth, supplementary volume is also projected, since much new material is now available. American Mennonites have already in hand plans for a *Mennonite Encyclopedia* which will be basically an English translation and revision of the *Lexikon* with a great enlargement of the material relating to North American Mennonitism. It is to be hoped that efforts will be made to secure Baptist interest and support for this important enterprise, both in the United States and in England.

American collaboration has also made possible the resuscitation of plans for the publication in Germany of documents on the history of the Anabaptist movement from its beginnings in 1525 to the outbreak of the Thirty Years War. Between 1930 and 1938 three volumes appeared as part of a plan sponsored by the Verein für Reformationsgeschichte. A new *Täufer Akten-Kommission* has been set up jointly by the Verein and the Mennonitischer Geschichts-verein, the latter helped from the United States. It is hoped to issue ten or eleven volumes in the next decade, each dealing with a different geographical area. In addition, separate volumes covering Switzerland and Hesse are already in an advanced stage of preparation. These plans are of great importance for all interested in the history of the Reformation.

World Health and Racial Equivalence.¹

SPEAKING to my colleagues at the Ministry of Health some five years ago, I remarked that the theory of statistics had become indispensable to one branch of science after another, but I still thought philosophy and history might get along without it. But that seems to be no longer true of philosophy. There appears to be a momentary point of contact between physicists and philosophers. That enigma, the "expanding universe", we are told, may now be explained by an initial explosion which scattered through space the multivariated particles composing matter. At any rate the present distribution of elements and their radio active isotopes and fragments seems to agree statistically with such a supposition.

Physicists, too, now say that even if we could know all there is to know about a particular radium atom or other unstable atom it would still be impossible to predict whether it would break up in the next minute or 1,000 years hence. All we can ever predict is that out of a million atoms x will explode in the next minute or y in the next 1,000 years. In other words we live in a statistical universe where the behaviour of matter does not follow any predictable laws in detail but only in quantity. This is just what statisticians have to say about living organisms. Although we can predict within narrow limits with a high probability of being right how many people in England will die in the month of June next year, a thousand specialists cannot say which people they will be.

We are told also that light and radiation may move by waves in some circumstances but in packets or bundles at other times; and that electrons may behave as waves instead of particles whenever they feel so inclined. To explain these strange things impressive phrases such as "complementary principle" or "uncertainty principle" are invented and all seems to be well—but how far we have moved since we learnt science at school!

Now comes along a philosopher and says that if this principle applies to the physical universe it may also apply to human free will. It would be odd if an electron had a sort of free will and a human being had none! Some fields of behaviour must be determined for us whilst others are free and unpredictable. If

¹ An address given to the Baptist Board on February 2nd, 1949. The speaker was expressing his personal opinions throughout, and no official significance is to be attached to them.

that means that some fields are a hundred per cent. determined whilst others are quite free, I feel sure the philosopher will be disappointed. Human behaviour is one of those things governed by a multiplicity of factors, which have to be given to statisticians to disentangle, if they can. The Prison Commissioners asked me in 1936 to help them find out what were the factors causing youths who had been apprehended for one crime to go and commit another. Four thousand adolescents at Wormwood Scrubs were followed up for several years, every conceivable thing about their history, race, physique, mentality, temperament and environment being recorded. We published the result in a volume entitled *The Adolescent Criminal* which not many people read. The conclusion was that defective heredity, lack of parental control, unemployment and bad companions all increased the probability that crime would be repeated; but when all the measurable factors had been taken account of there remained an enormous question mark, why did *A* do it again whilst *B* did not? So it will be with almost any field of behaviour studied. Genes, home, education, moral atmosphere and so on will be found to exert their pressures, but rarely will it be possible to conclude that "free will" does not operate at all in this field but only in that. Compulsion to play the piano was very strong in the Bach family, but some did other things.

The overriding power of example and precept, so long as it is maintained, in influencing behaviour is now being demonstrated in the hospitals of India, built up under the direction of British medical officers of the I.M.S. This influence was suddenly withdrawn in 1948 and according to reports which I fear are reliable a rapid degeneration has since occurred, and many hospitals have become insanitary. We may expect this to happen in countries which are being freed from so-called Western domination; but it does not mean that all races are not capable of attaining good standards of hygienic behaviour of their own volition. It means that unless there are strong incentives from within or strong pressures from without to raise the standards, progress if any is slow and painful; and that if pressure which has been applied is relaxed relapses will occur until they have learnt their own painful lessons. Nations grow up like children and learn best from their own mistakes.

Japan made rapid and immense strides in hygiene under rulers who were determined to raise her to a first class power in order to dominate the whole Eastern world. How quickly new standards of behaviour were abandoned away from home as the incentive weakened we saw in the war; but in Japan itself public health is still under rigid outside control. However, I was impressed by her response to a request we sent from Geneva for

her views on the proposed international classification of diseases. A dozen learned committees were set up there covering every field of medicine, and they sent us some very good suggestions for improving the classification. But maybe the intent was just to impress, I do not know.

Admitting that compulsions towards behaviour of particular kinds can be enormously strong, my point is that each human spirit still has some scope for the exercise of free will, differing in quantity according to the conditions imposed by race and systems of government, but never absent if the brain and nervous system are normally healthy. If scientists concede that free will exists at all, they will have to concede the whole position. And, as we know, there are no limits to what Christian faith can do in the individual towards removing the fetters from free will. Not all the darkness in the world can master that light; nor can all the suffocating pressures of totalitarianism and communism extinguish it.

History, I think, is still a subject which can be pursued without the help of statistical theory, though historians must, of course, make use of figures. There was an idea that history is so coloured by the bias of the historian as to be misleading. What is needed, it was said, is to collect together *all* the facts and then get an unbiased person to write an account of them. But even if the world had enough paper on which to record everything that every person had done, and even if any historian could then have digested it, he could only in the end interpret what it all amounted to by selecting what he thought important. And so the fiction of the unbiased historian had a short life. Few physicians have written histories, so not many people realise how great has been the influence of disease in determining the rise and fall of empires and civilizations. We read of decisive battles but not that they were lost through epidemics; we are told of revolutions and migrations but not that disease was the underlying cause. The book of *Exodus* does tell us in a picturesque way that by the 13th century B.C., the Egyptians had become so debilitated by plague as to permit the Jews to escape. The Hittite civilisation after existing 1,000 years was destroyed by a pestilence, probably small pox. The Persian invasions of Europe were defeated by dysentery. Such facts have been demonstrated by the researches of Professor Wynn and other medical historians.

The glory of Athens passed after her army was so decimated by diseases that she failed in her attack on Sparta. Rome was saved and enabled to build a civilization by an epidemic forcing the Gauls to abandon their siege of the citidal, and by another at Syracuse which prevented the setting up of a rival eastern mediterranean empire. A long time afterwards the Roman

Empire fell to pieces after the army sent to quell a rebellion at Saleucia brought back a pestilence, possibly smallpox, which raged for fifteen years, claiming Marcus Aurelius amongst its victims. Plague stopped the advance of the Hun in the fifth century, and defeated the German army in Italy in the eleventh.

The Black Death could not be ignored by any historian, for as Belloc says "it was the one approach to a break in the continuity of human history". After four centuries of its devastations, with twenty-five to fifty million deaths, the plague ceased at last in Europe about 1668, but went on in Russia. Its effects were profound, turning "the known world into a seething cauldron", hastening the Reformation and starting mass movements which led to discovery and colonization.

Malaria has been called "the greatest destroyer of the human race", and so great have been and still are, its weakening effects on some races that the whole course of history has been profoundly affected. In the recent world war we might well have been defeated in Burma after the disaster which deprived us of quinine supplies; but very fortunately new remedies were made by biochemists in time to save the situation. Malaria and other diseases nearly wrecked the North African campaign, causing four-fifths of the quarter of a million casualties; and had we lost Egypt the whole outcome of the war might have been different.

These examples suffice to make my point, that in the collapse of the dozen or so civilizations which have fallen, epidemic and endemic disease have played a most important part along with moral and religious decadence in sapping vitality. The depressing inference that Western European civilization must inevitably tread the downward path of Egypt, Greece, Rome and the rest, has not in my view any justification provided that another world war can be avoided and that our Christian foundation is not allowed to crumble away. People must be brought to see that this last is by far our greatest danger and that in reality the choice rests with us.

Just now I spoke of malaria as the great destroyer. In 1946 an experiment began in the island of Cyprus which changes the outlook. Using only hand tools and the latest chemical technique for destroying mosquitoes, one third of the island was cleared in that year, another third in 1947, and the work of virtually ridding the whole island of the vectors of malaria transmission was completed in 1948. If that is possible in Cyprus it can be done elsewhere. So great have been the advances in biochemistry in recent years that we have in our hands the means to rid the world of most epidemic diseases with the exception of tuberculosis and influenza. But the means we have can only be

used on an effective scale by international co-operation in the distribution of medical supplies, by education of those who are to apply them, and by enormous labour and determination to succeed within the countries affected. And that is where the World Health Organization must come in, and also where we as Christian citizens are soon going to be faced with a problem.

At the First World Health Assembly at Geneva last July, which I attended as a member of the United Kingdom delegation, I was impressed by two things. The first was the absence of racial and national animosities—and this applied to both sides of the iron curtain—which in a gathering of some 300 delegates from fifty nations was remarkable. The second was the evident fact that the white race may soon cease to hold the commanding position it has held for so long in world assemblies. For example, eighteen nations are elected to the Executive Board which directs the work of W.H.O. between one assembly and the next, and six retire each year. The first chairman is an Egyptian, and five coloured peoples, two South American Countries and South Africa were elected to the Board. At the end of the first year the curious position will arise that U.S.A., United Kingdom, Australia and Norway have to retire, and may not all be re-elected.

At the First Assembly health problems of the coloured peoples were accorded the same importance as those of the whites. Their right to health was looked upon as precisely the same as the right of the white people. This implies a revolution in the usual way of thinking whose effects upon us must eventually be profound. It is true that the white race has done much in the past to try to rid countries inhabited by coloured races of some of the great scourges. But, outside missionary work, the main incentive to do so has usually been to make those countries more habitable for whites who, for one reason or another, wished to trade or live there. That may sound brutal, but I don't think it can be denied; for no great concern has been shown, save perhaps in New Zealand and the Phillipines, if the coloured people were dying at two, three or five times the rate of the whites in the same country, so long as that did not endanger the health of the latter. But the new thesis that all races have equal rights to health will no longer tolerate such complacency.

To see what are the implications of this, we must look at the way in which different races are growing in numbers. During the last 150 years the world population has more than doubled. In 1800 it is believed to have been about 900 millions, Asia contributing about two-thirds, Europe one-fifth, Africa one-ninth, and America one-thirtieth. About 1935 it was thought to have reached 2,000 millions, Asia contributing a half, Europe a quarter, America one eighth, and Africa one-thirteenth. As the

white population grew from 200 to 750 millions the combined population of Asia and Africa grew from about 700 to 1,250 millions, keeping an absolute excess of some 500 millions over the whites although the relative rate of increase of the coloured peoples was slower.

It is convenient to follow Dr. Blacker and divide the cycle of growth of nations into five stages. In the *first* stage both the birth-rate and death-rate are high and roughly balance over a period of years, though the death-rate fluctuates greatly. This is seen in primitive stages of a population living on its own agriculture and subject to recurrent famine and uncontrolled epidemics. Most nations have now passed out of that stage, but China still remains in it with a population estimated around 400 millions. Afghanistan, Persia, Arabia and Ethiopia may still be in it also.

In the *second* stage the birth-rate remains high but death-rates are falling, so population is increasing. Parts of Eastern Asia, most of Africa and Central America and parts of South America are in this stage, which is the result of Western influences improving agriculture, transport and sanitation. Colonization started this in the case of India, Burma, Malaya, Indonesia, the Phillipines, Korea, Manchukuo and Indo China, all of whose populations are growing rapidly. India and Pakistan had about 250 millions in 1890, and the increase was slow until 1920, but with the falling death-rate population is now above 400 millions. There are indications that India's birth-rate has begun to fall, but incomplete registration makes it doubtful. If health services are maintained, which is by no means certain, a further prodigious increase of eighty millions is anticipated in the next ten years. The emergence of these countries from the first to the second stage was sudden, and unless they pass quickly into the third stage of falling birth-rate we have there one of the most serious and difficult problems of the future.

In the *third* phase of the cycle, death-rates go on falling, but the birth-rate also falls, though still keeping above the death-rate, so population goes on growing at a reduced speed. The Soviet Union's census of 1926 recorded 147 millions and it was confidently expected that the population would have risen to 190 millions by 1939. But the census of that year as published revealed only 170 millions, the deficit being probably due to incomplete registration of deaths. On that assumption the birth-rate must have started to fall after 1927, reaching about thirty in 1934-35, since when it has believed to have risen considerably under the stimulus of new legislation about marriage and abortion, and of propaganda. Japan entered this third stage of falling birth-rate a good deal earlier, probably about 1910, and just before

the last war there was a birth-rate about twenty-seven and a death-rate about seventeen per 1,000. Other countries in this phase are those of South Eastern and Southern Europe, parts of South America such as the Argentine, and the Jewish population of Palestine.

The *fourth* phase is reached when the birth-rate has fallen so low that, although it is still above the death-rate and there is a small increase in population going on, births are no longer sufficient to furnish enough young people to maintain that position for very long. The prospect is that unless fertility and family size increase to some extent the population will become over-weighted with elderly people and eventually begin to decline. Just before the war the countries which had got into this stage for the time being were Great Britain, U.S.A., Germany, Belgium, the Scandinavian group, Switzerland, Czechoslovakia, Australia, and some others. But in most of these there have been pronounced signs of recovery, though how lasting it will be we cannot say.

In the *fifth* or declining phase deaths consistently exceed births and unless the gap is filled by immigration population is falling. The only large country to reach this phase in the last century was France. Certain islands such as Tasmania, and native communities such as the Red Indians also reached it.

To summarise, the white peoples west of the iron curtain are probably approaching the end of their expansion, though that does not mean they will necessarily decline in numbers. For the most part the coloured peoples are now increasing rapidly, and their standard of life is in general far below that of the whites. Their right to an equal standard of health is admitted by W.H.O. More than that, the World Food and Agricultural Organization has also proclaimed the same principle regarding food. In the words of Sir John Boyd Orr "any Government which will not accept in principle the policy of aiding the starving world should not be considered a Government and should not be allowed to continue".

This question of food supply and equal right to health brings us face to face with a difficult situation because the two are closely linked. Speaking of the Union of South Africa, where there are nine million coloured people and 2.3 million whites, Sir Hugh Cairns says "Despite the splendid work already done for natives their malnutrition and ill-health is the most important problem. The incidence of bilharzia, hookworm and other tropical diseases is so high it is hard to know where to begin. How can the natives become healthy until they have enough food and use it intelligently?" In the 1945 Report on the vital statistics of British India it was stated . . . "India continues to be the largest

reservoir of smallpox, cholera and plague . . . Chronic malnutrition and under-nutrition of the people have sapped their vitality . . . Lack of general and health education add to the difficulties of overcoming the indifference with which the people resign themselves to the insanitary conditions around them."

Similar admissions about under-nutrition have to be made regarding most of the coloured peoples, and therefore an equal right to health carries with it an equal right to be rid of under-nutrition. Some do not like the logic of this, and the *Economist* in July, 1948, gave strong expression to this natural feeling as follows: "It is certain that the citizens of U.S.A., Canada, Argentine and the other food producing countries are not going to tax themselves year in year out to buy food from their farmers and supply it to Asia gratis", and it went on to suggest that to go on doing that indefinitely "and to achieve no better result than to make two malnourished Malthusians grow where one . . . grew before is a prospect which no degree of idealism is likely to stomach".

Dr. Blacker brings it closer home to us in these words . . . "Purchasing powers—and ours are not what they were—will not, if the new code is adopted, be the sole determinants of the movements of food stocks about the world. If priorities are strictly decided not by purchasing powers but by needs, the marginal state of the population of Asia is likely to keep our wives, and perhaps our daughters, standing in queues for many years to come". However, Mr. Truman has just told the American people in effect that if they want lasting peace prosperity will have to be shared; it will be hopeless to expect it while some nations are rich and others are miserably poor.

That, then, is going to be the dilemma. U.N.O. has voted that all men have equal rights. Article twenty-five of the Declaration of Human Rights, adopted by the General Assembly at its third Session, declares that:—

"Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including . . . housing, medical care and necessary social services."

W.H.O. regards all men as equally entitled to health, which implies a great improvement in nutrition in most of Asia and Africa where population is already rapidly increasing. If death-rates there are brought down further the world population will outstrip the possible food supply according to present knowledge of how to produce it.

I am not concerned here with possible remedies such as birth control, but rather with what the Christian attitude is to

be. I admit that the Church has for a long time made its attitude plain through the work of the Missionary Societies, and that U.N.O. and W.H.O. and W.F.A.O. are saying in effect that Christian principles must now be applied to international action. But so far such sacrifices as most of us have made did not entail voting for perpetual food rationing and shortage at home for the sake of Asia and Africa. I have little claim to express an opinion on such a profound subject, but feel no doubt as to what my own attitude must be. In *Proverbs* xi. 24, I read, according to the marginal translation, "There is that scattereth and increaseth yet more; and there is that withholdeth what is justly due, but it tendeth only to want". God made the world, and it is not for me to calculate whether there would be enough food left for the whites under a policy of so distributing the world's supply that the coloured peoples get enough to make possible a reasonable standard of health for them.

The economic difficulties may be enormous, but I never understood economics. Nor do I think the Christian Church can say to India, "If you want more food you must limit your population". No; the resources of science and of the universe are not exhausted yet. A few weeks ago, for example, we had the announcement of the discovery of a new chemical, antrycide, which protects cattle against the tsetse fly and might some day make possible a second Argentine in Africa. By means of radio-carbon, now being produced by use of atomic energy, research is going on to find out exactly how plants get their carbon from the air, and it may prove possible so to assist that vital process that the production of food can be greatly increased. Even if we knew the resources were exhausted the answer would be no different. The Church cannot do wrong by advocating an act of faith on the part of the white race. But by holding back and remaining silent on such an issue it might cause the whole of humanity to suffer terribly because the emergence of the Divine solution of the dilemma might thereby be long delayed.

Was it not by the scientific faith of a few men like J. J. Thompson that the atom was unlocked? Was it not by the persistent faith of a few doctors and biochemists that anaesthetics were discovered, surgical sepsis defeated, diphtheria and yellow fever prevented, and sulphonamides, D.D.T. and other remedies synthesised? There are much greater resources, biological and spiritual, still to be unlocked; but they are most likely to be unlocked by someone's faith. The Church must set an example in this, and my belief is that our part is to try to follow the Master's commands, neither counting their cost nor worrying unduly about the world situation.

PERCY STOCKS.

A Hundred Years of Work for Youth.

NO one can say with certainty when the young people and children of our homes, churches, and Sunday Schools first became interested in the B.M.S. They were probably enlisted as missionary enthusiasts and supporters from the earliest days of the Society. They would be thrilled by the tales of the strange and remote lands to which missionaries went, and by their descriptions of the savage peoples among whom they worked. We can be certain that a lover of children like William Knibb, of Jamaica, would have an enthusiastic following among boys and girls, and young men and women, in the churches he visited. It is known that the *Juvenile Missionary Herald*, a pocket-size magazine with its sometimes pious and melancholy articles and homilies, illustrated by somewhat crude wood cuts and printed on poor paper, was first issued in 1819, to begin an existence unbroken to this day as the ever popular *Wonderlands*. Juvenile Missionary Auxiliaries were formed in many Sunday Schools, and children were among those whom missionary deputations were set to reach. Thus, early in its history, the B.M.S. turned to young people as a fruitful field of support.

The Society was, however, fifty-six years old before the first recorded organised effort was made to harness children and young people to its service. The tardiness of this move was due perhaps to the fact that in the early years the Sunday School Movement was in its infancy, and also that young people then stood in a subordinate position in relation to their elders. It was not until August 16th, 1848, that a group of young men associated with London churches formed themselves into *The Young Men's Missionary Association in Aid of the Baptist Missionary Society*. The *Missionary Herald* of the following October included a statement about this new organisation. This emphasised: "the importance of systematic and intelligent effort on behalf of missions, the cheering exertions of the young in the work, the need of a more vivid impression of the wants of the world, and a clearer conviction of the pecuniary resources and duties of the churches". A special appeal was issued to Sunday School teachers to support the new body. Membership was to be personal, and from among the practical proposals these may be cited:

1. The more general formation of Juvenile and Sunday School Auxiliaries and the increased efficiency of those already formed.

2. The preparation and delivery of lectures to the children connected with Auxiliaries, "to which the children of the parents may be specially invited".

3. The delivery of lectures to the young generally on topics connected with missions which cannot be introduced at length in ordinary missionary addresses.

4. The formation of a missionary museum which was to become the property of the Baptist Missionary Society. (The germ of the present Visual Education Department!)

The use of a room in the Mission House (then in Moorgate Street) was granted once a week for meetings and for the consultation of the Society's library and various missionary periodicals.

Special support, at once a benefit and a problem to missionary administrators, was early agreed upon in these terms:

"That the subscriptions received be devoted to some special field of labour, such as the schools connected with a particular mission station."

Another resolution of far-reaching significance reads:

"That a monthly address on Christian missions be delivered in the Schools on a Sunday afternoon."

The first committee, which shaped and adopted these and other resolutions, included such names as John Edward Tresidder, James Benham, William Olney, Henry Potter and Fred Potter.

The London of 1848 differed in many ways from the metropolis of today which extends at least thirty miles from east to west and from south to north. On the west it was practically bounded by the Edgware Road. On the east it reached to Stepney Green. On the north it included the district within a line drawn east and west from the north side of Regent's Park. South of the Thames, gardens lay between Lambeth and Southwark. Newington, Kennington and Stockwell were hamlets. Battersea was market gardens, as were Fulham, Hammersmith and Brompton to the west. Camberwell and Peckham New Town were villages. Deptford, Greenwich and Woolwich were places apart. The main thoroughfares leading from London, Clapham Road, Brixton Road, New Kent Road, Bow Road, Kingsland Road, Hampstead Road, Edgware Road and Bayswater Road—were lined with substantial villas occupied chiefly by retired people and city merchants, with open fields behind. Suburbs which today are regarded as being within the inner belt of the metropolis, were detached and somewhat remote villages in Kent, Surrey, Middlesex, or Essex. There were no tramways or motor buses,

underground railways or tubes. No railway bridges crossed the Thames and Holborn Viaduct had not been thought of. The Thames Embankment, except for the terrace of the then new Houses of Parliament, did not exist.

The names of the first churches and Sunday Schools to be visited by members of the new Association emphasise the difference between Baptist witness in the Metropolis a century ago and today. Most of these causes have ceased to exist. They included, Devonshire Square schoolroom; Keppel Street Chapel; Fox and Knot Court schoolroom; Smithfield; Alfred Place Chapel, Old Kent Road; Buttesland Street chapel, Hoxton; Horsley Wood schoolroom, Walworth; North London schoolroom, Grays Inn Road; Cotton Street chapel, Poplar; and Islington Green schoolroom.

The proposal to hold monthly missionary lectures in the Mission House was soon put into operation. The first team of lecturers included the Rev. C. M. Birrell, Dr. F. A. Cox, the Rev. Joseph Angus, M.A., D.D., the Rev. John Aldis, the Rev. John Branch, and the Rev. Francis Tucker, M.A. In the second session we find the Rev. William Brock discoursing on *Temporal Benefits connected with the Diffusion of Christianity*; the Rev. Frederick Trestrail speaking on *Ireland and her People*; the Rev. J. Baldwin Brown (Congregationalist) dealing with *The Philosophy of Missionary Work from Paul's Life*; and the Rev. J. D. East handling *Heathen Mythology and Divine Revelation*; the series culminating in a visit from the famous Rev. Samuel Martin of Westminster Chapel.

A significant development took place in 1896 when the growing place of women in church and missionary life received recognition in their admission to the Association, with the consequent change of its title to The Young People's Missionary Association. The links with the B.M.S. were strengthened by the appointment of returned missionaries as part-time secretaries of the Association, the duties of this office being combined with deputation work in the country. The Rev. W. J. Price from India held this office from 1897; the Rev. R. Wright Hay, from Camerouns and India, from 1900-1902; and the Rev. Leonard Tucker, M.A., from India and Jamaica, from 1902-1907.

Unfortunately the records of the Association, which included several bound volumes of its magazines and leaflets, were destroyed in the bombing of the Furnival Street Mission House in 1940, and in consequence details of the activities from the beginning to 1900 are missing. But it is known that the Association faithfully discharged its purpose under the leadership of successive honorary or paid secretaries. Occasionally it burst upon the public eye, as when, for instance, it organised a day's

meetings at the Crystal Palace during the B.M.S. Centenary Celebrations in 1892, and when it is presumed that the crowds that were present filled in the intervals between meetings in enjoyment of the fun, frolic and mental stimulus of that famous rendezvous. For many years, too, the Association arranged a public meeting on the eve of the annual denominational assembly in London. This was the forerunner of the notable series of Young People's Missionary Meetings in Spurgeon's Tabernacle on the Thursday evenings of Assembly week, and of the more recent Royal Albert Hall rallies.

The birth of the Congo Mission in 1879 brought a new wave of enthusiasm and activity to the Association. Thomas Comber was a Londoner who had been associated with Denmark Place Church, Camberwell, since the days when he entered its Sunday School Infant Class. There he made his decision for Christ and received his call to missionary service. During his student years at Regent's Park College he found congenial and rewarding work among young people and children of Camden Road Church. Two others of the four men who formed the first Congo party were Londoners—W. Holman Bentley, of the Downs Chapel, Clapton, and John S. Hartland, also of Camden Road Church. All were attached to the Association whose members felt a special interest in them and a deep responsibility for them and for those who followed them to Congo during the thrilling and tragic early years. Their zeal was kindled, too, by the spacious headline, "Africa for Christ", displayed in the pages of *The Missionary Herald* of those days. They maintained contact with the pioneers by correspondence when the latter were at their posts on the field and by contact with them during their furloughs. They carried news of the Congo mission into the Sunday Schools of the metropolis as they visited them and did much to increase interest and support. Since those days the Association and its successors has had its flame of devotion kept at glowing point by the presence in its ranks and on its committee of successive prospective missionary candidates from Regent's, Spurgeon's and other colleges—contacts which were maintained when they took up their work overseas to the profit both of the men and the Association.

Many men since honoured in the denomination have occupied the chair of the Association. Among them were Mr. F. J. Marnham, J.P., and His Honour Judge Bompas, Q.C., whose father gained immortality as the character upon whom Dickens based his Serjeant Buzfuz in *Pickwick Papers*, and a cousin of whom, the Rev. E. Anstie Bompas, is now the Chairman of the B.M.S. Mr. H. Ernest Wood, J.P., found his first sphere of service outside his church at Denmark Place, Camberwell, as the Association's librarian. This was the initial step on the path

that took him to the Chairmanship of the B.M.S., the Presidency of the London Baptist Association and of the Baptist Union of Great Britain and Ireland, and many other avenues of devoted activity inside and outside the denomination.

For some years at the beginning of the present century energetic and far-seeing leaders of the Association had been urging B.M.S. officers to increase organised propaganda among Sunday School and Young People's Societies throughout the denomination by the formation of a Young People's Department. Their overtures and pleadings met with scanty response until, in 1905, a new and virile General Secretary was appointed in the person of the Rev. C. E. Wilson, B.A., then of India. With his advent to office things began to happen in Furnival Street. The Young People's Department was the first of many projects to be realised and Leonard Tucker was called from the Association to become its first secretary. An honorary secretary was appointed to the Association with an office in the Mission House. Such are the uncertainties of life, however, for Tucker was sent almost at once to Jamaica, where his heart was, on special service.

The writer joined the Association in 1902 as a young delegate from Grafton Square Church, Clapham, and soon found a place on its committee. Then largely through the initiative of Mr. E. J. Wigney, a Baptist black-bearded banker of Fleet Street, whose frail body housed a flaming spirit and who was in the true Carey succession in that he devoted his life to Christian service and worked in the bank to pay the expenses, I was appointed to the Young People's Department in 1907. J. R. M. Stephens, home from Congo, was made head of the Department in 1910, in addition to other duties, but he soon returned to Congo for relief service. Meantime the work of the Department increased in several directions, notably in the affiliation of Sunday Schools and Young People's Societies, with the result that the tide of interest and activity, so far as London was concerned, turned in growing degree from the Association to the Department. The former continued to function, mainly through its monthly meetings of delegates in the Furnival Street Mission House Library, but the number of its affiliated Societies and Sunday Schools, registered delegates and personal members steadily diminished until they touched the twenties. It became clear that something must be done if the Association was to continue its existence and its work was to be maintained.

Negotiations were therefore opened between the Association's Committee and the Department's Committee with the happy result that in 1914, the Association was merged in the Department, and a new body for the youth organisations of the Metropolis was formed with the title, The London Baptist Monthly

Missionary Conference. By the time World War I broke out in August, 1914, the new organisation was firmly established.

Then followed many years of growing membership and widespread activity. Most of the London Sunday Schools became affiliated with the Young People's Department, and efforts to secure the appointment of delegates from them to the Conference were so successful that soon nearly 400 were registered. In addition, personal members were enrolled until the 300 mark was passed. The attendances at the monthly meetings showed a corresponding increase, until throughout the War, and almost until the outbreak of World War II, the Mission House Library was crowded up to and beyond capacity at every gathering. Speakers of note from many denominations and missionary societies, including our own, occupied the platform. On other occasions parliaments, lantern lectures and plays were used to effect, and the gatherings were notable also for the sale of missionary and other religious literature and for the exchange of books from the lending library. Other ventures, including the organisation of many series of training classes for leaders of study circles; an annual Garden Party, at one of which at Spurgeon's Orphan Homes, over 1,000 visitors sat down to tea, were outstanding. Speakers' Training Classes, conducted by men such as Dr. F. B. Meyer and the Rev. F. C. Spurr, attracted average attendances of 150.

The leadership of the Conference was wisely entrusted to youth. For instance, Dr. Hugh Martin, M.A., and the Rev. Thomas Powell, B.A., B.D. each occupied the chair for three years, thirty years ago. Other chairmen include Mr. H. Carey Oakley, M.A., Miss Faith Goodwyn, Mr. Arnold S. Clark, J.P., Mr. Ronald Bell, and Mr. H. E. Bonsall, A.C.A. The Revs. Ernest Payne, M.A, B.D., B.Litt., W. W. Bottoms, M.A., A. A. Wilson, M.A., and G. C. Robinson, B.A., B.D., have successively held office as secretary by virtue of their position as B.M.S. Young People's Secretary.

World War II made its mark upon the Conference as it did upon all youth and other church activities. The Mission House was considered unsafe and for a time the monthly meetings were suspended. Then they were bravely resumed, though not in the familiar Furnival Street premises whose Library had been reduced to a gaping shell. The Alliance Hall, Westminster, was secured as a meeting place, and thither, month by month, a company of young people made their way, throughout the discomforts of the black-out and the menace of air-raids and flying bombs, for fellowship and inspiration and for the consideration of the affairs of the Eternal Kingdom, what time temporal kingdoms were being broken into pieces.

The Conference has continued since the War and is once again gathering strength. It suffers through having to meet on neutral ground away from B.M.S. headquarters. Only those who have experienced it can measure the magnetic power of Furnival Street upon the young people of our churches. It has been seriously affected by the widespread dislocation of church life caused by the War and the subsequent unsettlement and stress that have profoundly affected youth. But it faces the future with courage and determination.

It is impossible to estimate the value of this century of service by the youth of the metropolis for the B.M.S. or the effect it has had upon them. Many past members of the Conference have gone to the mission field and the home ministry. More serve as church officers and workers, or as missionary secretaries and leaders. Men and women now well on in middle life are to be met with, in large numbers of our churches, who acknowledge its deep and abiding influence upon them, for in the fellowship of its meetings they received their call to service and saw a vision of the Kingdom of God. Here, at least, London's Baptist youth led the way in a movement through which their fellows throughout the land have been enrolled for the task of world evangelism.

H. L. HEMMENS.

The Book of the Revelation by John O. Barrett. (Carey Press, 5s.)

This is the third volume to appear in the series *The Missionary Message of the New Testament*, and Mr. Barrett is to be commended for producing within the limits imposed by space and the nature and purpose of the series, a clear and readable help for plain men to the understanding of one of the most difficult books of the Bible. He has not given us a running commentary on the text, but an exposition of the book's seven central themes, largely based on what he holds to be the thirteen chapters that enshrine its essential and abiding message. *Revelation* is shown to be neither a work of merely antiquarian interest nor simply a happy hunting ground for "students of prophecy", but a tract for our times no less than for those in which its author lived. Lay-preachers, Sunday-school teachers and any who want a simple, sane guide to *Revelation*, as well as working ministers in search of sermon suggestions, will find this a useful help.

GRAHAM W. HUGHES.

The Apocalyptic Conception of the Unity of History.

WE moderns readily assume history to be a unity. All civilised peoples, we believe, are in a real sense linked together and reveal in their lives and habits and history certain common characteristics. We assume a unity of history *because* we assume a unity of human nature.¹ But this idea did not originate with the moderns; it was in fact passed on to us from the early Christian Church which taught that all men were, or could become, "one in Christ Jesus", and that the whole of history was unified through the purpose of God in Him.² It was the fact of God which led them to this conclusion, and not any interpretation of human nature. But the idea did not originate even with the Christian Church, for they also were inheritors. From whom, then, did they inherit it, and with whom did it originate?

Dr. R. H. Charles would maintain that this idea of the unity of history originated with the apocalyptists who were themselves the true pioneers. "It was thus apocalyptic," he says, "and not prophecy that was the first to grasp the great idea that all history, human, cosmological, and spiritual is a unity—a unity that follows inevitably as a corollary to the unity of God as enforced by the O.T. prophets. Thus whereas prophecy deals with the present destinies of individuals and nations, and their future destinies as arising organically out of the present and on the present earth without reference to the life of the individual after death, apocalyptic dealt with the past, the present, and the future as linked together and forming one whole, and thereby sought to justify the ways of God to man".³ Elsewhere the same writer says, "The O.T. prophet dealt with the destinies of this nation or of that, but took no comprehensive view of the history of the

¹ Compare, e.g. Marx's economic unity which finds the clue to the solution of this problem in the class struggle.

² "It was Christianity which taught men to say with the poet Francis Thompson, 'I view all mundane happenings with the Fall for one terminus and the Millenium for the other.'" H. Wheeler Robinson, *The History of Israel*, 1938, p. 233.

³ *Commentary on Daniel*, 1929, p. xxv. cf. *Eschatology*, 1913, p. 183.

world as a whole. . . Hence Daniel was the first to teach the unity of all human history, and that every fresh phase of this history was a further stage in the development of God's purposes".⁴

A study of the evidence, however, would show that, in writing thus, Dr. Charles is perhaps not being quite fair to the prophets in the zeal which he has for the apocalyptists. It might be more true to say that the apocalyptists are middle-men in the development of this idea, but they cannot with any full degree of accuracy be described as its pioneers. What they did was to carry still further the sense of divine purpose which was already to be found in the prophets and which itself contributed largely to the birth and growth of the conception of the unity of history.

The belief in monotheism and the belief in the all-embracing purpose of God are correlatives; and, whilst monotheism became explicit perhaps for the first time with Deutero-Isaiah, it had been at least implicit some considerable time before in the teaching of the earlier prophets. Amos, for example, does not expressly state that Yahweh is the only God, but it seems obvious that he takes this for granted. The gods of the surrounding nations—Hadad, Dagon, Melek, Melkart, Chemosh—are to be completely ignored. Yahweh is not only the creator of the physical universe and the controller of all natural phenomena, He is the controller of peoples and their history as well. His interest and control are not confined to Israel. Damascus, Gaza, Edom, Tyre, Moab and Ammon must all come before Him for judgment and receive punishment at His hand (*Amos* i. 3—ii. 3). Assyria is a mighty nation, but she is a mere tool in the hand of God. Yahweh will use her to carry out His purpose just as it pleases Him, and when that task is done she will be destroyed (*Isaiah* x. 5-19). Indeed it was the rise of Assyria that forced the prophets to enlarge their idea of God, for He must now be regarded as equal to the task of controlling and governing that great world empire. Even the great migrations of the past are now seen by the prophets to be the work of Yahweh; not only did He bring up Israel out of Egypt, it was He who brought up the Philistines from Capthor and the Syrians from Kir (*Amos* ix. 7). God's control is over all, and none can escape from Him even though he dig into the depths of Sheol itself (*Amos* ix. 2). The prophets' glance sweeps indiscriminately over the past, present and future, uniting all history into a single plan, conceived and controlled by God; for Yahweh is controller also of the destinies of men and nations. "The great prophets of Israel certainly shared with their predecessors and with their contemporaries the belief that Yahweh would interfere to put an end to the existing order. To some

⁴ *Op. cit.*, pp. cxiv-cxv.

extent their views were apocalyptic in the strictest sense of the term, and there are passages which suggest that they looked forward to the great day when the heaven should fall and the earth be shattered, that a new world might be born from the ruins of the old".⁵

The implicit monotheism of the eighth century B.C., and its manifestation in the belief in a world-wide divine purpose, embracing past, present, and future, seems to point to the fact that in the prophets and not in the apocalyptists we are to find the pioneers and originators of the idea of the unity of history. It may be true, as Dr. Charles says, that "whereas prophecy incidentally dealt with the past and devoted itself to the present and the future as rising organically out of the past, apocalyptic, though its interests lie chiefly in the future as containing the solution of the problems of the past and present, took within its purview things past, present, and to come".⁶ This does not necessarily imply, however, that the prophets did not thereby grasp the idea of the unity of history; indeed the evidence of their writings implies that they did. But perhaps it would be fair to say that, although the prophets grasped the idea of the unity of history, they did not complete the logic of that idea. That completion was left to the apocalyptists.

"The knowledge of history," says Dr. H. Wheeler Robinson, "is not the mere accumulation of facts. We must relate these data to one another, and trace their connections."⁷ The apocalyptists, following the lead of the prophets, set about relating these data to one another, and traced the connection by means of the divine purpose underlying history. They saw and interpreted the events of history *sub specie aeternitatis*, observing in the apparent confusion of history an order and a goal. "The apocalyptists believed in God, and believed that He had some purpose for the world He had made, and that His power was equal to its achievement. Their faith goes beyond the faith in the divine control of history, indeed. It is a faith in the divine initiative in history for the attainment of its final goal".⁸

So far we have noted very little advance, if any, on the contribution made to this subject of the unity of history by the prophets themselves. That advance came when the apocalyptists began to work out history systematically in vast periods and even deterministically.

Allusion is made to this division of history into vast periods in 4 *Ezra* xiv. 5 which tells how God spoke to Ezra concerning

⁵ Oesterley and Robinson, *Hebrew Religion*, 1937, p. 227.

⁶ *Eschatology*, 1913, p. 183.

⁷ *Redemption and Revelation*, 1943, p. 167.

⁸ H. H. Rowley, *The Relevance of Apocalyptic*, 1944, p. 142.

Moses, saying, "I told him many wondrous things, showed him the secrets of the times, declared to him the ends of the seasons". As Dr. G. H. Box points out this refers to "the secret tradition regarding the crises of the world's history (measured by certain periods of time) which was associated with the name of Moses".⁹ In the *Assumption of Moses* x. 12 the writer describes Moses as saying, "From my death until His advent there shall be CCL times", i.e. 250 year-weeks or 1,750 years which, when added to the 2,500 years which had elapsed before the death of Moses, makes the duration of world history eighty-five jubilees or 4,250 years.¹⁰ The scheme of history is systematised still more in the *Apocalypse of Weeks* (1 *Enoch* xciii. 1-10, xci. 12-17) where history is divided into ten "weeks" of unequal lengths, each of which is marked by some great event. From the standpoint of the writer the first seven weeks are in the past and the last three weeks in the future, the Messianic Kingdom being set up in the eighth week and continuing till the close of the tenth week when the final judgment takes place.¹¹ A somewhat similar division is made in the *Testament of Abraham* where we read of "seven fiery serpents' heads", symbolising the seven ages into which the world is divided, each of which presumably lasts for 1,000 years (cf. chs. xvii, xix). In several other passages history is divided into twelve parts. In ch. vii. B. of the *Testament of Abraham*, for example, the 7,000 years of the world's duration mentioned above are described as "twelve hours of the day". In the *Apocalypse of Abraham* the present age lasts for twelve hours (ch. xx,) each hour representing a period of one hundred years (ch. xxviii); those twelve hours or 1,200 years are probably to be regarded as extending from the founding of Jerusalem by David (cf. 4 *Ezra* x. 46) to the destruction of the last Temple by Titus.¹² The same twelve-fold division of history is found in Baruch's vision of the cloud with black and white waters; these waters, which symbolise the periods of world history (2 Baruch lvi. 3) are poured out upon the earth twelve times (liii. 6). In the Latin text of 4 *Ezra* xiv. 11 we read that "the world-age is divided into twelve parts; nine parts of it are passed already, and the half of the tenth part; and there remain of it two parts, besides the half of the tenth part"; in the Ethiopic text it is divided into ten parts and not twelve, half of the tenth part remaining.¹³ These divisions of time, of whatever number or

⁹ *The Ezra-Apocalypse*, 1912, p. 308.

¹⁰ See R. H. Charles, *The Assumption of Moses*, 1897, p. 44.

¹¹ Cf. *Sib. Or.* Bk. IV, lines 47f. where world history is divided into ten generations.

¹² Josephus says that this period extended over 1,179 years.

¹³ Cf. the half week in *Daniel* ix. 27 = the last 3½ years of tribulation.

duration they may be, form a unity of history, for in and through them can be traced the unfailing purpose of God, leading the present age up to its close in the final judgment or in the establishment of the Messianic Kingdom.

But not only did the apocalyptists divide up history into different periods of time, they regarded it as having been determined beforehand by the will of God and revealed to His servants. "Determinism thus became a leading characteristic of Jewish apocalyptic; and accordingly its conception of history, as distinguished from that of prophecy, was often mechanical rather than organic."¹⁴ It was believed that God had set down on the heavenly tablets (of which we hear a great deal in these writings) the fixed order of the events of history from which there could be no deviation whatsoever. What God had set down must come to pass. "That which is determined shall be done" (*Daniel* xi. 36). On the heavenly tablets will be written down "all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations" (*Jub.* i 29). God has determined beforehand the destinies of Israel and the nations (*Ass. of Moses* xii. 4f.), and will bring this present age to a close when the predetermined time is fulfilled (4 *Ezra* iv. 36, xi. 44). But if men could not alter what was predetermined by God, they could at least investigate the scheme of history thus set out, and try to discover at what point in it they themselves stood by identifying past historical events with specific events in the scheme. The calculation of times, therefore, became a very important part of the apocalyptists' job. Usually the description of the times and seasons up to the writer's own day is fairly clear and straightforward, but when this point is passed then "predicted" history becomes prediction proper, with the result that the events described are for the most part given in very general terms. By reason of his calculations the seer believed himself to be standing in the last days very near to the final crisis of history. This belief was no doubt encouraged by the fact that the times in which he lived were usually times of great travail and distress. This predeterminism of history, making possible the calculations of times and seasons, emphasises still further the strong sense which the apocalyptists had of the unity of history. Behind everything, from the very beginning to the very end, the purpose of God was working itself out, binding those times and seasons into one great scheme.

The apocalyptists, then, completed the logic of this idea of the unity of history, which had originated with the prophets, by developing and systematising the whole conception. They acted as middle-men and not as pioneers; they passed on, in

¹⁴ R. H. Charles, *Eschatology*, 1913, p. 206.

changed and fuller form, what they themselves had already received.

Two influences in particular were brought to bear on the apocalyptic writers which helped to widen and develop their conception of the unity of history—the external influences of Zoroastrianism and the internal influence of beliefs and conditions within Judaism and the Jewish State.

To try to give any detailed account of the influence of Iranian apocalyptic in this connection would take us far away from our present subject. Only a very brief statement need be made here. Characteristic of the Iranian teaching was that the world should last for a period of 12,000 years. This period was divided into four eras of 3,000 years each. During the first of these everything was invisible;¹⁵ during the second the great god Ahura-Mazda created the material world and man; during the third Angra-Mainyu, the great evil spirit, has power over men; during the fourth men gradually approach a state of perfection through the work of Shaoshyant the saviour. What is of significance for our purpose is that history was divided up into great world epochs and that the Iranian apocalyptists worked out for themselves elaborate schemes and systems of measurement just in the same way as we have seen the Jewish apocalyptists do. In fact, there can be no doubt about it that the latter were influenced greatly by Iranian thought in this particular respect. It cannot be without significance, for example, that the number twelve, which plays such an important part in Zoroastrianism, should appear so frequently in the Jewish divisions of history. The Jewish apocalyptic writers took over this Iranian conception of great world epochs and used it to make more vivid and more wide-embracing the idea which they had received from the prophets of a unity of history made such by the unfailing purpose of Almighty God.

The second influence brought to bear on these writers helping to widen and develop their conception of the unity of history was that of the prevailing beliefs and conditions within Palestine. From the time of the Maccabean Revolt right down to the year of the destruction of the Temple in 70 A.D. the Jewish people were welded together to form a nation in a way unlike at any other time. At the beginning of this period patriotism ran very high and the continued tension within the State between Hellenism and Judaism heightened feelings still more. No longer were the Jews merely one of a number of small nationalities in and around Palestine. They had become a nation different from other

¹⁵ Cf. 2 *Enoch* xxiv. 4, "For before all things were visible, I alone used to go about in the invisible things, like the sun from east to west, and from west to east."

surrounding nations. During those two-and-a-half centuries they had become "a kingdom of this world, an alternative to Civilisation as then understood".¹⁶ Perhaps the Jewish nation could not be compared with the great Empires of the Seleucids and the Ptolemies in material power, but this did not prevent it from seeing itself play an imperial part in the history of civilisation. Professor Burkitt illustrates this point by comparing those prophecies in *Jeremiah* and *Ezekiel* which are directed against the nations with those in *Daniel*. "In *Jeremiah* and *Ezekiel*," he says, "we have announcements of Divine vengeance upon the enemies of Israel, but it is all piecemeal and detached. In *Daniel*, on the other hand, there is a philosophy of universal History".¹⁷ And here the same writer quotes some words of Dr. Edwyn Bevan, "The great Gentile kingdoms, like the Greek supremacy of the Seleucids and Ptolemies which seemed so overwhelming and terrible, are shown as phases in a world process whose end is the Kingdom of God".¹⁸ *Daniel*, in his visions in chapters ii, vii, viii, sees the fall of the Empires of Babylonia, Media, Persia, and Greece. The Jewish nation sees itself set against the background of these mighty powers; its outlook has become in the most real sense cosmopolitan. It is not inferior to those great nations; rather it is superior, for they must perish, but Israel will inherit the Kingdom prepared by God. It is not at all surprising, then, that with this very much wider view of the world's history in which their own nation was playing and was yet to play such an important part, the apocalyptists should have a wider vision than the prophets had of the significance of the unity of history.

Dr. H. Wheeler Robinson writes that, if we are to meet all the difficulties involved in the problem of the relation of time to eternity, we must try to resolve three dualities into "transparent unities". "The dualities are that (a) history must vindicate God, and yet is inadequate within itself to do so, (b) the values of history which . . . require a temporal order for their actualisation, also require an eternal order for their interpretation and justification, (c) the temporal must be so taken up into the eternal, that its process, as well as its product, has meaning and value for God."¹⁹ The apocalyptic writers cannot be said to have succeeded in resolving these dualities into unities, but they are at least one in seeing the need for an eternal order. The characteristic note struck by most of these writers, however, is not the sameness of this present "age" and the new "age", but the difference between them. A dualism is maintained between the

¹⁶ F. C. Burkitt, *Jewish and Christian Apocalypses*, 1914, p. 4.

¹⁷ *Op. cit.*, pp. 6-7.

¹⁸ *Jerusalem under the High Priests*, p. 86.

¹⁹ *Redemption and Revelation*, 1943, p.xlii.

The Apocalyptic Conception of the Unity of History 75

present age of ungodliness and the future age of righteousness.²⁰ The Cosmos cannot be reduced to a harmonious whole, for "the Most High has made not one Age but two" (4 *Ezra* vii. 50). And yet there is a link between the temporal and the eternal orders which cannot be broken; it is the purpose of God which will be vindicated in the vindication of His people. Through a synthesis of the eschatologies of the individual and the nation the apocalyptists see this vindication to be one of the righteous individual as well as of the righteous nation who take part in the Messianic Kingdom. In the apocalyptic writings, then, there is after all a unity wider than that of mere world history; it is a unity in which the temporal is taken up into the eternal by means of those moral and spiritual qualities which make up the purpose of God—a purpose which, whilst finding its actualisation in history, must seek its justification beyond history.

D. S. RUSSELL.

²⁰ Cf. *Apoc. of Abr.*, xxix, xxxi, xxxii. This dualism probably owes much to the influence of Iranian thought.

Facing Life with Confidence by L. J. Tizard. (Independent Press, 6s.)

The author's thesis is that "something good can be gained from everything that we face in a receptive spirit" and, negatively, that the escapist attitude is both useless and unchristian. That is not startlingly original but the author has reached it for himself, tested it widely, and seen it work for others in experiences through which he himself has not yet passed. He works it out in relation to trouble, temptation, sin, doubt, old age, death and bereavement. Within the field he has set himself, Mr. Tizard has aimed at being fairly comprehensive and he has been bold enough to reiterate some of those truthful counsels which have sometimes been made to sound platitudinous but which are true none the less. For a digestible, popular treatment his book leaves little to be desired either in matter or manner of presentation. It is sane and helpful and written in a friendly, readable prose.

G. W. RUSLING.

The Prophet as Intercessor.

ONE aspect of the prophetic ministry that is often overlooked is that of intercession. For it is a remarkable fact that in the Old Testament it is the prophet and not the priest who makes intercession for the people. What is the relation between this prophetic ministry of intercession and that of declaring the Word of the Lord?

"The mission of the prophet was to be an extension of the divine personality, and the utterer of a word which was not his, but God's."¹ This description draws attention to an essential feature of Hebrew prophecy: it is the medium which God has chosen, to communicate directly to His people His judgment and His purpose of Salvation with special reference to the historical situations in which they find themselves. Thus the prophet condemns all forms of social injustice, political expediency, and religious practice which is not associated with true penitence and loyalty to God's holy will, not primarily because he has a developed social conscience, but because God has given him this word to speak. So he foretells the future; not to satisfy human curiosity, but because the future is unified with the present in the mind of God, and there are certain consequences of defying, neglecting, or loyally committing oneself to the way of the Lord. So too, he interprets the history of his people, not because he has quietly reflected on the traditions of Israel's past, but because God has opened his eyes to see His activity in those events, so that he may declare them to His people. Thus the books of *Joshua*, *Judges*, *Samuel* and *Kings* (called in the Hebrew Bible, *The Former Prophets*) came to be written. As foreteller, spokesman of Judgment and Salvation, and interpreter of history, we see that "the primary function of the prophet is to awaken the consciousness of Israel to the presence and power of God, and to evoke that inner spirit of obedience which alone gives reality to the ritual of worship"² He is a "man under authority", and that "authority" was recognised by himself and at least some of his hearers. Sometimes we find the prophets speaking of this inner compulsion as something before which their desires,

¹ H. H. Rowley, *The Rediscovery of the Old Testament*, p. 99.

² H. Wheeler Robinson: *Inspiration and Revelation in the Old Testament*, p. 162.

inclinations and purposes must submit at whatever cost to themselves (cp. especially *Jeremiah* i. 4-10; xx. 7-12). The word spoken by the prophet is not his own, but God's; it is the word of the Lord. The book of *Amos* is described as "The words of Amos . . ." (*Amos* i. 1.) but when Amos speaks, it is "Thus hath the Lord said", and the Word goes forth with power to effect the will of the Lord (1 Sam. iii. 19f; Is. lv. 11)³ In all this we see the prophet as the man of God. God's man sent to those who have defied, forgotten or misunderstood their rightful King.

We shall, however, misunderstand the prophet (and Him Whose will he declares), if we think of him as standing apart from his people, as one who would isolate himself from "an evil and adulterous generation". This is clearly borne out by the intercessory prayers and acts of the prophets. We may begin with Amos where the contrast between the prevailing message of doom and the prophet's intercessions is most striking. The oracles of the prophet declare the divine Judgment on a people who have forsaken the covenant relationship with God. Their leaders have dethroned justice, oppressed the defenceless poor, and abandoned themselves to the luxurious enjoyment of the results of their rapacity and commercial dishonesty. The Day of the Lord, for which they are so confidently hoping, will be for them darkness and not light. All the more remarkable are the words of chapt. vii verses 1-3 and 4-6. Here the prophet pleads for his people as the land is threatened with destruction first from a plague of locusts, and again with a forest fire that spread with terrifying speed along the valleys and fertile slopes dry in the heat of summer. On both occasions, "The LORD repented", and disaster was averted. It is true that neither the threat of disaster nor the intercession of the prophet had any lasting effect; "yet have ye not returned unto me, saith the LORD". Amos must therefore pronounce the doom of Israel. In these two brief glimpses into the inner life of the prophet, we see something more than the stern prophet of judgment. He is aware of the real nature of his people's pitiful condition, as Israel ought to be but is not. There is an emotional quality in his prayer "O Lord GOD forgive!" which can hardly be reproduced in the printed translation. He prays, not only for Israel, but as Israel. It is the prayer that Israel should utter, but because of its moral and spiritual condition cannot.

Now Amos, as he intercedes for Israel, is in the true succession of the prophets who went before him. Elijah and Elisha are both represented as interceding for the nation and for individuals.

³ For a most illuminating discussion of the Authority of the prophet, see an article by Dr. Rowley in *Harvard Theological Review*, 1945.

Similar accounts are preserved of un-named "men-of-God". (c.p. 1 *Kings* xiii. 6.) Centuries after their death, the names of Moses and Samuel were remembered for their ministry of intercession (*Jer.* xv. 1.), and a number of such occasions will be remembered. Not only was Israel encouraged by Samuel to resist their Philistine over-lords; they said to Samuel, "Cry unto the LORD our God, that He may save us out of the hand of the Philistines". (1 *Sam.* vii. 5-12), and his prayers were effective. Chapter xii, although it seems to preserve the point of view of a later age, none-the-less emphasises Samuel's intercession for Israel, by contrast with their disloyalty to God and His servant: "God forbid that I should sin against the LORD in ceasing to pray for you." (vv. 19, 23). It would appear that Samuel's "mourning for Saul" (1 *Sam.* xv. 35; xvi. 1) was of the nature of intercession, for "the LORD said unto Samuel, How long wilt thou mourn for Saul, when I have rejected him from being king over Israel?" Moses, who is recognised as being the spiritual ancestor of the prophets in *Deut.* xviii. 15 and referred to as a prophet by *Hosea* xii. 13, is frequently shown as interceding for the covenant people, cp. *Exod.* xxxii. 11-13, xvii. 8f (by symbolic action) *Deut.* ix. 26, and the Pharaoh bespeaks his prayers on behalf of Egypt, *Exod.* viii. 8f, 28f, etc. An incident in the story of Abraham is of particular interest in this respect. Abimelek, king of Gerar is instructed by God to seek the help of Abraham so that the threatened disaster might be averted: "for he is a prophet and he shall pray for thee, and thou shalt live." *Gen.* xx. 7. (cp. also *Gen.* xviii. 16-33): so that it is precisely in connection with his intercession that Abraham is explicitly called a prophet.

When we turn from Amos to the prophets who follow him, we find the same function appearing as part of their ministry. In the biography of Isaiah, we read that King Hezekiah sent to the prophet to "lift up thy prayer" for the people (*Is.* xxxvii. 4), at a time of acute national emergency. Is it fanciful to suppose that the prophecies of the Messianic Age are the answers to his unrecorded prayers for this people? The Prophecy of Habakkuk opens with an intercessory prayer, and he received his characteristic "Word" in answer to his prayer for the people of God (ii. 1-4). Jeremiah was venerated in Jewish tradition as the great intercessor; thus II *Macc.* xv. 14: "the lover of his brethren, he who prayeth much for the people and the holy city, Jeremiah, the prophet of God." Thus he tells us "how I stood before Thee to speak good for them, to turn away Thy fury from them" xviii. 20 (a somewhat similar meaning may be intended in the difficult verse xv. 11). So we read of king Zedekiah, who paid no heed to the prophet's word, yet sent to ask the prophet to

pray for the people xxxvii 1-3; and Johanan with his associates, having good reason to fear savage Babylonian reprisals for the murder of Gedaliah and some Babylonian officials, came to Jeremiah to ask him to pray for them xlii. 2. It is to be noted that though they did not accept the Word of the LORD which Jeremiah gave them in answer to their request, they took Jeremiah with them when they fled for refuge to Egypt. At one period of his ministry in Jerusalem, Jeremiah is forbidden to "pray for this people". vii. 16., xi. 14., xiv. 11. "It is as if the believing remnant which to Isaiah had represented the spiritual kernel of Israel and the hope of its future, had shrunk in Jeremiah's view to the limits of his own individual life."⁴ Historic Israel had, it seemed, utterly rejected God's purpose for His people. Like Samuel and Ezekiel, he must no longer mourn. He must no longer exercise a normal part of the prophetic ministry; and the reason is clear. It is that he must no longer be identified with a reprobate people who have rejected the LORD. "Pray not *thou* for this people . . . for I will not hear *them*." (xi. 14). This is not of course, the end of the story. They have broken the covenant and refused to be the people of God, Israel; but Israel continues in the person of Jeremiah. The holy purpose of God is not to be frustrated by the failure of man; Jeremiah fulfils that purpose and makes it available for such as receive the divine forgiveness, the new heart, and the true knowledge of God. Finally we may turn to the well-known passage *Isaiah* lii. 13—liii. 12 which represents the Servant as interceding by identifying himself with the sinful nations. Now, it is to be noticed that the terms used to describe the Servant's vocation, preparation, and mission in the passages xlii. 1-4, xlix. 1-6, l 4-9, are strikingly reminiscent of those used of the prophets. If the Servant, in the mind of the prophet, is intended as a portrait of historic Israel, and a prophecy of its destiny in the divine purpose,⁵ it makes all other national aspirations seem trivial and worthless. The intercessory function of the prophet reaches here its noble fulfilment. It is not legal substitution, but willing self-identification with those "who are without God and without hope". Through his acceptance of the suffering they have deserved, he becomes the meeting place where the rebels may meet the LORD who is their true King, and offer to Him their loyalty, trust and obedience. It had to be left for the Prophet of Nazareth to actualise the Word of the LORD to this prophet.

Thus we may see that intercession is a normal and recognised part of the prophetic ministry. In what way is this related to the conception of a prophet as not only the spokesman for God,

⁴ Skinner: *Prophecy and Religion*, p. 219.

⁵ Cp. H. Wheeler Robinson, *The Cross of the Servant*.

but as the mouthpiece of God? We read of him uttering God's words to men, often in denunciation of moral conduct and religious practices, sometimes pleading for repentance, sometimes describing the conditions of a forgiven, renewed and restored Israel in the New Age. He is God's messenger, indeed God's message, to God's people. He speaks not his own words, but the words given to him in "the council of the Most High". By word and act he brings the Judgment of God to bear upon the life of the covenant community. He is God's representative, and identifies himself with the holy purpose of God. Yet he is also a member of the covenant community, and does not seek to isolate himself or separate himself from that community. He does not stand over against Israel as he utters the divine word, but within and as a member of Israel. Indeed this is perhaps an obvious necessity for the prophet if he is to be true to the Immanuel theme that is found in all parts of the Bible—I will be with you—God is with us. So, if the prophet must condemn and declare words of doom, he acknowledges that condemnation himself as a man of Israel. Isaiah confesses "A man of unclean lips am I, and in the midst of a people of unclean lips I dwell". (*Is.* vi 5.) Not only Israel as chosen and saved by God for the fulfilment of His holy purpose, but Israel in need of forgiveness and renewal, that is, historic Israel, comes as it were to a focus in the prophet as he stands in the presence of the Holy King. In him, Israel comes to self-consciousness; in a very real sense, he is the heart and soul of Israel. It is thus that he can, more adequately than any other, represent Israel to God, and intercede for his people. But this suggests a quality in the prophetic words which we are apt to lose sight of. It is in the prophet's own experience that the righteous, gracious and holy God meets unrighteous, churlish and unholy Israel. So the words that he speaks are words of Judgment, yet spoken with agony and great suffering. That was the prophet's vocation.

A. S. HERBERT.

Nailsworth Tabernacle Church.

IT is not generally known that there were at one time two Baptist churches in Nailsworth. The popular appreciation of the Rev. Dr. C. Brown by the Rev. H. Cook gives no indication that there was another church there during his pastorate. But it was possible for the other church to, and they did so, claim to be the first Baptist church in Nailsworth.

The Shortwood church was formed in 1715-16 (there is a little uncertainty as to the exact date) and continued to serve a large area of the surrounding neighbourhood for many years. Chapels for preaching were built in several districts and in the 1800's separate churches were formed at a number of these; Minchinhampton, Avening, etc. A room was also opened at Nailsworth itself for evening services, the Sunday services at Shortwood being held in the morning and afternoon. In 1864 the Rev. Thos. Fox Newman resigned after a long and notable ministry, the membership of the church reaching its height. For a while the church continued without a pastor and then a disagreement arose over the calling of the Rev. W. Jackson of Bilston.¹ He was a brother-in-law of C. H. Spurgeon, having married his eldest sister, Eliza Rebecca. He removed in 1867 to Cambray, Cheltenham and died in 1892 at Waltham Abbey (vide Baptist Handbook 1893). In consequence of the disagreement about eighty of the members withdrew early in 1867 to form a separate church. During the year Mr. C. L. Gordon of the Metropolitan Tabernacle College laboured among them apparently while still at college. The pastor of the Tetbury church, who had presided at the church meetings prior to the split, now offered himself as pastor of the new church, but this was declined, as they did not yet feel able to support a minister. There were signs of growth however, a number of baptising services were held and work for a chapel was put in hand with the assistance of Mr. Spurgeon. Mr. Gordon was called to the

¹ The exact nature of the dispute is not clear to me for I have not had access to the relevant Shortwood minutes, but so far as I can tell from the Tabernacle Minute book now in the safe in the vestry of Shortwood Baptist Church, it would seem that the more influential and richer members of the church were not willing that Mr. Jackson should take up the work in their midst. Eventually Shortwood called the Rev. W. T. Price to the pastorate (vide *Chronicles of Shortwood*, by the Rev. F. T. Smyth, a former pastor, 1906-34).

pastorate in June or July of 1867, the church continued to grow, and the chapel was built and opened in 1868. (A Mr. Clissold was the architect. This is a name well known in connection with Baptist churches of the neighbourhood, especially Shortwood, and it is a pity that an initial does not give some means of identification).

The other churches mentioned above had always been connected with the Bristol Association, but the Tabernacle applied for affiliation to the Glos. and Hereford Association. In 1869 appeared the first reference to trouble in the infant community. The pastor was compelled to reprove them for evil speaking and backbiting, and though there were evidences of repentance, a leading figure in the disruption and a prominent member of the church, Gideon Teakle, withdrew from membership accompanied by a few others. A suggestion by the pastor that he should elect his own deacons was acceded to. In April, 1874, Mr. Gordon accepted a call to another sphere and some six months later the church unanimously called the Rev. R. Kerr, of Avening, to the pastorate. In June 1875 Mr. Teakle and the others returned to the fellowship, and the church applied to the Pastor's Augmentation Fund to assist in the minister's salary. Things were not happy, however, and in 1878 Mr. Kerr resigned. Mr. Spurgeon stated that he would not further help in the maintenance of a pastor, but a little later Mr. P. Hutton of the Pastor's College accepted the pastorate, being himself responsible for part of the salary. He resigned in December, 1880, and a church meeting at the end of the year engendered such heat that it broke up in confusion.

In 1881, under a new secretary, an invitation was sent to the Rev. J. Robinson, of Great Sampford, Essex, and he accepted and settled in the early summer of that year. In this year the Shortwood church moved its chapel down the valley so that the Tabernacle was now to experience greater competition in the work in which they were already hampered by their internal disharmonies. The Baptist ministers of the district refused to come to the recognition meetings because of the bad treatment given to Mr. Hutton. Mr. Robinson was loath to believe these reports and reproached, in the minutes, the ministers for believing them, but in 1886 he resigned and he ends his minutes with an impassioned outburst, "Lord, Thou knowest I have done what I could". The rest of what he had to say has unfortunately been lost through the removal of certain pages by the next minister who was authorised to do so by the church meeting. This has meant unfortunately the loss of other pages later in the book. In February the Rev. J. Taylor, formerly of Chipping Campden, and studying at the Pastor's College, became pastor and the church

withdrew from the Association. The last reports of his ministry are missing due to the loose leaves being lost as mentioned above but he removed to Holbeach, in Lincolnshire, in 1889.

Various preachers and evangelists now visited the place and the Rev. W. Jackson who had taken considerable interest in the church since its inception, and had written to them approvingly, stayed in Nailsworth for a while with his wife and both conducted services and lectured in the week. A blind evangelist, the Rev. Thos. Moreman, of Bristol, conducted campaigns at various times, the Rev. W. E. Lynn, of London, supplied, and in May 1892 was unanimously invited to become pastor but the result of this is not recorded and until August 1902 there are no minutes.

The next records are in the handwriting of the Rev. W. G. Jackson, son of the original innocent cause of the secession. He visited Nailsworth in August 1902 and congregations increased so considerably that he was unanimously asked to become pastor, having too "a most unanimous vote of confidence from a large Sunday evening congregation". He gave it earnest consideration and began work in October. By February of the following year things had so improved that the newly appointed secretary could speak in glowing terms of the work. New organisations were formed, the Sunday school re-opened, and new members were added to the church, while lapsed memberships were renewed. The pastor's mother joined them and laboured diligently in the cause, and the church decided to join the Bristol Association, though for a while they were diffident about joining the Baptist Union. Gipsy Reuben Smith conducted Gospel Mission Services during August 1903. The Education Act, 1902, unfortunately removed the secretary from Nailsworth, and the brief prosperity was soon to end. The income was not sufficient to maintain the ministry for as early as October, 1884, the Secretary of the Union, the Rev. S. H. Booth, had informed the church that the Augmentation Fund could not continue the support of the ministry of a second church in Nailsworth. There was some talk of joining with Woodchester (about a mile further down the valley towards Stroud) for pastoral oversight, but in June, 1904, Mr. Jackson accepted the invitation of the church at Westmancote. He promised to assist all he could, even visiting them once a month, till they found a pastor. The Rev. Philip A. Pepperdene from London wrote in reference to the pastorate and though the church replied outlining their circumstances, he elected to come, and after a week accepted the invitation given him. The work did not prosper, however, and on a letter being sent to Mr. Pepperdene about the state of things he promptly sent in his resignation having only been with them six months.

It is nearly a year now before we have another entry. The

church secretary has apparently been accused of disorderly walking. The tenant of the manse becomes secretary and Mr. A. C. Blake of the Deverells, Nailsworth, received the documents pertaining to the church and the rent of the manse. In January, 1909, things seem to be fairly satisfactory, but only three more entries remain. The last two relate to the closing of the building, the deeds of the chapel were returned to the Met. Tab. Building Socy., and in March, 1910, the members and friends met for a farewell gathering.

The chapel was purchased by the Methodists who relinquished their work at Downend a little distance from Nailsworth proper, but the work has never prospered in spite of occasional flashes of success. In 1947 the building was again sold, this time to the Council to be used as the Town Hall. The Roman Catholics desired to buy the place but the trust deeds would not allow of this. One wonders if they would have made a success of it! What can we learn from this saddening story? Here is a church evangelical in utterance, instant in prayer (there are numerous references to regular meetings for prayer), strict in discipline, often served by able men (was any stigma left on them?) concerned that the gospel should have free course, taking the message of Christ into the open air, which yet failed to prosper, to withstand a changing world and continue in unity. If the fellowship be disrupted all else is vitiated! The *koinonia* is vital to all Christian witness.

L. ARTHUR READ.

Notes.

Disappearing Imber.

The following notes may usefully supplement the information given in his article "The Disappearing Village of Imber" by Rev. W. Erskine Rankin in the *Baptist Times* of April 22nd, 1948.

David Saunders, the Pious Shepherd of Salisbury Plain, whose life story has been immortalised by Hannah More, and who lies buried in West Lavington churchyard, sometimes preached at Imber and is justly credited with helping to plant some of the early Nonconformist churches on Salisbury Plain and the surrounding neighbourhood.

In the Bratton church register are found quite a few names of residents at Imber who between 1810 and 1837, applied for baptism and membership of Bratton church. In the minute book of August 7th, 1839, the names of Thomas Found, James Pearce, Isaac Carter and William Grant are recorded as requesting their dismissal for the purpose of forming a Baptist church at Imber, and this was reluctantly granted.

At this time it would appear that the chapel itself was already erected, for on a printed leaflet containing a poem read at a tea meeting at Imber, July 13th, 1863, is the following statement: "Note. The Village of Imber is very pleasantly situated on Salisbury Plain, and is seen and distinguished at some distance by the fine foliage of the trees which relieve the monotony of the surrounding Downs. A neat and commodious chapel was opened for Divine Worship in 1863. A few years afterwards a Sunday School was commenced which owed its origin to the exertions and labours of Mr. John Neat and Mr. Edward Curtis. The School has flourished and borne moral and spiritual fruits, which have permanently enriched and enlarged the Church. It may be pleasing to some to know that this cause was begun by two of the inhabitants of Imber who listened and afterwards joined in the prayers of David Saunders, the Shepherd of Salisbury Plain, of whom a very interesting account is given in the Tract Magazine for October, 1863."

In the 13th Annual Report of the Baptist Building Fund, it is interesting to note that, dated June 12th, 1838, a grant of £45 was made to Imber, Wilts.

In the church minute book of December 6th, 1839, there is

a reference to the death of John Carter, of Imber, who had been in membership with the Bratton church for between fifty and sixty years, and stating that he owed his conversion to David Satnders.

We find the church at Imber, in 1863, joining the newly formed Wilts. & East Somerset Association, reporting a membership of fifty-two with eighty-three scholars in the Sunday School, and the names of J. Feltham and J. S. Farmer as joint ministers. In the poem already referred to special referenc is made to Mr. Feltham as being a

dear old man.

Ready to do what good he can;
 If we can't profit by his speech,
 To blame him not, I do beseech.
 In age advanced, yet hale and strong,
 In the blest cause has served you long;
 May he be spared for many years
 To lead you on, through joy and tears.

It is evident from the poem that he had served the church long before 1863, and his name continues for nine years after.

Mr. Joseph Goddart, referred to by Mr. Rankin, appears to have been an outstanding figure in the history of the Imber church. He seems to have rendered excellent service and, at the Association Meetings held at Swindon in 1870, a grant was made to enable him to devote more of his time to Home Misionary work in the district. In Mr. Goddart's report in 1882 he says, "At Imber our congregation has greatly increased. The Chapel is thronged to excess, and many have been brought to the Saviour. We baptized fifteen last Sunday, and more are under deep impression". The following year eleven more were added to the church and the membership grew to sixty-six, with 141 in the Sunday School.

After 1883 we lose sight of Mr. Goddart. In 1885 we find the Church under the pastoral oversight of Mr. W. Drew, minister of Bratton, and on October 13th, 1886, we read of the autumnal meetings of the Association being held at Imber. In 1891 the report states that Miss Broadbent, of Sowerby Bridge, Yorkshire, has been appointed mistress of the Day School and has entered upon work in church and school with earnestness and hopeful prospects. With 1890 Mr. Drew's name ceases to appear as pastor of Imber, though still minister of Bratton. The Jubilee of the Sunday School was celebrated on July 10th, 1893.

The report of 1899 refers to the death of Charles Daniels at the age of eighty-one, and the loss this meant to the church. Three years later the death of Mrs. Goddart "widow of our old friend Joseph Goddart" is recorded. In 1910 the death of Mr. Stephen Matthews is referred to, and the loss by removal of Mr. E.

Daniels. Two years later we read of the death of Mr. Andrew Davis, late secretary of the church. The same year the church has pleasure in announcing that a new American organ has been opened free of debt.

In 1913 the Church Letter sounds more encouraging. It states, "The work of the Imber has been helped forward by the kindly service of Mrs. Smith, a Christian lady who has gone to live in the village. A Band of Hope has been started with a good number of members . . . Imber is a rather isolated village on Salisbury Plain and is sometimes difficult to reach. When the Local Preacher fails to come, and at other times, Mrs Smith will conduct the service for the people".

All reports cease until for 1928 we read, "During the year the Chapel has been thoroughly renovated at a cost of £49. The raising of the money involved real sacrifice; week by week the few people brought their gifts to God's House until the whole was raised. We regret that Mr. Wyatt, the Secretary of the Church, has been so ill, but rejoice that he is now happily improving in answer to prayer".

From 1931 on the picture grows darker; the reports refer to the purchase by the War Office of practically all the surrounding land with the consequent removal of most of the old inhabitants. In 1936 the Sunday School ceased to exist and the lights go out one by one. To Mr. F. Maidment, of Chitterne, belongs the honour of trying to keep the cause alive to the last. As he thinks of the little chapel the writer recalls the lines of Felicia Hemans,

Yes, call it holy ground,
The spot where first they trod;
They left unstained, what there they found—
Freedom to worship God.

S. MOSS LOVERIDGE.

A 6th Century Baptistery.

An article in *Revue Biblique*, No. 4, October, 1946, is worthy of note by Baptists. The Review is published by the School of Practical Biblical Studies established in a Dominican convent in Jerusalem, and the article deals with recent archaeological work done in the Desert of St. John, near Hebron. One of the finds was a baptismal chapel of the Byzantine period the general features of the structure being distinctive of the architectural renaissance in Palestine during the reign of Justinian. The baptistery itself, however, presents some characteristics which are exceptional in Palestine, though the chapel has this in common with many other buildings used for a similar purpose about this period and later, in that it is not attached to a church but is an

isolated structure erected simply for the administration of the ceremony of initiation. There are exact parallels to this particular find in e.g. North Africa.

The article to which we draw attention is of some length, the first part on the traditions associated with the site being contributed by Dr. Clemens Kopp, and the second on the technical features of buildings being compiled by A. M. Steve, O.P. This short note only proposes to extract a few features of general interest to Baptists. These centre around the baptismal chapel and the provisions made for the administration of the sacrament.

The chapel is on the site of a spring which has been associated since earlier times with a phase of the ministry of John the Baptist not recorded in the Gospels. Prior to the recorded incidents it is said that John baptised in the solitudes of the Desert of Judaea, and for some time there have been conjectures as to where the particular place might be at which this ministry took place, or was thought to have taken place. Local tradition on this, as on most subjects in Palestine, is not a dependable guide. For various reasons a site at Ain el-Ma'moudiyeh (the Spring of Baptism) near Hebron was considered worth investigating and the French School of Biblical Archaeology sent out a digging party, which uncovered the chapel. It is, of course, roofless and is much damaged, but enough remains to reconstruct an accurate picture of what it once was like. The structure is solidly built below ground level on a simple plan of a rectangle with apse. The measurements in metres are as follows: length 4.90, including apse 6.65; breadth 3.15. The baptismal pool is sunk toward the upper end, with part of its parapet within the semi-circular recess of the apse. The pool is circular, the interior dimensions being; diameter 1.75; depth, including parapet, 1.20; without parapet 1. The sides are perpendicular with curvature at base. There are four interior steps on the apse side, the bottom step terminating about the centre of the floor, thus restricting the possible movements of the administrant and the candidate. The pool is fed by a spring, the water of which is led from the source to the pool by a suitable conduit. The whole is preserved intact and the excellent photographs accompanying the descriptive matter in the article provide all the material required to stimulate the imagination of the reader.

The dimensions of the pool make it certain that the candidate went down into the water and was baptised either by standing and having water poured on the head, or by kneeling and being immersed in that posture by the administrant. The latter is more probable, and immersion in some form might be argued as certain if consideration be given to Byzantine liturgics. It is beyond all doubt that this most interesting chapel contained facilities which

can be interpreted as supporting the thesis that normal baptisms at the period when it was in use were by immersion.

R. B. HANNEN.

Inácio Fernandes.

“The first Portugese Baptist Minister was ordained in India, nearly 150 years ago, by William Carey, the famous missionary of that country,” is the almost enigmatic three-lined statement in *The Herald of Truth* of Cambridge, Mass., in January, 1939; a statement calculated, so to speak, to make the mouth water of anyone interested in such matters of history. For, of Inácio Fernandes very little is known, although he proved an efficient assistant to Carey, Marshman and Ward. Fernandes, born in Macau in 1758, was educated in a school run by Augustinian monks, and it seems probable that he went to India with the intention of earning a living, as it is known that he served employers for a number of years. But if this was the object of his removal to that country there is no explanation of the reason why his teacher, a monk of the order to which he owed his education, should have accompanied him. Is it possible that the Augustinians made a point of sending to far away lands a monk accompanied by a layman? If so, the plan was frustrated by force of circumstances in this case. It is doubtful if, after the lapse of nearly two hundred years, we shall ever learn the true explanation.

A few years of hard work enabled Fernandes to set up in business for himself in Dinajpur as a manufacturer of candles, which thereabouts and in those days were so much in demand that he became rich. How Carey and Fernandes came to meet we do not know, since the latter worked in the belt between Brahmaputra and the Ganges, whereas Carey's headquarters were in Sahranpur on the border of the Thar Desert, and means of transport cannot have been easy to come by. The one was rich in this world's goods, but had an empty soul, while the other, though so poor that he even suffered hunger, had abundance of the riches of Heaven. Sure it is, however, that neither the miles which separated them nor any other impediment prevented Inácio Fernandes from hearing William Carey and casting himself at the feet of God. When he was about thirty-seven years of age his heart and his purse had been yielded to Christ, as is witnessed by what he suffered for His sake and by the erection in Dinajpur of the first church for the evangelisation of the natives of India, which was flourishing remarkably when he died in 1831, three years before William Carey and of the same age as he. He was a great help and a credit to the wonderful work

of the great pioneer in the Indian field, and it is regrettable that so little is known of this, the first Portuguese Baptist minister, who earned such distinction in what is the most glorious of undertakings.

SILVERIO VIEIRA.

The Baptists of Norfolk.

Entitled "Collection of Material in Preparation for an Historical Record of the Baptists of Norfolk and their Churches", a valuable three-volumed typescript packed with detailed information compiled by Rev. Maurice F. Hewett, of Norwich, has been deposited at the Norwich City Library in the care of the Norfolk Records Society. By his thorough and painstaking researches Mr. Hewett has placed future students of Norfolk Baptist history deeply in his debt.

A Baptist Great-Heart.¹

One of the flash-points in the story of Bristo Church, Edinburgh had its origin in the glowing heart of Henry David Inglis, who was at one an exponent of the Law and the Gospel, described on the title page of a volume of his sermons as "an advocate and one of the pastors of the Baptist Church, Edinburgh." Inglis was born in the same year as Burns and died in 1806 when he was only forty-six years of age.

Originally intended for the legal profession he was apprenticed to a writer to the Signet, with a view to being trained for the Bar. The Law, however, was not to be the chief business of his life. A sermon preached by Dr. Erskine of Edinburgh awakened in him a deep sense of sin, and aroused him to "a thorough concern about the interests of his immortal soul". He found a certain degree of peace in believing in Jesus Christ; but was troubled for a time by the doctrinal difficulties which abounded in his day. Soon, however, his new-found conviction stirred in him the desire to preach the Gospel, much to the disappointment of his father at the relinquishing of his legal career. Yet, in the end, it was with his father's full consent that he commenced the study of Divinity at Edinburgh University. He was not destined to be a minister of the Church of Scotland, with the doctrine and spirit of which he quickly found himself himself at variance. The minister of Cramond, afterwards a physician in Edinburgh who left the Church of Scotland on a question of principle, strongly influenced his opinions. His mind was open to "clearer views of the Gospel and the Kingdom of Christ. More and more

¹ *The death of the writer of this note is deeply regretted.*

he accepted the doctrines of the early church, and the glorious Gospel opened more and more to his view, as it invites the most vile, levels all distinctions among men on the score of merit, and reveals a salvation completely wrought out and ready for the most guilty believing in it". This strongly evangelical standpoint was out of keeping with the prevailing moderatism of the established Church. He withdrew at once from the Divinity Hall and the Church, and sought eagerly for a body of people united upon the principles of the Kingdom of Christ and the loyalty of its members to the great Head of the Church. At first he linked himself with a small body known as the second class of independence, but he was not at home until in September 1777 he was baptised by Archibald McLean and was accepted as a member of the Edinburgh Baptist Church.

Inglis' gift for public speaking soon led to his being invited to expound the Scriptures and exhort the brethren and, after some years, to his becoming one of the church's pastors. His evangelical passion sought expression in work which at that time was novel and far from popular. The spiritual condition of the people lay on his soul like a burden, and he was filled with the desire to go out into the highways and byways and compel his fellow-men to come into the Kingdom. So we find him coming to the elders of the church to ask for their approval of an open-air campaign.

We read that he preached at least twice or thrice every week, sometimes in places five or six miles from the city. All the time he was in daily attendance at the Bill Chamber where he acted as Clerk-Depute, and he was regular in his attendance at all the church meetings, Sunday and weekday alike. He preached in nine different places in the open air, sometimes in barns and by-places, in fields and public haunts, in Newhaven in a small field adjoining a public walk or garden. Not all his friends approved of this kind of work. His wife, to whom he was devoted, once spoke to him of how she felt when he had made some appearance of this kind, and her words met with such a rejoinder that she ever after remembered the occasion with shame and remorse. For he answered her in the withering words employed by David to his wife Michal when she twitted him with dancing before the Ark of the Lord in the garments of the priestly caste, "I will be yet more vile than this".

Another strange recreation of this remarkable man was his visitation of the City Prison and his ministrations to felons condemned to the death penalty. This last was a form of ministry which few would take up unless compulsion were laid upon them by their personal position and duty. But Inglis sought this work of his own choice, and for a number of years carried it on

assiduously, not without definite spiritual results. The case of William Mills, a criminal who suffered death on 21st September, 1785, attracted attention and led to some controversy, in the course of which Inglis came in for censure and was solemnly condemned from the pulpit. The reason was that the condemned man in his last words from the scaffold declared that Inglis had been the instrument in the hands of God of winning his attention to the glad news of peace. Inglis did not take the church's censure lying down, and proceeded to argue the question and defend his action in two long letters to the public "illustrating the Doctrine of Grace in the case of William Mills". His ministrations were not only given to these poor wretches in the prison as they awaited their end. On occasion he went to the scaffold with them, comforting their hearts and fortifying their spirits with words of hope and cheer.

It is nothing to the credit of the authorities of the City of Edinburgh that they brought this gracious ministry to an end. Difficulty upon difficulty was placed in his way, and at last, in spite of a strongly worded protest to the Lord Provost and Magistrates, he was compelled to give it up. As he trenchantly puts it in his letter, the real objectors were not the civic heads, but the leaders of the Church, who at that time did not believe that the mercy of God could be offered to a condemned felon.

In 1793 Inglis resumed the study of the Law, with a view to following it as a profession. Within a year he was able to go through the usual trials and in 1794 he was admitted an Advocate. He carried his high sense of principle into his new position and would not undertake the defence of an unjust case.

In a beautiful letter written by his wife after his death and not intended for publication, we have a moving word-portrait of a Christian gentleman who, though in public life and in touch with worldly men by reason of his professional position, gave the impression of being a citizen of heaven. His portrait by Raeburn, of which a splendid copy hangs in the vestry has brought inspiration on many a Sunday morning to his successors in the pastorate of the Edinburgh Baptist Church, now Bristo Church, Edinburgh.

JAMES HAIR.

Union Chapel, Manchester.

One by one the great Baptist auditoriums disappear. The latest of these spacious monuments to Victorian Nonconformity to be sentenced to demolition is Union Chapel, Manchester. It is some small consolation to know that, as in the case of its sister church, Myrtle Street, Liverpool, the site is to be occupied not by a

luxury cinema or a mammoth store, but by the new wing of a hospital. But for the war, during which Union Chapel was damaged by enemy action, the transfer would probably have taken place ten years ago when permission was granted by the Charity Commissioners for the building to be sold and the historic cause to unite with the younger church at Fallowfield. For a time the congregation worshipped in the library of the Baptist College at Brighton Grove and later moved to Fallowfield, with which its membership is now to be merged.

It was, of course, the forty-five years ministry and brilliant expository preaching of Alexander McLaren that brought such renown to the sombre structure in Oxford Road. At the age of thirty-two McLaren came to Manchester in 1858 from Portland Chapel, Southampton, and so successful was his ministry that it was found necessary to build a new chapel to accommodate the growing congregations. Opened in November, 1869, it seated about 1,400 and could probably hold another 400. The word "Union" in its title indicated the broad terms of the trust, which allowed McLaren to begin his ministry with Congregationalists, Methodists and Presbyterians as well as Baptists on his diaconate, but stipulated that the Minister should be a Baptist and immersion of believers the only form of baptism. "The Congregations," wrote a contemporary, "were as remarkable for their composition as for their size. They contained men of all classes and creeds, rich and prosperous merchants, men distinguished in professional life and others working their way towards success. Young men from the offices and warehouses of the city sat side by side with artisans. Strangers were attracted in large numbers, among them clergymen and dignitaries of the Established Church, non-conformist ministers, literary men, artists and students from the theological colleges." This phenomenal success continued for the following thirty-four years, during which many honours were conferred upon the great preacher. But the world famous ministry came to an end in June, 1903, and the prince of expositors died in his native Scotland on May 5th, 1910. He was succeeded in the pastorate by his colleague, Dr. J. E. Roberts, who was followed by Rev. George Evans and then the present minister, Rev. J. W. Townsend. The outward movement of population, the many changes that have taken place in the atmosphere of the times and the drift away from the churches have all had their adverse effect upon the scene of McLaren's triumphs. Soon the building that once was known as "The Nonconformist Cathedral of Lancashire" will be no more. The day of these great temples of pulpit oratory has passed away. Will it ever return?

GRAHAM W. HUGHES.

Reviews.

Civilisation and Religious Values. Hibbert Lectures delivered in 1946 by H. D. A. Major (George Allen and Unwin Ltd. 7s. 6d.)

The main theme of this slender volume (128 pages) of four Hibbert Lectures may be summarised as follows. Civilisation being "the humanisation of man in society" (Matthew Arnold) and Religion being "the inner side of civilisation" (Menzies), modern civilisation needs a religion which is a unifying force, creatively evolutionary, scientific in its insistence upon truth, experiment and freedom; simple and attractive, rooted in moral, spiritual and aesthetic grace; practical and theocentrically humanistic and philanthropic. These requirements are supremely fulfilled by the Christian religion in its original inwardness and spirituality, liberated from the artificialities of its legalistic and ceremonial burdens. Dr. Major denies that there was any apocalyptic prediction in the teaching of Jesus Himself, and he would bridge the gap between Christianity and the scientific humanists by conceding to the latter that it is unnecessary to believe in miracles or Atonement by expiatory sacrifice in order to be a Christian. The last lecture closes with some interesting hints on the teaching of religion in the schools.

We fear that Dr. Major's method of bridging the gap between traditional Christian doctrine and scientific humanism is one of over-simplification. One can hardly be a Christian without believing in the Incarnation; but if the Infinite and Eternal Son of God through Whom the universe is created, governed and sustained, really was born as a human babe, surely this is a miracle of the most supernatural, stupendous and amazing kind. We must win the scientific humanists, not by eliminating the supernatural, but by showing that the supernatural is not irrational. Dr. Major perfunctorily rejects the Virgin Birth, as based on the LXX mistranslation of Isaiah VII, 14. He overlooks the fact that this "prophecy" had no place in current Jewish expectations and that it was the birth of Jesus that made it famous, not vice-versa.

Dr. Major's theme is one of absorbing interest, and his book is lucid and readable; but his treatment of the subject is too superficial, sketchy, hasty, and even careless. There is no Index. In a footnote on p. 84 we are promised "Appendix II, the Parousia", but this promise remains unfulfilled. There is only one Appendix: "The Historical Sources for the Life of Jesus." On p. 27 the quotation from Plotinus should read "the flight of

(not *from*) the alone to the Alone". On p. 36 "decreased in influence" should (we suspect) be "decreased its influence". On p. 22 there is an obvious misprint of the Greek alternative title of Plato's Republic. But over and above these minor blemishes, Dr. Major's concessions to the scientific humanists would involve a re-writing, rather than an understanding, of the New Testament; and they certainly need more justification than they are here given.

Nevertheless, despite its weaknesses, this book is well worth reading for its thought-provoking quality, and there is much in it with which we would agree. It is enriched by many interesting and useful quotations, some of which are less well-known than others.

A. W. ARGYLE.

Human Knowledge: Its Scope and Limits by Bertrand Russell.
(George Allen and Unwin, Ltd. 18s.)

The author tells us that the central purpose of this book is to examine the relationships between individual experience and the general body of scientific knowledge. His contention is that philosophers, since Berkeley, have been unfair to science because they have been unduly influenced by epistemological considerations, and he is trying here to expound a theory of knowledge that will do justice both to modern science and to the thesis, which he accepts, that all our data are private and individual. The result is a modified form of empiricism which, as a theory of knowledge, is convincingly sober in both its methods and its conclusions.

In the first section of the book the goal is set for the investigation in a survey of the findings of modern science. Part II is concerned with the problems of language, but its particular interest is in its analysis of the concept of knowledge, which is found to be "a much less precise concept than is generally thought". This has cleared the ground for the main inquiry, and Part III is an attempt to disentangle the data with which experience begins from the mass of inferences and assumptions that are involved in even the simplest statement about the external world. Part IV then goes to work on the inferred world of science and examines the principles on which inference from data is justified. The last two parts are devoted to two questions of primary importance: the first is probability which is fundamental because it has by now been shown that the conclusions of scientific inference cannot be more than probable. Finally the author is concerned to show what assumptions are necessary anterior to experience, if scientific inference is to be justified at all.

The book concludes with a statement of the modified empiricist doctrine to which these investigations have led, empiricism being accepted as less inadequate than any previous theory of knowledge. The final words tells us of the doctrine "to which we have found no limitation whatever", namely "that all human knowledge is uncertain, inexact and partial".

With an account of knowledge that rests ultimately on unknowable characteristics of the world and habits which man has in common with the animals, and whose success is yet measurable by the achievements of modern science, one wonders what other conclusion could have been drawn, though it is worth noting that it is a doctrine which has as much, and probably more, in common with the usual conclusions of theology than those of science. Such a conclusion may well prompt us to wonder whether knowledge can really be considered in isolation from the other parts of experience such as human relationships, morality, response to beauty—or at least whether we should not go back now and seek from these further help in our understanding of the world. If the conclusion were the climax of the book, one might well ask whether the journey to it had been worth while, but the value is in the journey itself and the commentary it gives on the assumptions of modern science and the doctrines of empiricist philosophy.

G. ELWIN SHACKLETON.

BAPTIST HISTORICAL SOCIETY

THE ANNUAL MEETING

will be held on

THURSDAY, 28TH APRIL, AT 4 P.M.

at

BLOOMSBURY CENTRAL CHURCH,
SHAFTESBURY AVENUE, LONDON, W.C.2.

Speaker :

REV. GEOFFREY F. NUTTALL, M.A., D.D.,
New College, London. Editor, *Congregational Quarterly*.

Subject :

"HISTORY AND THEOLOGY"

Tea will be served at a moderate charge.