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Editorial Notes.

THE eighth Baptist World Congress was held at Cleveland, Ohio, from July 22nd to 27th, with more than 20,000 registered delegates. The situation behind the "iron" and "bamboo" curtains, the seriously unsettled condition of the world, the high cost of travel and other restrictions made it difficult for many to attend from outside the North American Continent. But the Administrative Committee, with the aid of American generosity, secured as representative a gathering as possible, and though the outbreak of hostilities cast a deep shadow of uncertainty over the proceedings there was a general feeling of gratitude that it had been decided to hold another Congress at this particular time.

Only three years have elapsed since the seventh Congress met in Copenhagen. There Baptist fellowship had to be renewed after the dislocation and tension caused by the second World War, but the Alliance was obviously suffering grievously from the loss of Dr. J. H. Rushbrooke. New leaders had to be found and new and greater financial resources secured. Much has been achieved since 1947. Dr. A. T. Ohrn has become the General Secretary and fine headquarters have been purchased in Washington. A truly remarkable relief programme has been carried through. It is estimated that more than \$9,000,000 worth of food, clothing, medicine, building grants and aid of one kind and another has been distributed in Europe, and that at least 3,000 Baptist displaced persons have been helped to find new homes outside Europe. Further, there has been the quickening of the united evangelistic purpose of Baptists in more than one continent.

The central figure at the Cleveland Congress—and rightly—was the President, Dr. C. Oscar Johnson, a master of assemblies, great in stature and in heart, to whose leadership during these past three years Baptists all over the world owe a deep debt. Dr. Johnson and Dr. Ohrn may well feel satisfaction at what has been achieved and may be assured that the Cleveland Congress will be recognized as an important milestone in the development of the Alliance. Perhaps not many of the addresses delivered at the Congress will be remembered—though the level of speaking was high. There were few resolutions or pronouncements. On matters like the World Council of Churches there was agreement

to differ. Through the work of the six pre-Congress Commissions, however, and the subsequent week-end of fellowship at the Northern Baptist Assembly at Green Lake, Wisconsin, close ties of understanding, friendship and intellectual, practical and spiritual co-operation were formed. Never before have so many Baptist leaders from so many lands spent longer in one another's company. There is a clearer realization of both the variety and the unity of Baptists than ever before, and a clearer recognition of the tasks and responsibilities they must undertake together. That there can at present be no direct contact with Baptists behind the "curtains" is deeply regretted, and it was perhaps unfortunate that occasion was not taken to declare this more explicitly.

The British Baptist delegation was inevitably a small one, but from its ranks there came the new President of the Alliance, Dr. F. Townley Lord, who among his many other interests is a member of the committee of the Baptist Historical Society. He stands in a notable succession and will have the good wishes and prayerful support of all British Baptists as he faces the heavy responsibilities which his new office entails. Dr. Aubrey preached the Congress Sermon. Two of the pre-Congress Commissions had British chairmen. And it was agreed that, all being well, the next Congress be held in London in 1955. It was in London in 1905 that the Alliance was formed. The decision to meet again in Britain should come as a challenge as well as a gratification to British Baptists.

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The appearance of a new edition of *Chambers' Encyclopaedia* is a notable event. It is very many years—indeed, several decades—since so substantial an editorial and publishing enterprise has been carried out, and the attempt made to gather up the results of modern discovery and knowledge. The chief editor—a woman—and the publishers are to be warmly congratulated and thanked. The true value of an encyclopaedia can be judged only by constant use over a period of years, but first impressions suggest that the new *Chambers* will prove indispensable to all libraries and that it can be warmly commended to those private individuals fortunate enough to have sufficient space to house the fifteen volumes and a large enough bank account to purchase them. The general supervision of the articles on religion was in the competent hands of Dr. F. L. Cross, of Oxford. Advice on Nonconformist material was given by the late Dr. Albert Peel. The latter's untimely death was perhaps responsible for one or two anomalies which appear from a glance at the index. At first sight it seems that only eight Baptist worthies achieve the honour of a biographical article, whereas forty-eight Congregationalists

are noticed. Carey, Timothy Richard, William Knibb and Adoniram Judson, however, are in the list of missionaries. Even so, and though we may particularly welcome the inclusion of an entry on Wheeler Robinson, we take leave to doubt whether there should be four times as many Congregationalists as there are Baptists. Nor can we regard the brief article on "Baptism" as at all satisfactory. It contains the extraordinary statement that "the minister of baptism was originally the bishop."

There are at least eight Baptist names in the list of contributors. Dr. H. H. Rowley prepared a number of the more important articles on Biblical subjects. The initials of the Rev. J. N. Schofield appear in no less than eight of the volumes. The Rev. L. H. Brockington is responsible for the articles on "Balaam" and "Saul." The Rev. E. A. Payne contributes those on "Anabaptists," "Baptists," "Pietism" and a number of other subjects connected with the Reformation. Dr. Marjorie Reeves writes on Joachim of Flore, Dr. Percy Stocks on Cancer, and Professors R. I. Aaron and David Williams, of Aberystwyth, share responsibility for the article on "Wales."

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Professor David Williams is also the author of the recently published *History of Modern Wales* (John Murray, 12s. 6d.), a book which will be of value far beyond the borders of the Principality. Of interest throughout, this history is to be particularly welcomed for its careful and sympathetic treatment of Welsh Puritanism and Nonconformity, and because it makes available in a more popular form much material that has up to now been hidden from those who are ignorant of the Welsh language. The work of men like John Miles, Vavasour Powell and Morgan John Rhys is set in its proper historical perspective. Professor Williams has drawn extensively on the writings of another distinguished Baptist scholar, Dr. Thomas Richards, of Bangor.

Mention of Vavasour Powell reminds us that the great apostle of seventeenth century Wales was buried in Bunhill Fields and that his grave might surely claim special treatment in the scheme for the improvement of Bunhill Fields to which reference was made in our last issue.

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The retirement of Dr. P. W. Evans from the Principalship of Spurgeon's College provides an opportunity of expressing to one of the Vice-Presidents of the Baptist Historical Society our warm regards and good wishes, and of noting for the benefit of our readers, present and future, that few men have made a more

notable and welcome contribution to the life of the denomination than this son of Wales, who is as modest as he is staunch in the faith, and as shrewd, far-seeing and courageous as he is witty. It is difficult to realise that it is a quarter of a century since he succeeded Dr. Archibald McCaig at Spurgeon's College. Under Dr. Evans's leadership, the College has gone from strength to strength, the last wounds left by the Down Grade Controversy have been healed, and the name of Spurgeon is more widely and wisely honoured than ever before. Not the least among Dr. Evans's denominational services has been the part he has played in bringing our Baptist Colleges more closely together.

Our last issue contained the statement (cover p.ii) that "During 1948-49 the Baptist Historical Society's expenditure totalled £424." This may have unintentionally misled our members for, of course, £424 was the total expenditure during 1948 and 1949 (two years).

In the 1950 issue of *Trafodion Cymdeithas Hanes Bedyddwyr Cymru* (Transactions of the Welsh Baptist Historical Society) the editor, Dr. Thomas Richards, shows what useful information may sometimes be brought to light by examining the wills of Baptists of former days. He also gives an account of William Rider, who was sent by the Glazier's Hall church to enlighten the church at Llanwenarth, Mon., on the subject of the laying-on of hands at baptism, and also shows how some historians, like Ivimey, wrongly confused the Glazier's Hall and Glass House churches. There are also articles from other pens on Denbighshire Baptists, the hymns of Nathaniel Williams, Penuel Chapel, Bangor, Bethel Chapel, Mynachlog-ddu (Pembs.) while Prof. David Williams writes in English upon Micah Thomas (once Principal of Pontypool Baptist Academy) and the Chartists.

Advance and Reunion.

THE turn of the half century has confronted Baptists with the painful dilemma of two apparently contradictory challenges. One comes to us from denominational headquarters; the call to Baptist Advance. It is essentially domestic, internal, immediate; a challenge to throw off the last excuses and confusions of wartime and address ourselves to our still unfinished task, to face up to developing denominational responsibilities, and rally to the Baptist flag. The other is the much wider and bigger challenge that comes to us, not from denominational headquarters, but from the very heart of the world Church of Christ. It arises from the whole trend of recent historical developments, and not least from the success of the missionary enterprise which we ourselves inaugurated, and it is underlined by all the urgent, terrible dangers of our time. As Rev E. A. Payne has finely said: "It is clearer to Christian people today than at any previous period . . . that the followers of Jesus Christ should be in the closest possible fellowship with each other. A world divided by racial, national and economic antagonisms looks wistfully to Christians to show it the path to unity and to give it the power to walk along that path. But already apart from this, Christians have felt resting upon them the eyes of One who prayed for His disciples that they might be one. However ancient and deep-seated the divisions, they cannot be accepted as final by one who ponders these words." We are, of course, only at the beginning of this movement toward Reunion; the second half of the twentieth century may well complete what the second half of the fifteenth century began, and the era of Reunion prove as epochmaking as the era of Reformation.

Thus on the one hand we are called to be better Baptists: on the other we are charged to explain, "Why Baptist?" Keen Advancists might ask with Rushbrooke: "Is the way of Advance for Baptists that of retreat from their historic and distinctive positions? Is their idea of the gathered Church out of date? Must they revise their witness as to relations with the State? Is ecclesiastical fusion the necessary expression of Christian unity?" Keen Reunionists might reply that the Baptist position is mainly negative; that Baptists have never emerged from nineteenth century individualism, and are hopelessly ill-prepared,

ill-informed, and ill-organised to face the age of collectivism; that the desperate need for a united front must override all narrow sectarianism and hair-splitting theological contentiousness.

In this situation there lies upon us the clear duty of defining our attitude and vindicating our place as Baptists in the modern Church, of justifying our continued existence, either as a clearly defined group within a reunited Church, or as a separate denomination outside it, if that must be. For this purpose it has to be remembered that the familiar lines of defence of Baptist Principles will not serve us in these days. The appeal to Scripture will not by itself carry us far, for it is precisely the authority of Scripture over the Church in so changed a situation that is in dispute. The appeal to history, again, does not at all prove that when the situation that created the Baptist Churches had passed any reason remained why the Baptist Denomination should persist. The only way of vindicating our claim to retain our identity, either within or outside a reunited Church, must rest upon the permanent spiritual value of the things we stand for; we must be able to show that our principles are the expression of essential Gospel truths; we must demonstrate that the polity which applies these principles is a polity which is effective in producing the kind of Christians which the Church ought to produce. We may be convinced that our position concerning Believers' Baptism, the supremacy of personal experience and spiritual liberty, is alone consistent with the Scriptures, but that will not suffice unless we prove it is justified also by its fruits; and that the World Church of Christ would be poorer if we and the things for which we stand ceased to exist.

This is especially true concerning Believers' Baptism. The Scripture basis will always be our starting point, and for many of us that will be quite sufficient. But in the new Baptistal debate which is already raging, and which all talk of Reunion is bound to stimulate still further, the question of origins is less important than the question of value. What value is there, then in the rite of Believers' Baptism to justify its continuance in the Church, and our continuance to defend it? The practice of Believers' Baptism, like that of the Lord's Supper, serves to anchor the Church firmly to the fundamental historic facts upon which her age old message is based. At the Pool as at the Table the Church is repeatedly reminded that she sprang from a definite historic, concrete and unalterable act of God, in her faithful witness to which lies all her authority and power. At the Pool as at the Table, she is reminded that the grace that saves is mediated through One Who died, was buried and rose again, that her present fellowship and future life centre in that risen, living Saviour, to Whom the baptised is personally committed in conscious faith and obedience. At the

Pool, as at the Table, every incoming member is faced with the heart of the Christian Gospel, on the very threshold of Church life. Baptists have no creed, but that does not by any means imply that they have no Gospel, or no theology. More effectively than any form of words, worn smooth by use and made mysterious by ancient phrasing, the Baptismal act recalls us to the foundation of the faith in the dying and rising Saviour, while leaving believers free in successive generations to interpret afresh, in living terms, the meaning of His redemptive work. Believers' Baptism thus preserves the Church from mere subjectivism, from shallow, vague, "religiousness," and from spiritual decay, and it sends us back, again and again, to the Scripture pages to discover anew the real meaning of our message. The practice of Baptism is bound, in this way, to nourish the love of the Bible, and loyalty to the evangelical faith.

The second value for the modern Church preserved in Believers' Baptism is the belief in Conversion. Believers' Baptism declares with almost offensive bluntness, that no man is born a Christian, nor can he ever be made a Christian by others, not even by his parents, certainly not by the Church, but only by his personal, free response to the truth that confronts him in Christ, and his own voluntary obedience to the demand Christ makes upon him. Those who affect to despise the idea of conversion as outmoded emotionalism would do well to ponder the implications of the newer schools of philosophy, the Existentialists and the Personalists, who contend that truth is only discovered in encounter; not in abstract systems and theoretical logic, but in the actual, concrete, individual contact with Reality—which is what the Christian doctrine of conversion has asserted through the centuries. Of course we Baptists are not alone in our belief in conversion, but our practice of Baptism keeps it to the forefront, and we do not, like many, obscure the doctrine by a rite of admission that denies its necessity. It is noticeable that even those churches which profess to give great place to conversion, in their doctrine, their campaigns, and their commissioned reports, always retract when discussing infant baptism, and proceed to disparage the need for conversion, talking instead about the unity of the family, "covenanted communities" and "unconscious faith." But we ourselves are not above reproach. It would bring a great deal more power and a great deal more hopefulness into our Church work if we believed, as consistent Baptists must believe, in the ever present possibility of conversion.

Even more far-reaching and important are the implications of believers' baptism for Christian Ethics and the doctrine of grace. Ours is the only form of baptism which is strictly and primarily an ethical act on the part of the baptised. Baptists

alone in the Christian Church can make that moral appeal to the implications of having been baptised which the New Testament repeatedly makes, for no really moral appeal to the adult person can be based upon that which others did to him, by force, as an unconscious infant. Believers' Baptism consciously commits the candidate to the mastery and ownership of the Christ into whose Name and possession he is being baptised; the faith he is confessing is expressly a faith in a Master whose ethical demand and perfect example are before him, and Whose right to command is already being acknowledged in the act of Baptism itself. This obviously has supreme importance for the whole meaning of Christian discipleship and, in a day when a revival of moral standards is long overdue outside the Church, and when the greatest need inside the Church is for people who will take the Lordship of Christ seriously, the deliberate practice of a baptism that has neither moral conditions nor moral significance is both dangerous to the character of the Church and disloyal to the whole revelation of the will of God that runs through law, prophets, Gospels, and Epistles alike, and is nowhere more clear than in the moral earnestness of Jesus.

In the same way our Baptism preserves for the world Church an indispensable element of the true doctrine of Grace. That God's power, wisdom, forgiveness and love are available to hearts that seek them and that both the will to seek and the knowledge where to seek are themselves gifts of the gracious mercy of God, all Christians believe. The supernatural inflow of saving and enriching resources into hearts conditioned by faith in the Gospel to receive it, is something we can with complete intellectual honesty maintain. But that this, or anything remotely resembling it can be the experience of an infant, or can be induced, manipulated or conveyed by any rite whatever, seems just incredible. John Oman's definition of grace as "God's gracious personal relation to His children, response to which must be won and cannot be compelled" is the only one that accords with the New Testament and with spiritual experience. Any form of Baptism which removes the conception of grace from that personal realm where God and man meet in spiritual communion, and replaces it by a magical or mechanical "something" which is conveyed or imposed by ceremony or priestly operation, must inevitably corrupt the Gospel. A true doctrine of the grace of God finds expression and defence only in a form of admission to the Church where voluntary faith and surrender are expressed in conscious obedience to the Master Himself. We need not be afraid, then of the challenge to justify Believers' Baptism by its fruits and intrinsic worth. Involved in it are some of the deepest and most urgent doctrinal and practical issues that face the Church in our

generation, and will still face any united Church which our century may produce.

Behind our insistence upon Believers' Baptism there lies of course our conception that everything in Christian life depends at last upon that personal experience in which the individual soul confronts the living Lord. That emphasis possesses far-reaching implications not only for the individual Christian but for the Church. We are not alone of course, in holding to it: where we are alone, or almost alone, is in making this principle of the primacy of personal experience the governing principle of the nature of the Church, the nature of authority, and the nature of worship. Baptists, Congregationalists and a few smaller groups are the sole consistent defenders of the truth of the regenerate Church, with a convinced, committed and confessed membership possessing spiritual competence, under Christ, to direct its own life and work. This conception of the spiritual community has a far older lineage than that of Rome: it runs back through the New Testament to Jeremiah and Isaiah. It is part of the whole evangelical position that life comes before order and faith before organisation. As Dale put it: "Only those who are in Christ have any right to be in the Church." When John Smyth reasserted this principle of the "gathered Church" against that of the Parish Church, which granted her privileges to wealthy patronage, and counted as members all who dwell within the parish boundaries, and assumed as many do still, that all educated and christened Englishmen are already Christians at heart, doubtless he was told that the new idea was bigotted, narrow, dangerous and impracticable, that the Church should throw her net wide and gather into her membership all sorts and conditions of people at all stages of spiritual life or none, with no questions asked, no interviews or conditions of any kind. But our Fathers saw that only a converted Church could hope to convert the world, that only a membership based upon personal experience of Christ could safeguard the character, message and influence of the Church, and justify her claim to be the body of Christ. In days of persecution this principle looks after itself: only a Christian wants to be in the Church. But in days of nominal Christianity it needs constant reassertion. But some modern Baptists seem to want to return to the Parish Church idea, with its vaguer boundaries and its provision of something for everybody. Whatever happens about reunion, we must go on insisting that you can never obscure the spiritual nature of the Church without in the end obscuring the truth of the Gospel, and the world Church will need our witness to the truth of the Gathered Church set humbly but firmly over against the world.

None the less will the World Church need our witness to the

true nature of spiritual authority and the true nature of worship. We know how the basis of authority has shifted in the past from the priesthood to the Bible, and in the last century from the Bible to religious experience. The ultimate ground of our confidence is that we have seen and do know: that which we have seen and heard declare we. We believe in the intrinsic authority of the Gospel, witnessing to itself; the internal testimony of the Holy Spirit in the heart. Compared with this all pretensions to external and more imposing authority appear to us utterly false, whether actually claimed, as by Rome, or assumed as by some Anglicans, or just hankered after. The trend towards authoritarianism infects the Church as it does the political scene, and we must continue to stand where we have always stood, contending that no priestly order, and no array of ecclesiastical dignities can ever guarantee for us the truth of the Gospel that glows in the pages of Scripture and rings in our heart and conscience. Whatever authority they possess is derived from it: not its authority from them.

No one who has considered Reunion can doubt that one of the major practical difficulties will be over the forms of worship. We face, in more than one church, a strong trend towards liturgical revival, a demand for more colour, music, form and poetry in worship. With that demand many of us are, or ought to be, in deep sympathy: we feel a little ashamed of our plainness, our simplicity, our frequent irreverence and carelessness. Yet we must not lose sight of the fact that the first function of our public worship is to express the individual's own praise and prayer and aspiration. The loveliest forms of worship can serve to obscure the simplest truths, leaving no disturbing, haunting challenge to awaken the conscience, no new, provoking ideas to stimulate the mind, nothing to vex the soul to decision. Elaborate forms of worship are certainly described in Scripture, but the line of advance is towards increasing simplicity, and the worship of Jesus was above all utterly natural, the direct approach, the language of the heart, and the unselfconscious attitude. It was said in a recent Anglican conference that, "the real reason for the existence of Nonconformity was the unwillingness of the Church of England layman to tolerate articulateness." That is, of course, the whole point. The formal prepared prayer has value, and we claim freedom to use it on occasion; but the soul's inner life cannot find adequate expression without spontaneous, free worship, the welling up from the heart of unpremeditated praise and prayer. The pity is that even we, whose principles should be our safeguard, fall far too easily into habits of worship that amount to watching the preacher perform. That in itself, quite as effectively as the most formal and elaborate

liturgy, denies the principle that worship must be the natural expression of the believer's personal faith and experience. The worship of the World Church will need to preserve this "non-conformist" truth.

Once more, the reverse side of this insistence upon personal faith and experience, is the demand for spiritual liberty. One could wish that our Baptist young people were far better acquainted than they are with the heroic story of the Baptist fight for freedom, from Thomas Helwys down to Knibb, Clifford, Rushbrooke, for it is a great story, and the freedom we prize is a great and manifold thing. We contend for the liberty of the churches within the State—the principle of Freechurchmanship; for the liberty of the Church within the Churches—the principle of self-government; and for the liberty of the Christian within the Church—the principle of individual responsibility. As to Freechurchmanship we do well to remember the words of Mr. Payne: "Not a few of those standing within the succession of Independents, and of those Presbyterians who became one with them, are nonconformists not of choice but of necessity. They would gladly join a comprehensive national Church were the act of uniformity repealed and were there adequate safeguards. They are not averse to a national Church as such and would be ready for considerable sacrifices to secure the union of English Christianity in one visible fellowship." It is certain that many Methodists too share this feeling. On the other hand our own Helwys and Bunyan link us with the Pilgrim Fathers and the Roman Martyrs, with Peter before the Sanhedrin and John confronting Herod, with the Prophets of Israel and Micaiah the son of Imlah, the first of all free-churchmen, and with the whole brotherhood of the unconsenting conscience who despite all danger and contempt uncompromisingly insist that the Church at least must not be nationalised, and that the State shall never silence, bribe or intimidate the conscience of the man of God. Here for once it would seem that we are on the side of reunion and the world church very definitely, for it would seem obvious that reunion and establishment are incompatible; no national Church can ever be a World Church. The World Church will have to be a free Church whether it likes it or not.

Our idea of self-government, the freedom of the Church within the Churches, has suffered tragically from being confused with independency, the isolation of the Church from all the Churches, an idea that never was Christian, Baptist or practical. We stand, not merely against domination by others, but for the competence of the local fellowship to discover the mind of Christ about its own affairs. We stand for the presence of Jesus with the two or three; we would jealously defend the

supreme, effective and continuing Headship of Christ over His own Church. Everyone knows the weakness and dangers inherent in this idea, though it is certain that we very often ascribe to the supposed weaknesses of our system troubles and failures that are really due to our personal failure to live up to the high churchmanship which our system requires. But before we give up trying, or surrender the principle of theocracy to some highly organised ecclesiastical council, we would do well to consider whether other weaknesses, or perhaps the same ones, may not lurk beneath the Cardinal's robes, the bishop's cassock, and even, despite the Presidential Address, beneath the Methodist Chairman's chain. Some envious Baptists might remember that no-one ever pretended that faith confers infallibility, and no system of organisation can ever be adequate to express the life of the Spirit incarnate in the Church. We may not be very worthy representatives of the principle of spiritual autonomy, but we shall serve the ideal better by persistence than by sacrificing the ideal to expediency.

Personal freedom and responsibility, the right to form a private judgment and follow the truth as God and conscience reveal it, is equally difficult to acknowledge, and equally essential to maintain. Some words of Kagawa are both strong and wise here: "Christ was a Carpenter, He was not a graduate of the Jerusalem theological seminary; St. Francis just missed being a jockey, he was not of the priestly line. When faith is committed to professional leaders, religion inevitably starts a downward course. Genuine religion will therefore only be discovered when professional religionists are cleared out of the way and a democracy of faith is established." A democracy of faith, in which there is no spurious claim to spiritual leadership, no two standards of conduct, one for the priesthood and one for the laity, in which the priesthood of all believers becomes again what it originally was, not a weapon of controversy but a truth of experience. We need to remember, all the same, that the personal freedom in Christ which we proclaim is a freedom to obey, not a freedom from obedience, that the claim to freedom automatically commits you to the granting of a like freedom to others, and that the exercise of freedom involves a moral earnestness not often to be found in our Churches.

The Gospel will achieve its finest results in spiritual character only when this complex freedom in Christ is rightly treasured, and the world Church needs our witness on the point. But one cannot help wondering sometimes whether even among us freedom is so secure. Some seem to long for the imposing again of theological and intellectual fetters that would bind our students to traditional and literalist ideas. Some seem quite ready to

capitulate to the planners and collectivists who worship mere uniformity. Sometimes even our own invaluable Home Work Fund seems ready to trespass with very clumsy feet, in the name of efficiency and economy, upon the spiritual liberty of minister and Church.

Discussions about Reunion seem often to proceed upon the assumption that no significant differences of principle now remain to separate the various Churches. Whether that assumption can be ascribed to conceit, charity, optimism or indolence it is difficult to decide. Whatever the reason, it is wrong. If it were true, than our immediate duty would be perfectly clear: we should at once begin conversations with a view to fusion or absorption in other bodies: our reason and our faith alike would demand it. But we have much that is distinctive and important. Behind all the central and vital things which we Protestants at any rate hold in common, there lie these practical and theological emphases which no honest thinker can ignore and which all advocates of reunion must sooner or later face with candour and realism. We must envisage the situation three or more generations ahead. We must remember, too, that the beliefs of any community are shaped more by its habitual practices than by its thinking. And while we also desire unity, we can have little faith in a unity that overrides genuine differences and so must sooner or later give place to new divisions in a second Reformation. In one respect our position is peculiarly embarrassing; just because the things for which we stand seem to us to be matters of faith and theology, not accidents of history or preferences of method, compromise seems betrayal. But no one can yet foresee the shape which the reunited World Church will take. As Latourette has said, it will be more a new growth than a building constructed with stones taken from the structures of the past. But whether we are really within it, as a distinct group in a fellowship of such groups, or whether we remain really outside, an intransigent and irritant appendage, who can say? All we know is that we have received a charge and a commission, and we must bear faithful witness and set faithful example. We would seek to deserve the apostolic commendation: "your zeal hath provoked very many; ye were ensamples to all that believe; your faith is spoken of throughout the whole world." But zeal, conviction and persistence will profit us nothing if we forget the Apostolic injunction: "Show ye before the Churches the proof of your love."

REGINALD E. WHITE.

Revelation and Reason.¹

IT is often assumed that there must be a cleavage between revelation and reason and therefore an inherent mutual incompatibility between faith, which is the human response to the fact of revelation, and that mode of thinking which characterizes the normal working of the intelligence. A schoolboy is once said to have defined faith as believing what you know to be untrue, but that is plain dishonesty and betokens a youthful cynicism which we may hope is not typical. A more serious problem is implied in Tennyson's words in *In Memoriam*, written in memory of his friend Arthur Hallam (1833).

We have but faith; we cannot know :
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness : let it grow.

Faith is here set in opposition to true knowledge, which can come only through the senses. Since religion is concerned with God, who cannot be measured with human instruments, faith can make no claim to be knowledge. Tennyson, however, was too deeply religious a man to cast off religion with contempt. He embodies in himself the whole tragic struggle of Victorian England to hold on to the Christian verities and at the same time to come to terms with the ever increasing triumphs of science in the investigation of the physical and the biological worlds. We are sometimes told that the battle is now over, that science and religion, like the wolf and the lamb in the Isaianic prophecy, are now lying down together in peace. There is reason to think that this optimism is rather premature. It is abundantly evident, of course, that the impulse to seek the truth about the physical world, which lies behind scientific activity, and the impulse to worship must be truly united unless man is to be torn in pieces by an internal civil war.

The first necessity of an adequate discussion of this topic is a careful definition of terms. Reason may be identified with logic in the narrow sense. The Oxford English Dictionary defines reason as the "intellectual faculty, characteristic especially of human beings, by which conclusions are drawn from premises." To logic in the formal sense may be added mathematics, which many have regarded as the rational activity par excellence. Now

¹ An address given before the Torch Club, Hamilton, Ont.

if this is what is meant by reason, it follows at once that certain important data of human experience are removed from its province. Man's experience of God, if such an experience be possible, is certainly not the result of a syllogistic chain of reasoning, but neither is my conviction that love is better than hate. The appreciation and knowledge of beauty is certainly not logical or mathematical in the strict sense, though a drama or a symphony may have an intellectual structure capable of giving a deep satisfaction to the mind's natural love of order and pattern. Moral judgments as to what is right or wrong are not reached by logical or mathematical reasoning, but spring from an intuition that a certain type of life is worth living because it embodies an intrinsic goodness. This intuition of goodness is not capable of demonstration by rational argument. If a man argues that Hitler is a nobler character than Jesus of Nazareth, he cannot be dislodged by logical argument alone from that position. Neither can the person who holds that ragtime is superior to Bach. Thus, if a start is made with such a narrow definition of reason, then no alternative is left but to insist that religion, art, and morality are non-rational or irrational activities, inasmuch as they cannot be either proved or demonstrated or explained in exclusively logical or mathematical terms.

Is it, however, truly rational to adopt a definition of reason which excludes some of the most important activities from the realm of rational activity? Bertrand Russell, for example in the recent *History of Western Philosophy*, tells us dogmatically that all definite knowledge belongs to science. This means that my knowledge that love is better than hate is not reliable knowledge because it cannot be checked in the laboratory or sifted in the test-tube. A man's knowledge of his wife's affection is likewise not genuine knowledge because it cannot be measured, and weighed, and the result expressed in an equation. It is difficult to believe that men will remain indefinitely content with such a meagre and barren definition of knowledge.

A wider definition of reason would seem to be called for, and there is considerable support for this among the great philosophers of both ancient and modern times. Reason may then be defined, with the late Prof. A. N. Whitehead, as that intellectual activity which "seeks to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted." In this broader sense, the highest function of reason is philosophy with its endeavour to find coherence and significance in all the data of human experience, not only those data amenable to logical and mathematical treatment. The philosopher, thus understood, will examine man as thinker, worshipper, lover, artist, and moral being, seeking to take

all aspects of human experience into account and not solving problems by the simple expedient of explaining them away. This attempt at intellectual synthesis distinguishes all the great philosophers. According to this definition of reason, science becomes the working of human reason upon a given set of selected data, abstracted for the purposes of study from the total field of experience. The difference between the philosopher and the scientist is not that one is more rational than the other. It is that the philosopher considers the whole, whereas science considers the part. Such a broad definition of reason would therefore seem to be both legitimate and more helpful than one which would restrict it exclusively to the logical and mathematical activities of the human mind.

What then, of *revelation*? If the ordinary intelligent layman is asked to define the distinction between reason and revelation, he would probably be inclined to say that reason, however defined, suggests man's ability to discover and find out things for himself, whereas revelation suggests something given to man which he could never have discovered for himself by the unaided exercise of his own human powers. There are some who would broaden the term revelation to include almost every increase of knowledge. They would say that discovery and revelation are correlative terms and that either can be used with equal legitimacy according to the point of view from which a subject is approached. The remarkable development of the natural sciences from the Renaissance onwards, looked at from man's standpoint, is an amazing progress of continual discovery by man of the nature of reality as manifested in the physical world. On the other hand, the Christian thinker may claim that it is also a wonderful revelation by God to the enquiring mind of man. It may be granted that this is a fruitful and legitimate method of approach and yet it may still be preferable to restrict the term revelation to those special disclosures by God of his character and purpose, which have given their distinctive character to the so-called revealed religions. There are, of course, those who contend that there are no such disclosures which go beyond the limits of the human mind and that there is nothing man cannot find out if he is given enough time. Let us seek an answer to that position.

To those brought up in the Christian tradition, the term revelation at once suggests certain definite conceptions. The Bible is spoken of as containing God's revelation, or mention is made of a special revelation in a certain Jesus Christ. This revelation is further claimed to be unique in a sense not to be used of any other historical figure. Such a claim must provoke in the thoughtful individual certain fundamental questions :

- (1) What grounds have we for believing that the Bible does give us an authentic revelation of God to man?
- (2) What do we learn from this revelation which we could not, sooner or later, have learned for ourselves by using our native capacities?
- (3) What relation does man's rational thinking bear to this alleged supernatural revelation which transcends man's natural capacities of intelligence and understanding?

By dealing with this last question first, we hope to shed some light upon the other two.

What, then, do we find to be the relation of reason to revelation in Christian and non-Christian thought of the Christian era. As M. Etienne Gilson, the distinguished French thinker and Thomist scholar has pointed out, there have been historically, three different ways of envisaging this problem.

This is the position of those who hold that divine revelation gives man all the knowledge he needs to have, and that it is superfluous, if not blasphemous, for man to seek to extend his knowledge beyond these limits.

Man, according to this school, has in his rational intelligence the capacity to obtain true and reliable knowledge. Anything which falls outside the scope of the rational understanding cannot be knowledge. Therefore there can be no such thing as extra-rational revelation. If there is such a thing, it is a personal matter peculiar to certain individuals and the knowledge thus supposed to be revealed is quite unreliable since it is not amenable to any rational tests.

Since both have their source in God there cannot be an ultimate conflict between the two.

There is a sense in which the primacy of revelation is accepted by all Christians, if by that is meant that God has disclosed Himself to men in a way which goes beyond what man could have discovered by his unaided powers. If the primacy of revelation means the treatment of Scripture as an infallible text-book of science as well as of morals and religion, then it must be rejected as involving a mechanical and unsatisfactory conception of revelation to which the Biblical evidence itself does not compel us. The primacy of reason must likewise be rejected since it rules out of court *a priori* the witness of man's religious experience and even the possibility of a special revelation by God of Himself to men. The solution must therefore lie somewhere in the third view. Can the Christian have the best of both worlds, combining in one glorious unity reason and revelation? The confidence of Aquinas rests on the conviction that the intellect of man has been left essentially untouched by sin and its conse-

quences. If this is the case, then reason is an uncorrupted instrument for the discovery of truth and must be the final arbiter. This apotheosis of reason became detached from its theological setting at the time of the Renaissance and has since produced the humanism of a John Dewey with his extra-ordinary confidence in man's ability to shape and control his environment and human society by purely rational methods and scientific techniques. When Augustine said, "Believe in order that you may understand," he was not taking up a position hostile to reason as such. He was realistic enough to see that faith is a condition of true intellectual understanding of the world, and by faith he did not mean a blind leap in the dark but the acceptance of Christ as the clue to the meaning of history. The acceptance of Christ is not a *sacrificium intellectus*, but the only condition which makes it possible for the mind of man to operate truly within a life no longer disordered by sin. The revelation of God in Christ is not then an offence to reason. It is rather the indispensable clue without which reason must group in vain for the secret of human life and destiny. The clue once found, however, the reason of man will once again prove to be his greatest blessing and glory instead of the source of his misery and his inner confusion.

R. F. ALDWINCKLE.

Self-Harvest, by P. A. Spalding. (Independent Press, 6s.)

This small but informative book gives the uninitiated an entertaining introduction to the English diarists and their work. Mr. Spalding seeks to explain the psychology of the diarists and their motives in writing their journals. He classifies them according to their motives. Numerous extracts from every type of diary add to the value and interest of the book. If there is one small blemish in this otherwise enjoyable book it is due to the author's unwillingness to follow his own advice. Mr. Spalding urges that if we are to appreciate fully the diarists we must discover what was important for them and accept it. He seems able to do this for the amoral or shameless (his own terms) Pepys and Boswell but not for the fanatical, and, it must be admitted, sometimes morbidly scrupulous Puritans.

F. H. COCKETT.

Some Old Association Reports.

THE perusal of a round dozen of the Reports, Minutes and Letters of a Baptist Association of a century ago makes interesting reading. In this case the volume consists of the Annual Reports of the General Baptist Association, for the years 1838-1849. Taking a cross section, we are informed as to the constitution, doctrine and life of the Association and its 130, more or less, churches at the time, while a perusal of the series indicates their ideals and trend. Some of the subjects dealt with are timely and fresh today, while others have passed into oblivion, or remain as matters of history only.

"The Association of the General Baptists of the New Connexion" covered twenty-two of the counties of England, but had no Churches in the extreme North, in the South-west, or in Wales. Leicester with its five Churches, its Academy and its eminent ministers, was evidently an important General Baptist centre. London had four Churches and Derby three. The name Pike, Goadby, Burns, Stevenson, Jones and Winks are much in evidence.

Regular attention and much space is given to the Academy, and its location seems to depend mainly upon the convenience of the Tutor. Within the space of a few years, it is to be found at Wisbech, Loughborough, London and Leicester. Another subject of constant care is the monthly periodical, *The General Baptist Repository*. This publication had a chequered career and appeared under different titles. At one time it was published at a loss, but came out regularly and pluckily. Later, however, after "retrenchment and reform" and the show of a little denominational grit, it became a thriving concern. As the *Baptist Reporter* it seems to have passed into the hands of the indefatigable J. F. Winks, of Leicester. Unfortunately, there is no complete copy of this valuable monthly to be found anywhere.

Bribery at Parliamentary Elections appears to have been of considerable trouble to the Churches a century ago, when "corrupt men" sought to "obtain the suffrages of persons independent of their convictions." The Association's resolution, in 1841, tells its own story: "That the Association regards the elective franchise as a sacred and important trust, which cannot be bought or sold without an obvious violation of social, public and Christian

morality, as such transactions involve a barter of the best interests of the country for sordid gain; it therefore recommends the churches to visit every known case of the reception of a bribe, amongst its members with the severest censure which church discipline allows; and most sincerely hopes that all our people will be faithful, virtuous and patriotic, in their votes, whatever consequences may follow."

In 1838, a loyal and dutiful resolution is passed and forwarded to the young Queen Victoria, in the following terms: "That this Association of the General Baptists, holding their annual meeting at the time of her Majesty's coronation, cannot but express their attachment to the person and government of her most gracious Majesty, the Queen; and fervently pray that civil and religious liberty may prevail and be perpetuated throughout the British Empire, and that her reign may be long and prosperous." In 1840, another address was presented to the Queen, "congratulating her Majesty and her Royal Consort on their late providential deliverance." On that occasion, "all present were permitted to vote, ladies not excepted." In 1842, still another proof of attachment to the throne is given in a resolution passed "at the Borough Road meeting house, Southwark, July 1st, 1842." This address is worded: "May it please the Queen, We your Majesty's loyal and dutiful subjects desire to express our devout and grateful thanks to Almighty God for his providential preservation of your Majesty from another disgraceful and wicked attempt upon your majesty's life."

In those days many Baptists "conscientiously declined to take an oath" and sought relief to that end in an Act of Parliament. Would not that suggest the common origin of Baptists and Quakers? The "Hungry Forties" have their record in these Reports and great concern is shown concerning "the deep distress in many parts of the country, especially in the manufacturing districts." At the same time our people suffered hardships in Poor Law Institutions and protest is made "against shutting up poor Dissenters on the Lord's Day in the Union Workhouse, and thus depriving them of their religious privileges, and the Association deems it tyranny and persecution, and calls upon the friends of civil and religious liberty to exert themselves against such unrighteous conduct." In 1843, a permanent committee is appointed "to watch over the rights of Dissenters." An "expression of belief" is made that "the Union of the Church and State is an unscriptural and mischievous union, etc." Quite a natural sequence to this is found in a resolution passed in 1844, "that we have witnessed with devout satisfaction and delight, the formation of the British Anti-State Church Association, etc."

The Baptists of a century ago, judging from these Reports,

were anti-war men. They urged the diffusion and practice of international and universal peace, and sent representatives to the Paris Peace Congress. Trust Deeds appear to have been a constant trouble to the Churches. Temperance advocacy does not seem to have been popular with the Association. In 1846, however, item VIII in the Conference Minutes reads as follows. "*Petition to Parliament, on Sunday traffic in strong drink.*—A petition having been read, was adopted; and the chairman of the Association was requested to sign it on behalf of the meeting." But what can the following item in the Minutes of the following year 1847 mean: "IV *Total Abstinence Question*—Resolved, That this Association do not entertain this question."?

The Association was decidedly opposed to the *Regium Donum*, and a committee "appointed to consider the subject, recommended the following resolution, 'That this Association will not in future sanction any minister's name being placed on its 'Minutes' who may, after this period, commence receiving the *Regium Donum*, or any similar or Government or Parliamentary grant.'" But, an influential minority, though not thinking it desirable for Dissenters to receive the *Regium Donum*, yet conscientiously and decidedly protested against the first resolution adopted by the Association." The problem was a difficult one and the opposing parties each had good grounds to stand upon. Some aged and afflicted ministers who needed help, had received the *Regium Donum*. The Gordian knot was broken: these old warriors refused to receive the tainted favour and the Association took steps to provide that they should not suffer.

The Association "Letter to the Churches," written in 1845 by the Rev. J. G. Pike, on "Scriptural views of the Ordinances and Institutions of the Gospel, and the baneful tendency of the popish perversions of them now widely spreading in our Country" proved popular and a second edition was called for. The Letter is an excellent statement of Baptist doctrine and a still powerful and useful exposure of the errors of Roman Catholic teaching.

Not only did the Association address its annual "Letter" to the Churches, but the churches also forwarded each its annual "Letter," or report, to the Association. These are no stereotyped missives, but they very often touch upon interesting items that shed light upon certain practices in the social and church life of the period. The following quotation from the Report of the church at Tarporley, Cheshire, in 1845, will introduce us to an old friend that we have known so well: "Our Sabbath school is not so prosperous, principally owing to the Church day-schools compelling, as they do, the parents to send them to their Sabbath-school. We hope this will not be the case for long."

The Association faithfully supports Home and Foreign

Missions and, in 1846, expresses its sympathy with the B.M.S. "On account of the death of our brethren, Messrs. Yates, Mack, Knibb, and Burchell, most distinguished ornaments of the Baptist denomination and mission." The ire of the brethren is greatly stirred by the "Government support of Idolatry in India," and this is expressed by a resolution in the form of a question followed by a decisive and final "Yes," as follows: "As the British Government still continues its annual grant to the temple of Juggernaut, of 36,000 rupees, and likewise supports numerous temples in India, by regular money payments, in lieu of lands that have been resumed, is it not the duty of every church and congregation in the Connexion, to petition Parliament in the ensuing session against this anomalous and unchristian policy?—Yes."

The evergreen Education Question moved the clans vigorously in those days, but the intervening century has wrought incredible changes in the situation. At that time, Dissenters insisted that the Government should not meddle with the schools of the people—"And whilst this Association recommends the members of our churches to continue and increase their exertions for the diffusion of education by Sabbath schools and Day schools, it advises them most earnestly not, on any account, to receive Government assistance towards education." They would also call upon the electors to be faithful to these principles at the Parliamentary Elections.

These good old Baptists of a century ago condemned the prevailing slavery of their time, with zeal, vigour and a sense of conviction. Time and again they assailed the foul traffic, with thunder in their voices. They gave no quarter and would accept no compromise. At that time the Christian Churches of America, of all denominations, Baptists as well as others, lived largely by slavery! Churches and Associations, Colleges and Missionary Societies, Unions and Conventions were financed and controlled by slave-owners! Here, however, as in other cases, small companies of Baptists pioneered and led all Churches out of the great darkness. The loud condemnations and protestations of the General Baptists of England reverberated in the United States of America, and struck upon a sounding board in the heart of the Free Will Baptist denomination, in the great west country. This American body numbered upwards of sixty thousand members, and were anti-slavery to a man. Their hearty response created joy and astonishment in the hearts of the General Baptist Association, then numbering about eighteen thousand members. Having "learned with great satisfaction" of "the Free-Will Baptists of America, as to their purity on the Slave Question," the Association sends its congratulations, opens up an affectionate

correspondence, sends a deputation to the United States and invites a return deputation to England. "The Brethren, Joseph Goadby, of Leicester, and Jabez Burns, D.D., of London," went to America, while the Rev. Jonathan Woodman and the Rev. Eli Noyes, M.A., visited this country. There was no lack of love-feasts and hospitality on either side. Free Will and New Connexion Baptists congratulated each other upon their attitude towards slavery. On that theme, their hearts were beating in perfect unison. The Americans, however, went one better and invited the Englishmen to become like themselves, total abstainers from intoxicating liquors, as well as from slavery. They claimed to be out-and-outers for Liberty, Temperance, and Peace. An awkward *contretemps*. The New Connexion could not go quite so far. They admitted the evil of intemperance, and stated that many individual members of their churches were total abstainers, but that they could not make the pledge a condition of church membership.

At an early date all British Baptists were decidedly opposed to slavery, and therefore clashed with the main body of American Baptists. The London Baptist Association sent a Memorial to the Baptists of America, in the early thirties, appealing to them to oppose the traffic in human beings, and even sent a deputation across the Atlantic to that end. The story of the journey of the Revs. F. A. Cox and J. Hoby to America and back, in 1835, as told in *Facts for Baptist Churches* makes sad reading. Both went out like lions, bent upon convincing their American brethren of the wrong and evil of slavery, but they returned like lambs. Strong men though they were, they were cleverly hoodwinked by the slave-owning Christians of the West, warmly welcomed, lavishly entertained and gently ushered here and there, but carefully hindered from delivering their message to the Baptist Courts and Assemblies of North America. It does not seem that they struck upon the Free-Will Baptists, otherwise their experience might have been different. This small body had to pay the usual price for their pioneering as they testify in the following: "Our uncompromising principles on the subject of slavery, have brought upon us the odium both of the Churches and the State, and subjected us to many trials."

Our bunch of old "Association Letters" tells us, in eloquent terms, of the effect of a hundred years on the life of both Church and Society, and of the great distance covered by the span of a single century.

E. K. JONES.

We deeply regret the death of Dr. E. K. Jones and hope to include a commemorative article in our next issue.

Dr. John Ward's Trust.

(continued)

39. Francis Tucker, 1836-38, Edinburgh. A student from Stepney, elected in the place of C. M. Birrell. Writing from Plymouth, in May, 1838, Mr. Tucker informed the Trustees:—"I have attended the Moral Philosophy Class, a Private Greek and an Anatomy Class. . . . I have gained two prizes—and taken my degree of B.A. with 'honorable distinctions.' Professors Buchanan and Fleming have favoured me with testimonials which, I believe, you would deem satisfactory."

There is a Minute for September '38:—"Mr. Steane read a letter from Mr. Tucker resigning his exhibition under the Trust and stating that he was about to occupy the interval of six months previous to his leaving for India as a Missionary in endeavouring to raise a Church lately formed at Brompton ['Thurloe,' Alexandra Square].

"Resolved that the resignation be accepted, but with the expression of regret on the part of the Trustees that he should not have availed himself of the advantages of the Trust as long as he remained in England, which Mr. Gurney is requested to communicate."

In 1839 the Treasurer reported that "the Rev. Francis Tucker, B.A., and the Rev. Thos. Phillips, late students, had proceeded to India in connection with the B.M.S."

Ill-health, however, compelled Mr. Tucker's return in 1840. He accepted a call from Manchester, where he founded Union Chapel, and remained fifteen years when he was succeeded by Dr. Maclaren. Mr. Tucker then moved to the new church at Camden Road, and, during his ministry of nearly thirty years, the church became one of the strongest in North London. He died in 1886.

40. Wm. Dowling, 1836-38, Edinburgh. He studied under Principal T. S. Crisp, at Bristol, for three years, coming from Reading, where the Rev. J. H. Hinton was his pastor.

41. Edward Smith Pryce, 1837-39, Edinburgh. A Stepney student. In November, 1838, he was asked why he had not attended the mathematical class. In his answer he declared his intention of taking B.A. before he left the University. The following year he thanked the Trustees saying he had determined not to return to Scotland. In 1845 he settled at Gravesend and remained there for twenty years. During part of this time he was a member of the Baptist Union Council.

42. Thos. Phillips, 1838, Edinburgh. His tutors, the Revs.

Murch and Tomkins recommended him from Stepney and he was given a grant for one Session previous to his becoming a Missionary. He resigned from the B.M.S. in 1854. (See 39.)

43. J. C. Butterworth, 1838-42, Edinburgh. He entered Bristol from Maze Pond, London, in 1836. After winning the Gold Medal in the Moral Philosophy Class, in 1842, and graduating M.A., he settled at Weymouth. He moved to Kingstanley, Glos., 1846-50, returning for a second time, 1864-72, after a period at Abergavenny. He spent his closing years in retirement and died in 1894.

44. John Sutcliff Welsh, 1839. A student of Stepney, accepted upon the Trust . . . "but removed by death in September last."

45. Samuel W. Stone, 1839-41, Glasgow. He entered Little Horton College, Bradford, in 1837, and studied for two years at Edinburgh when his private resources failed. The Trust sent him to Glasgow. In a letter of thanks to the Trustees he expressed his regret that he had been prevented by indisposition from taking his M.A. "Being about to take a pastorate at Ashton-under-Line it was his intention also to prosecute his studies and to take that degree at the close of the next Session." He duly graduated.

46. Nathanael Haycroft, 1840-43, Edinburgh and Glasgow. A Stepney student, graduating "A.B." with Honours in 1842, and "A.M." the next year. Later Glasgow conferred on him the D.D. After some years' ministry in Essex, he became co-pastor at Broadmead with T. S. Crisp. He remained in Bristol seventeen years and took an active part in denominational life. For a time he was "a singularly efficient secretary of Bristol Baptist College." In 1866 he moved to Victoria Road, Leicester, where he not only exercised an influential ministry, but was a powerful force in public life. He died in 1873.

JOHN TRAFFORD.

At their meeting in November, 1840, the Trustees agreed to consider John Trafford as a "Candidate for the next vacancy."

One of his testimonials come from John Foster, written from Stapleton, three years before his death. Hitherto unpublished it is characteristic of the great Essayist and letter-writer.

"Stapleton, Feb. 28—1840.

"Dear Sir,

"I am requested to bespeak your favourable attention and good offices in capacity of one of the Trustees of *Ward's Fund*.

"The person soliciting is one of our Bristol students, of

the name of John Trafford. You will probably receive (or may have received) his own application. For making it he has the approbation of his Tutors, Mr. Crisp and Mr. Huxtable.

"He is from the Church of Mr. Coles of Bourton on the Water, where I have known him as a child and a boy; and I have been sufficiently apprised of his subsequent course and character, previously to and since his admission into the Academy, where he is now passing his third year; though he has still, I think, hardly exceeded the age of 21.

"I can testify that he is a young man of great, I might say, singular merit. He was pious in very early childhood, of amiable and almost faultless character and conduct during his youth, and for a considerable number of years past very desirous, I have no doubt from the worthiest motives, to devote himself to the service of religion. His conduct in the Academy has been exemplary, his industry unremitting, almost to the injury, sometimes, of his health, which unfortunately is not of the firmest character; yet not, as far as I am aware, such as to throw a doubt on the propriety of his being favoured with every advantage (I am, of course, alluding to the matter of *expense*) for the prolonged prosecution of academical studies.

"His progress in learning has been, for the time, highly satisfactory to the Tutors. During several months past he has not unfrequently preached, and some intelligent persons who have happened to hear him have spoken to me with much approbation.

"He is not to be represented as a young man of *extraordinary* talents; but as possessing a sound understanding, applied with earnest thoughtfulness, persevering inquiry and ambition of knowledge. I should reckon on him with confidence as a *perpetual* student; not one who, after a certain measure of attainment, would deem it enough, and take a dispensation from continuous labour for improvement.

"It is to the praise of his modesty and his serious estimate of ministerial duties and responsibility, that he shrinks apprehensively at the idea of taking on him the pastoral office at so very juvenile an age.

"This consideration of his youth, together with that of his earnest desire of a prolonged mental and literary discipline, and larger preparatory attainments, would seem to recommend him to the patronage which you are solicited to favour him with, and use your influence to obtain for him.

"You may possibly have, or have had, other applications for the same favour and advantage. I may venture to say that the claims (if that were a right word to use) must be strong if they are such as to take precedence, unless it were in point of *time*, of those which may be pleaded for Mr. Trafford.

"I am not aware whether it is usual to come to an early decision on applications of this nature.

"I am, Dear Sir, with all good wishes,

"very respectfully yours J. Foster.

"It may not be impertinent to notice that J.T. is entirely dependent on the liberality of institutions for the means of prolonging his studies, his relations (of worthy character) being in humble circumstances."

The letter was sent to Rev. E. Steane, and it bears on it the Bristol postmark and an official "paid" in the year that the Penny Post became general.

John Trafford was never elected a Ward Scholar because when the vacancy occurred "it was ascertained that Mr. Trafford had been sent to Scotland [where he graduated M.A., Glasgow] by another Trust, and the Tutors at Bristol College had no other at that time to propose."

John Foster's recommendation was abundantly justified for after "labouring for a while at Weymouth, Trafford became an agent of the B.M.S. . . . one of the best agents the Society ever had, Principal of Serampore from 1854-1879, worthy to succeed the giants."

47. H. Jerson, 1842-1845, Edinburgh. From Stepney. Another Gold Medallist in Moral Philosophy, in 1843. He graduated in 1845.

48. Spencer Murch, 1843-44, Glasgow. He was recommended from Stepney by Dr. Murch and Mr. Tomkins. In 1844 he "obtained a prize for regular attendance, punctual discharge of duties and honorable acquittal of all neglect, etc." In December, ill-health prevented his return to Glasgow. Writing from Magherafelt, Ireland, the following March, he stated "that he should look back to the season spent at Glasgow as part of the most pleasant and profitable of his life." He held pastorates at Sudbury, Suffolk; Waltham Abbey and Hay Hill, Bath. He appears to have been dogged by ill-health and lived in retirement many years.

49. Charles Short, 1843-46, Glasgow. From Horton College, Bradford. In 1844 he sent to the Trustees the certificate of the Greek Professor "that he had been examined 14 times in the course of the Session, and was an excellent and distinguished student, and had gained the Sixth Prize awarded by the Vote of the Class." He graduated in 1846 and settled at Earls Colne, in 1848, removing thence to Mount Pleasant, Swansea, in 1851, and to Sheffield, in 1866.

50. Henry Dunckley, 1845-48, Glasgow. There is a pile of correspondence concerning this remarkable man recommended by the Rev. Joseph Harbottle, Principal of the Accrington

Academy where H. Dunckley was a student in 1841. Writing to his "dear cousin," J. Angus, Mr. Harbottle describes Dunckley as "one of the first rate men of our age, and I hope one of the most useful. He reminds me of the more characteristic qualifications of brethren Godwin, Aldis and Birrell united in the same person. He came to us two years ago in October knowing scarcely anything of a literary kind. Since that time besides elementary Latin Greek and Hebrew—Theological and logical studies and preaching pretty often—he has read all Virgil's Georgies—Cicero de Senectute—first bk. of Livy—three other books in Homer—and some I think in Horace and Sophocles—of his own accord."

At the close of his first Session at Glasgow he had matriculated and gained two prizes in Logic—"one by the votes of his class-fellows, 1st. Division, for general excellence in the business of the class of 150 youths, and more especially in *viva voce* exams :—the other by the Professor for the best essay, in Socratic-dialogue form, on the subject of Duelling."

The next Session he took his Arts Degree and won two prizes, including the University Silver Medal for the best essay on "the Historical Episode and its conditions, critically considered, illustrated by examples."

He did not get on very well at the first church he attended at Hope Street, and its minister, the Rev. J. Paterson, wrote to Mr. Gurney about Dunckley's attending the theatre with one of the minister's lapsed members. He thought there was room for "improvement in the selecting and educating of young men for the ministry."! So Mr. Gurney wrote to the lively young student about his theatre-going and his short connection with Hope Street; "then running off to Dr. Wardlaw's without saying anything to Mr. Paterson till the close of the Session"!

In his apologia Mr. Dunckley said that he generally heard various ministers, on Sundays, choosing the most eminent men of the Established Free and Secession churches. "I preached twice at Missionary Stations in obscure parts of the city, but as a rule the evening of the Sabbath was devoted to religious reading."

A special meeting was held in '47 to consider correspondence regarding Mr. Dunckley's attending the theatre which he condemned after his visits. The Trustees "are deeply concerned to find notwithstanding the reasons he assigns for it, that he has allowed himself in such a practice, and are of opinion that the best course for them to pursue . . . is to submit the whole matter to his Pastor . . . with a respectful request that he will communicate with him in reference to it."

The next month, after kindly letters were read from and to the Pastor, and a spirited one from the Student, it was "Resolved

unanimously that the Trustees have read with more satisfaction the Student's letter to his Pastor than the one written by him [the Student] to the Treasurer, and trusting that he is awakened to such a sense of the great impropriety of his conduct as under the grace of God may preserve him in future, they are disposed to continue to him the advantages of the Fund, at the same time expressing their earnest hope that what has taken place will serve to show him the importance, while pursuing his intellectual education, of not neglecting the discipline of the heart."

The Student completed his course in '48 and took his M.A. "closing his report to the Trustees by returning thanks for the kindness he had received, stating that the late forbearance of the Trustees invests them with a claim upon his respect which will not be soon forgotten and that the remembrance of the connection it has been his honour to sustain will be a constant stimulus to eminence in the discharge of those sacred duties to which he is henceforth to be devoted."

The post-student career of such a prodigy is interesting. After a few years as Pastor of Great George Street, Salford, "where he won the prize of £250 offered by the Anti-Corn Law League for the best essay on Free Trade," he became a journalist, "Verax," writing for the *Examiner and Times*, and becoming its editor about 1854. "There was a prophetic strain in everything he wrote, and the Press became his pulpit.

"In 1883 his old University awarded him the LL.D."¹

51. T. S. Baynes, 1845-49, Edinburgh. He entered Bristol from Louth, in 1841, one of ten sons of the manse! Owing to the state of his health his doctor considered Edinburgh preferable to Glasgow, but his course was marked by seasons of illness, yet he proved the "most illustrious student" of his time. He was even asked by Sir William Hamilton to assist him in his class.

In a letter of April, 1849, after saying he preferred to graduate in London, where he had matriculated, he went on to say: "As a matter of Education, my graduating here [Edinburgh] would have rendered it necessary for me to have taken some classes from which I could have derived little or no good to the partial neglect at least of others through which the special advantages of a Scotch course are in the highest degree realised:—the classes to wit of Philosophy, to us certainly as students for the ministry the most important part of the Academic teaching, as it is that part which in Scotch Universities generally, and in that of Edinboro' in particular, is most efficiently taught. While therefore not neglecting other classes (since I have taken classes

¹J. V. Wylie's *The Baptist Churches of Accrington and District*. Pp. 126-128.

in Language, Divinity and Natural Science) I have since the first year given my attention mainly to Philosophy; and have as you will remember in this department taken all the highest prizes which the University offers:—more indeed (though it is awkward to say these things of oneself) than during the time of the present Professors have been taken by any student before, six first prizes to wit. If I had not had the opportunity of graduating in London I should have thought it right, at whatever Educational loss to have done so here; but having that opportunity it seemed unwise to neglect in any sort, branches of study in themselves most important, which while they are not taught at all in England, are most efficiently taught here, for the sake of others, taught far better in England than here. As an incidental testimony to the fact that while attending mainly to Mental, I have not neglected Physical Science.”

With Mr. Baynes' Report was enclosed “The Early History of the Air Pump in England, by George Wilson, M.D., F.R.S.E., Lecturer in Chemistry, Edinburgh.” In a note to this the Lecturer acknowledged the assistance he had received from Mr. Baynes “one of the happily constituted few who combine a knowledge of Metaphysics with a strong relish for the investigation of the higher departments of physical science.”

He was the Gold Medallist in the Moral Philosophy Class against forty-three competitors.

Mr. Baynes became Professor of Logic at St. Andrew's University where he was made LL.D., and in 1884 he edited the new Edition of the Encyclopedia Britannica.

52. Philip Groser, 1847-51, Edinburgh. He attended London University on his own resources. When they were exhausted he was taken on to the Fund as “it appears to the Trustees most expedient that Mr. P. Groser should pursue his course of study in Edinburgh, that he connect himself with one of our Churches there and that he make provision while on the Trust for studying Divinity and Hebrew under the Professors there.”

In letters written in 1849 the student reported:—“During the past session I have taken the classes of Hebrew (under Mr. Liston, the newly-appointed professor in the Old College) of Greek, and of Mental Philosophy . . . I have engaged to assist Mr. Christopher Anderson by preaching for him to-morrow evening at Rose Street. . . . During between four and five months in the past summer I have been engaged preaching at two stations of the Baptist Home Missionary Society—Blakeney and Holt—on the north coast of Norfolk. This engagement I have reason to hope has not been without some advantageous consequences both to myself and to those to whom I preached.

I preached for Mr. Watson who was unwell, one Sabbath evening."

In 1850-51 Mr. Groser attended the Class of Biblical Criticism and Antiquities but ill-health prevented his graduation at Edinburgh.

53. Edward Luscombe Hull, 1848-51, Edinburgh. In 1847 a desire was expressed at a meeting of Trustees "to try the effect of a Student taking his University course first and afterwards the Theological course in one of our Colleges." Mr. Hull, the son of the Rev. Edmund Hull, of Watford, was suggested as suitable for such an experiment. He was sent to Edinburgh. In '51 he reported "he had attended the Classes of Greek and Metaphysics, that he had received the fourth Prize for Metaphysics and certificates from both Professors, that from Sir William Hamilton 'greatly honorable'."

In 1851 ill-health interrupted studies at Edinburgh. Acting on the advice of Mr. Angus "he had come to Stepney not as a College student but in fact to avail himself of the means there afforded for the completion of the course which was necessary in order to his matriculating."

Next year "a letter was read from Mr. E. L. Hull expressing his thanks for the assistance he had received . . . and his regret that he had disappointed their expectations by not having taken his degree."

In 1855 it was "Resolved that £10 be allowed to Mr. E. L. Hull for his graduating fees in the University of London."

In 1856 it is recorded that he had been successful in the first Division, and had become Pastor of the Church at Kimbolton, though he had left College without a call. After two years he went to King's Lynn where he found "the small nucleus of a Church without a place of worship. A handsome chapel was built for him in 1859, but in 1861 he was obliged by severe illness to relinquish the pastorate. The same year the Trustees "resolved that £15 be presented to Mr. E. Luscombe Hull, of Lynn . . . on account of the expenses of long-continued affliction." He died September 8th, 1862, aged 30, and his tombstone at Highcliffe gives his first name as Edward, as our Minutes, though others give it as Edmond or Edmund, like his father.

Giles Hester, a fellow-student said he "read only one sermon at Stepney, during his time." But he became famous for his sermons, most of which were published a good while after his death. Dean Alford, editor of the *Contemporary Review*, wrote most highly of them:—"The book speaks unmistakably of thoroughly good training, supervening on a gentle, but at the same time earnest and aspiring spirit. That body of Christians is happy which possessed such a neophyte, and could so fit him for his

work. We do not know where we have met with sermons in which fervent eloquence and sobriety of judgment are more happily combined." (See his brother, Thomas, No. 57.)

54. David Evans, 1849-50, Glasgow and Edinburgh. A student from Accrington recommended by his tutors, "Mr. Griffiths and Mr. Harbottle." Owing to ill-health he did not pursue his degree work but accepted a unanimous invitation to a church in Manchester.

55. James Bullock, 1851-53, Edinburgh. A Bristol student who, after some preparatory years there, had been sent by his "excellent friend Mr. Sherring" to Glasgow. He continued to assist him on the understanding that Dr. Ward's Fund would help for the last two years of the course. He spent those years at Edinburgh, attending, among other classes, Dr. Nichol's Class on Astronomy. "He obtained the first prize for general eminence throughout the Session," and duly took his M.A. He held pastorates at Wallingford, Abergavenny and Hull, before joining the Independents, in 1872.

56. Thomas Mew Morris, 1851-55, Edinburgh. He was recommended by his Tutors, Dr. Acworth and Mr. Clows from Horton College, Bradford, which he had entered in 1847.

One of his classes in 1853 was Professor Blackie's Second Greek Class. In 1855 illness interfered with his graduation studies but he hoped to take his degree "on a future occasion." He settled at Romsey. After a short pastorate, in 1858 he moved to Ipswich where, first at Turret Green and later at Burlington, he laboured until his retirement in 1901. He was President of the Baptist Union, in 1893.

57. Thos. Henry Hull, 1852-53, Stepney. This brother of E. L. Hull, was elected, when 17½ years of age, "to be maintained in the Baptist Academical Institution at Stepney with a view to his receiving the advantages of a Grammar School education in Latin, Greek and Hebrew under the care of the Rev. Joseph Angus and that he shall take B.A. London, at the end of two years." In 1853, owing to ill-health, he was allowed to stay at home at Blockley, till Christmas, "£10 to be paid to his father for his board, and two guineas to T.H. to meet the expenses of his travelling to the seaside."

Two years later, at a Trustees' Meeting "several letters were read from Mr. T. H. Hull and from his father, the Rev. E. Hull, reporting successively his absence from College on account of indisposition, the means used for the recovery of his health, the hope from time to time entertained of his restoration and return to study,—but at length, his death on the 14th September, 1854."

58.—Frederic Edwards, 1853-57, Bristol, Stepney, Edinburgh. He was prepared for two years at Bristol for London B.A. which

he gained, First Division, in 1855. The following year he was sent to Edinburgh, but he had to leave before the end of the Session owing to ill-health. After resigning from the Trust he was received into Regent's Park in November where "he maintained a high character for piety and diligence, and in 1857 he became pastor at Harlow "with very encouraging prospects of usefulness." Except for a pastorate at South Parade, 1860-62, he ministered at Harlow until his retirement in 1892. .

59. Robert Caven, 1855-58, Regent's. Owing to the state of his health he was excused going to Scotland and allowed to stay in London, where, after a second attempt, he graduated B.A. He settled at Southampton where he became ill, and was given £10 by the Trustees "in his severe affliction." In 1875 he went to Charles Street, Leicester, and held the pastorate for thirty-two years. Despite his initial ill-health he attained the age of eighty-eight and "all Leicester did him honour at his death."

60. E. C. Pike, 1856-61, Stepney. After failing in 1857, in Matriculation, some of the Trustees wanted him to go to Scotland, but Dr. Angus, who was preparing a new Scheme for the Charity Commissioners, urged that Mr. Pike should be allowed to make another attempt at the London B.A., which he took in 1860. After another year at College he settled at West Street, Rochdale, and subsequently held pastorates at Coventry, Birmingham and Exeter. He also served as Secretary of the Devon and Cornwall Association and on the Baptist Union Council.

61. James Skuse Bailey, 1857; 58-60. Owing to illness he had to give up his studies at Bristol, in 1857, and return home to Stroud where "he was a diligent Sunday School teacher and showed talent as an occasional preacher."

In two years he was well enough to return to College, but in 1862 he retired, as his brain "was unfit for degree work, but good for pastoral."! "He preached at Bolton with a view to the pastoral office."

62. James Stuart, 1859-64, Rawdon and Glasgow. After two years at Rawdon he went to Glasgow, and, in his second year there, Professors Buchanan and Nichol stated that he had acquitted himself to their entire satisfaction. The Trustees requested that "he give some attention to Hebrew, and not to make any preaching engagements which might interfere with his usual course of studies." In 1864 he settled at Anstruther. Short pastorates followed at Wolverhampton and Manchester, until in 1880 he settled at Watford where for over thirty years he did outstanding work.

63. Jas. Wilton, 1859-60, Regent's. Although he had matriculated he was not successful in obtaining his degree.

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Baptism in the Fourth Century.

THEODORE of Mopsuestia (born in Antioch about 350, Bishop of Mopsuestia in 392, died in 428) was the most influential thinker in the Eastern Church after the death of Chrysostom. He was a great expositor and wrote many commentaries. As a theologian he has been held responsible for Nestorianism; a charge which does not now concern us. In *Christianity in History* by Vernon Bartlett and A. J. Carlyle (p. 279), Theodore is described as "one of the most modern minds of the Ancient Church in psychological insight as well as in historical methods of exegesis."

Among his many surviving writings is *Liber ad Baptizandos*, containing a commentary on the Nicene Creed, followed by six discourses on the Lord's Prayer, Baptism and the Eucharist. It seems likely that it was used as a kind of textbook for catechumens in the Greek Church of Antioch. His lectures on Baptism and the Eucharist throw a great deal of light upon the development of sacramental practice and thought. On several points he confirms and develops what are left as obscure hints in other writers. His account of the Liturgy, describing in detail the administration of the Eucharist, are intensely interesting. Here we are concerned only with what he has to say about baptism. The quotations in what follows are taken from the translation of the Syriac version by A. Mingana in *Woodbrooke Studies*, Vol. vi. (Heffer, 1933).

Theodore claims to be describing and explaining "the ceremonies which are only performed, prior to the sacrament, and according to an early tradition, upon those who are baptized." (p. 35). We may note at the outset that he has apparently never heard it suggested that infants should be baptised. For him the subjects of baptism are believers who have been instructed in the Faith, and with some thoroughness, if his own lectures are samples. We may note also that he takes it for granted that the mode of baptism is immersion.

The lectures on baptism are expositions of every detail in the elaborate services, together with their underlying theology. "Every sacrament," he says, "consists in the representation of unseen and unspeakable things through signs and emblems. Such things require explanation and interpretation for the sake of the person who draws nigh unto the sacrament, so that he might

know its power." (p. 17). It is evident that, according to the words of the Apostle, when we perform either Baptism or the Eucharist we perform them in remembrance of the death and Resurrection of Christ, in order that the hope of the latter may be strengthened in us. He quotes Romans vi, 3-4 (p. 20).

Baptism is, further, a coming to the Church of God. The full meaning of this we can know only in the next life, but Christ wished that those who believe in Him should live in the Church of the living God. The candidate "ought to think that he is coming to be the citizen of a new and great city and he should therefore show great care in everything that is required of him before his enrolment in it" (p. 24). He has to show that he is worthy of the citizenship of the city. That is why he must be conducted by a sponsor or godfather who testifies to his worthiness and who promises to act as a guide to his inexperience. So sponsored, the catechumen has his name entered upon the books of the church by "a duly appointed person." This registrar has the duty of examining him as to his manner of life and his knowledge of Christian belief.

The next stage is exorcism. The exorcists pray "in a loud and prolonged voice" for the deliverance of the candidate from the servitude of Satan. During this ceremony he stands barefooted on sack cloth, "so that from the fact that your feet are pricked and stung by the roughness of the cloth you may remember your old sins and show penitence and repentance of the sins of your fathers . . . and so that you may call for mercy on the part of the Judge and rightly say, 'Thou hast put off my sackcloth and girded me with gladness' (Psalm xxxii)" (p. 32).

After a period of probation the candidate appears before the priest "to make his engagements and promises to God." He is required to declare that he will keep the faith and the creed and remain till the end in the doctrine of the Father, the Son and the Holy Spirit, to whose discipleship he has been admitted by faith (p. 33). Before the priest he recites the Creed and the Lord's Prayer and utters the words of abjuration: "I abjure Satan and all his angels and all his works and all his service and all his deception and all his worldly glamour; and I engage myself and believe and am baptized in the Name of the Father and of the Son and of the Holy Spirit."

Theodore explains at length what is involved, both in belief and in practice, in abjuring Satan. He particularises all pagan ceremonies and practices and a number of heresies then current, including those of Arius and Apollinarius, who are "angels of Satan." "Your association should be with Christ our Lord, as a member united to His head and far from those who endeavour to detach you from the faith and creed of the Church." (p. 41).

The priest then signs him on the forehead with holy oil, which stamps him as a lamb of Christ, as an owner stamps his sheep, and also as an enlisted soldier of Christ. (p. 46). For the baptism proper, which is "the symbol of the second birth," the candidate takes off all his garments and is again anointed with oil all over his body. "You draw nigh unto the gift of Baptism in order to die and to rise with Christ so that you may be born again to the new life, and thus, after having been led by these symbols to participation in the realities, you will perform the symbol of the true second birth."

He is then brought to the water, which the priest blesses, praying "that the grace of the Holy Spirit may come upon the water . . . so that those who descend into it may be fashioned afresh by the grace of the Holy Spirit and born again into a new and virtuous human nature." (p. 56). In the water the priest puts his hand on the head of the candidate and says: "So-and-so is baptized in the Name of the Father and of the Son and of the Holy Spirit." At the mention of each name the candidate bows his head beneath the water. "He says, 'so-and-so is baptised,' not 'I baptise so-and-so' in order to show that as a man like the rest of men he is not able to bestow such benefits which only Divine grace can bestow." (p. 59). There were thus three immersions and the method of immersion was different from that customary in our Baptist churches today.

The candidate is then clothed in a shining white raiment, typical of his new life, and is once again anointed on the forehead, as a sign of the descent of the Holy Spirit, "and He will be and remain with you."

HUGH MARTIN.

Down where the Bee-Folk Fly, by Victor J. Smith. (Independent Press, 7s. 6d.).

Mr. Smith has written another nature book for children. He takes them week by week during the year down the byways of the East Anglian countryside. Of course, this is not just a "nature book." Mr. Smith has his own deft way of helping children to think of nature's God. Ministers in search of inspiration for children's addresses must make what terms they can with the customary warning—"All rights reserved."

G. W. RUSLING.

Building for the Future (4).

THE Westbury-on-Trym Baptist Church was blitzed into existence! Following the destruction of the beautiful building of the Tyndale Baptist Church in an air raid, the members of that Church had to determine whether they would, when opportunity occurred, rebuild on the existing site, or establish a Church in a new area. With characteristic enterprise they decided to do both, and the Westbury Baptist Church is the "new area" part of their decision.

A site was secured in a residential district of good property. Two Civil Defence huts were purchased and transferred to the site; these were beautifully decorated and furnished by the generosity of the Tyndale people. In March, 1946, these premises were opened for Services. It should be added here that for a year or so Sunday School had been held in the home of the Rev. Henton Davies, and in certain other homes as occasion demanded.

The larger of the huts had a seating capacity of 200, but no one could predict what kind of response might be forthcoming from the neighbourhood. In fact, however, the immediate response was encouraging. Some forty or fifty people attended the Services, and approximately the same number of scholars presented themselves for membership of the Sunday School. The work was organised by a joint-committee representing the Tyndale Baptist Church and local adherents of the new Cause.

The pulpit was supplied by local Baptist Ministers, pending the return from the Forces of the Rev. J. I. Carlyle Litt, who had agreed to undertake pastoral charge for a year, upon the termination of his duties as Army Chaplain, which came about at the end of May, 1946.

The foundations of success had already been laid by those who had initiated the work, and almost from the very beginning the Cause prospered far beyond what anyone had dared to hope. The Sunday School grew rapidly; congregations increased Sunday by Sunday. The hundred chairs which had been provided were very soon inadequate; and again after a short while the fifty additional chairs which had had to be purchased proved insufficient, and yet more had to be purchased.

Nor only in numbers did the Church prosper; a great enthusiasm gripped the people. "Westbury" became a word to conjure with. There were cases of people actually removing in

order to be nearer the Church; and the writer knows of at least three cases where members of the Cause turned down advantageous offers by their firms to take up appointments in other places, because they did not want to leave Westbury!

Within a year the almost unbelievable happened; the Cause was ready and anxious to be independent, with all the financial and other commitments which such independency involved. So, on April 20th, 1947, there was a great service at which the Westbury-on-Trym Baptist Church was founded, with a solemn Covenant and a Church Roll signed by seventy-one foundation members.

Organisations of all kinds began to spring spontaneously out of the virile life of the Church; and every section of the local community was catered for. Applications for membership, by baptism, by profession, and by transfer, began to come in. Very soon the original membership of seventy-one had risen to a hundred, and at the present time the membership is practically double the foundation figures.

Within eighteen months of the opening of the building, not only had the Church assumed entire responsibility for the maintaining of a Minister but had also purchased a Manse for his residence.

At the time of writing, plans had been prepared and approved, for the erection of permanent buildings at the earliest possible moment; that is, as soon as permission to build can be secured.

So much for the story of the Church; but the practical value of this short sketch is likely to rest in any suggestions the writer can offer as explanation of this story of success.

There are probably, amongst others, five main explanations:

- (a) The Cause was initiated in the spirit of true evangelical concern, by the Tyndale Baptist Church:
- (b) The district was thoroughly visited before even the huts were erected, by the Rev. F. C. Bryan:
- (c) The huts were furnished and decorated very tastefully—there was nothing garish or “cheap” about their appearance (and, incidentally, every care was taken to see that there was plenty of light in them natural and artificial):
- (d) Those who started the Cause really welcomed all newcomers into a full share of the Church’s life and activity:
- (e) The Church has refused to be stereotyped in its methods or its Services.

J. I. CARLYLE LITT.

Reviews.

Reformed Dogmatics, by Heinrich Heppe. English translation by G. T. Thomson. (721 pp. Allen and Unwin, 50s. net.)

Here is a phenomenon if not a portent. It runs to 721 pages and costs fifty shillings, and is just a book of theology. It is a translation from the German, and the German edition itself had already been revised by a second hand. That a man was ready to translate it into English, and that a firm was willing to publish the translation, is another indication that theology is once more in the picture; in fact better evidence of the revived interest in theology could hardly be found. Reformed Dogmatics means the dogmatics of that section of the Christian Church which took its rise from Zwingli and Calvin, so that the book is evidence also of the revived interest in the Reformers and part of the movement known as Neo-Calvinism. We have had lately most welcome publications of Calvin's works and books dealing with Calvin and Calvinism. Now we have this marrow volume summarising the position of Calvin's followers, those men, mainly on the continent, who after Calvin expounded and to some extent developed his theology. The translation of such a volume could scarcely have been done anywhere but in Scotland, and the translator, Dr. G. T. Thomson, of Edinburgh University, has put the whole English theological world in his debt.

The work is by Heinrich Heppe and appeared first in 1861. It was later revised by Ernst Bizer and it is this Bizer that is here translated. Now Heppe's intention in the first place was to expound the orthodox system of doctrine in the Reformed Church faithfully and without addition. He laid his hand on all the written sources he could find, quoted the relevant passages of each under its proper heading, pointed out the differences and then indicated what he thought was the true view of the Reformed Church as a whole. The book is thus a mapping out of the whole field of theology with quotations from all the leading writers of the school under each head. It begins with natural and revealed religion, goes on through all the scale, and ends with glorification. The translator writes: "I know from experience that Heppe can work wonders in theological students. He is not only instructive. To an age fed on the husks of human enlightenment and today craving for the true light of direct revelation, Heppe is manna and that in plenty." Well, there is certainly plenty. Though the book for most of us would be a book of reference

rather than one to read right through, yet how well informed indeed would anyone be who steadily worked at it from cover to cover. It might conceivably be used as a punishment for unruly theological students though in the end it would surely, like Cowper's clouds, break in blessing on their heads.

The mere headings of the chapters are instructive. Let any minister look down the list and note the great themes of Christian orthodoxy—that in itself would be a revelation to many. Then let him also note the differences in emphasis between their system of theology and our own more scrappy views. Also let him note some emphases of ours which their system lacked. Perhaps the chief value, however, for the ordinary man would be in the careful reading of any one theme. I have a feeling, having read a number of chapters carefully and looked through others, that I would not care now either to talk or write on any one aspect of Christian doctrine without first looking to see what these old Dogmatists had to say about it. That is true of every doctrine, but it is especially true of the sacraments and the church. There is much in the reformer theology that helps to explain some things in our Baptist view. Why for instance has the word "regeneration" almost completely dropped out of our vocabulary when we talk about Baptism. It looks as though in our horror of baptism regeneration we had entirely forgotten that baptism is after all, if not the means of regeneration, at least the symbol and the seal of it. This is just one illustration of how this old theology corrects our partial views.

The book has a foreword by Barth who confesses that at a critical time in his development he came across it to his great profit, though he also finds reasons for criticism. Enough has been said to show that we have here a great book made available to us. All theological libraries will need it. For a long time theological professors will refer to it and it will stimulate a good deal of research. The educational world owes a big debt to both translator and publisher.

ARTHUR DAKIN.

The Growth of the Old Testament, by H. H. Rowley. (Hutchinson. 7s. 6d. net.)

A slender volume of some 180 pages which sets itself the weighty task of asking how the books of the Old Testament came into existence and how they became canonical. The precise authorship of these books is not established, since "we do not know the authorship of a single book of the Old Testament in

the form in which it now stands," the original material having been taken up by another writer and set in the form in which we now have it.

The first section is on the Law or Pentateuch. It is characterised by the logic and clarity typical of the author, and sets before the reader the conservatively critical position of modern scholarship. The question of the Graf-Wellhausen view is candidly faced. The reader is reminded that it is only a working hypothesis which can be abandoned, given a more satisfactory view be promulgated, but until then cannot be abandoned with profit.

The next section deals with the Former Prophets. An initial chapter discusses the Hebrew historian and his purpose. Rowley cogently points out that, as with the Pentateuch, so with these historical books, the religious interest is predominant, and must be clearly understood. In the light of this book after book can be weighed and judged.

The Latter Prophets follow, and once again each book is carefully analysed. Fittingly, this section is prefaced by a model statement, right up to date, on the Nature of Prophecy. The author is candid enough to acknowledge that the status of the Hebrew prophet is considerably lessened today as seen in the background of general Semitic prophecy. Nevertheless—and again this is characteristic of H. H. Rowley—he holds that this but serves to bring out the uniqueness of Hebrew prophecy. There is also a pithy treatment of the cultic prophet, ecstasy and prediction, with no problem shirked, the quintessence of more than a score of recent books on the prophetic consciousness.

The Writings naturally follow, with a like treatment of the component volumes. These are headed with a chapter on Hebrew Poetry, with Lowth and Buchanan Gray summarised, again a study in compression. The Wisdom literature is dealt with succinctly, each book so set out that form and essence can readily be grasped. Daniel, as the only apocalyptic book, is given more space than the rest, since its problems are the more weighty. Contrary to many scholars, Rowley feels that the book is a unity with date wholly within the Maccabean period.

A final chapter attempts to deal with the Growth and Fixation of the Canon. Stress is laid on the complexity of the process, a slow and almost imperceptible growth. The reader is wisely warned against the acceptance of any simple and schematic theory.

In short, this book fills a gap long since seen, for it compresses within its slender space the major factors that both conservative and liberal must face. Nothing but good can follow its reading. It will, however, be fired at from two quarters: The

extreme conservative will contest its critical position, moderate though that is, since Rowley is a conservative critic; the extreme critic will fire at it because of its very conservative character. One thing, however, must be clearly noted: Its author asks nothing more than his book be read as candidly and as sincerely as he has written it, and that is fair all round, since he has written it as one who holds tenaciously to the authority of the Scriptures. In a word, it is the *via media* of the best British scholarship of the day on the still vexed problems of the Old Testament.

F. CAWLEY.

The Christian Significance of the Old Testament by A. J. B. Higgins. (Independent Press, Ltd. 8s. 6d.).

This book offers a noteworthy contribution to an important subject. Writing as a Free Churchman, the author expresses concern at the neglect of the Old Testament, the peril of which is illustrated in his opening chapter on Marcion. There ensues a discussion of the difficulties that many feel in regarding the Old Testament as Christian Scripture. The primitive elements in it are here shown to be as indispensable to the Biblical record as the loftier conceptions. Consideration of the Old Testament in the Early Church serves to bring out its Christian significance. The New Testament approach with its spiritual insights, assisted by present-day methods of study, is advocated rather than a return to allegorical interpretation which is but a putting back of the clock and detrimental to the appreciation of the Old Testament as Christian Scripture. In the remaining three chapters of the book is contained the author's "constructive contribution" where, applying the method already advocated, he elucidates the Christian significance of the Old Testament by concentrating on the unifying theme of "The Missionary Call to Israel" with "The Response to the Missionary Call" on the part of "The New Israel," made possible only through "Jesus the Messiah." Notwithstanding the extent of the ground covered in relatively so small a compass, this book will be valued for its theological insight and also for its fresh and scholarly treatment. There are useful footnotes for the guidance of the general reader which barely compensate for the absence of a select bibliography. Occasionally textual references are lacking, e.g., the allusion to Jairus' daughter (p. 28), and other more extensive ones to *Ecclesiasticus* and *Wisdom* (p. 75). The significant part of the quotation (p. 33) cited as *Joshua* 10: 13b belongs to v. 14.

E. T. RYDER.

Justice and the Law of Love, by Konrad Braun. (Swarthmore Lecture, 1950). (Geo. Allen and Unwin, Ltd. 3s. 6d. paper, 5s., cloth.)

Interest in the delivery and subsequent publication of the annual Swarthmore Lecture extends far beyond the Society of Friends. This year the Lecturer was Konrad Braun, who took as his subject "Justice and the Law of Love." Now a naturalised British subject, Konrad Braun was a Judge in the Berlin Court of Appeal until dismissed by the Nazis Government. After examining the nature and function of justice in human relations generally, the writer proceeds to trace the development of the conception of justice in Hebrew Religion and later in Christianity. Here there is given a penetrating study of the tension between justice and love, with an insistence upon the ultimate supremacy of love. The closing chapters describe the attitude adopted by members of the Society of Friends to social and international problems in terms of "Justice and the Law of Love."

D. G. WYLIE.

The Beginning of the Gospel. A Primer of Christianity, Part I., by T. W. Manson. (Geoffrey Cumberlege, Oxford University Press, School Edition, 5s.).

Science, History and Faith, by A. Richardson. (Geoffrey Cumberlege, Oxford University Press, School Edition, 5s.).

It is encouraging that some of our foremost Christian scholars are now producing books designed to assist school-teachers and their pupils to a fuller appreciation of the Christian faith. The latest addition to this welcome flow of books is the series of four short volumes entitled "A Primer of Christianity." At present, two volumes have appeared, the first, entitled *The Beginning of the Gospel*, by T. W. Manson, and the last (described as a supplementary volume), by A. Richardson, Canon of Durham, its title being *Science, History and Faith*.

In the first of these volumes, Professor Manson shows how Christianity actually began in history, and what was the content of its original message. An admirably, clear introduction of twenty-four pages paints the historical background, then follows the main part of the book—a translation of Mark's Gospel, with a running commentary. It is difficult to praise the translation too highly, for it completely recaptures Mark's rough, colloquial, yet exciting style. "Master, doesn't it matter to you that we are at death's door?" (chapter iv., v. 38), "Come along with me, just yourselves, and have a bit of rest" chapter vi, v. 31)—these

examples could be multiplied. There are useful explanatory notes at the beginning of each paragraph, but even more useful are the vivid and thoughtful paragraph headings, for example, that which prefaces chapter ix vv. 38-41 :—"No Closed Shop in the Service of the Kingdom." A short epilogue gives us the main content of the early Christian message as exemplified in the early speeches of *Acts*, then in Paul's epistles, and finally in the Gospel of John.

The other volume is a handbook of Christian apologetics, written with clarity and incisiveness. It begins by staking out a claim for theology to be treated as a science, then works back from the fact of the Church's existence today, to the scientific investigation and explanation of its origin. It goes on to discuss the Person and Work of Christ, the Holy Trinity, Eschatology and the Future Life in lucid terms. The profound and difficult topics of which it treats are enlivened by such vigorous expressions as the following: "Jesus did not call the man in the parable who spent his energies in building larger barns a wicked capitalist; he called him a fool." Another attractive feature is the fine use of quotations—none of them hackneyed—though the most moving and effective one of all, from Pascal's *Pensées*, is left untranslated. There is occasionally some obscurity of expression as in the sentence on page 183: "Christian worship has always adumbrated the coming of the day when every tongue shall confess that Jesus Christ is Lord." And there is a rather irritating repetition of the almost meaningless "of course." But these are very small criticisms against a work of deep thoughtfulness for which Christian teachers will be profoundly thankful.

C. S. BENFIELD.

In the Steps of John Bunyan, by Vera Brittain. (Rich and Cowan. 15s.)

Bunyan Meeting, Bedford, 1650-1950, by H. G. Tibbutt. (Trustees of Bunyan Meeting, Bedford. 5s.)

Three years ago two of our leading publishers issued, almost simultaneously, attractive modern illustrated editions of *The Pilgrim's Progress* and Mr. Arthur Stanley produced a deeply interesting *Beside Bunyan*, drawing material from the lesser known writings as well as the great allegories. It is clear that the tinker-seer still speaks effectively to men and women, and there is a special appropriateness in the appearance this year of a further important addition to the portrayal and understanding of the man. It was probably in 1650 that young Bunyan, then aged twenty-two and already in spiritual distress, heard in a Bedford Street "three

or four poor women sitting at a door in the sun, talking about the things of God." It proved one of the turning points in his life. The three women were in all probability among the twelve "holy brethren and sisters" who had that same year come together to form a church under the leadership of John Gifford, a church which is now engaged in tercentenary celebrations. It was John Gifford's church which Bunyan himself joined in 1653, and of which from 1672 until his death he was the pastor.

Miss Brittain's gifts as a writer are already well-known. She describes herself as "a Quaker-inclined Anglican married to a Catholic" and those are no disqualifications for choosing as her subject the most typical product of English Nonconformity, for Bunyan cannot be confined in denominational or ecclesiastical labels. Miss Brittain has clearly fallen under his spell, and she has set herself with immense pains to make him live again. The test of any book about Bunyan is whether it sends its readers to his books. It can safely be said that few will be able to read Miss Brittain's pages without turning again to *The Pilgrim's Progress* and also—and this is specially to be welcomed—to *Grace Abounding*. The Bedfordshire background and the history of the times are vividly described. One of the most interesting of the chapters is that on "Bunyan's London." Only occasionally does Miss Brittain give rein to her imagination, as for example in the pages given to the village christening and to her hero's death. Many will feel that these passages are less successful than her factually based pages and her descriptions of the places Bunyan knew. But the total picture is accurate, living and impressive, and we are deeply grateful for it.

Every writer about Bunyan's life has to make a choice on certain delicate issues. Miss Brittain has used the little known Plimpton portrait as her frontispiece and prefers it to the better known pictures by Robert White and Thomas Sadler. She has no doubt that Bunyan was on the Parliamentary side in the Civil War. She has made use of some of the latest documents which have been discovered, and suggests that *The Pilgrim's Progress* was begun during Bunyan's first imprisonment and finished in the County Gaol during his second. Her introductory pages are a valuable survey of some of the new material now available, but she admits that there are still many gaps in our knowledge and that "an adequate study of John Bunyan cannot be made in less than a lifetime."

A few small points might well be corrected in the subsequent printings which we hope will be called for. Edmund Calamy, the elder, should not be described as a non-juror (p. 91). The Levellers and the Diggers are to be distinguished, not equated (p. 98). James Shirley was only seven years old when James I

came to the throne, and his first tragedy was written after Charles I had become King; he can hardly be called an Elizabethan dramatist (p. 103). It was in 1656, not 1655, that James Naylor made his tragic entry into Bristol (p. 160), and we doubt whether even at this distance of time one should say that "there was no essential difference between John Bunyan and George Fox." It is also misleading to place 1849 "at the height of the Evangelical Revival" (p. 408). But these are small points in a crowded canvas brilliantly depicted. Some will feel that in her concluding chapter, "the Relevant Pilgrim," Miss Brittain concentrates rather too much attention upon the outward and too little upon the inward issues. Our final word, however, must be of sincere thanks, both to the authoress and to the publishers, who have enriched the book with fifty excellent illustrations and end-paper maps.

Mr. Tibbutt has set himself a more modest task, but his book may be recommended as a valuable pendant to Miss Brittain's. His is the story of Bunyan Church, from its founding in 1650, down to the present day. Among Bunyan's most famous successors in the pastorate were Joshua Symonds (d. 1788), Thomas Hillyard (d. 1839), John Jukes (d. 1866), during whose ministry the present building was erected and who shared in the direction of the Bedford Theological Seminary, Dr. John Brown, the distinguished biographer of Bunyan and the father of a notable family, Charter Piggott and others still with us. Mr. Tibbutt has prepared a careful record, admirably illustrated, and shows how the influence of a great church has spread out into the villages around Bedford, as well as enriching the town itself. All who are interested in Nonconformist history will be grateful to him and will wish well to those who are the guardians not only of the Bunyan relics but of the Bunyan tradition.

ERNEST A. PAYNE.

The Story of the Falmouth Baptists, by L. A. Fereday. (Carey-Kingsgate Press, 3s. 6d.)

This is more than an ordinary local history. As the sub-title indicates it also provides "some account of Cornish Baptist beginnings." It is to be warmly commended. Based on diligent research, written with true literary feeling and skill, and well-illustrated, it fills a gap in our denominational literature and is an important contribution to the necessary task of building up an adequate and worthy series of county and regional histories. One's only fear is lest a paper-covered publication of this kind will neither survive very long nor receive the notice that it merits. Many will learn with surprise how far back Baptist history may

be traced in the extreme west, and how important for denominational development were seventeenth century Cornishmen like John Pendarves, John Carew and Hugh Courtney. The pages on Thomas Tregosse are also of deep interest, as are also those on the Hombrowers, the eighteenth century engineers, who were staunch Baptists. The names of Fuller Gooch, Venis Robinson and Evelyn Charlesworth stir more recent memories. Mr. Fereday's own energetic ministry in Falmouth, though interrupted by his chaplaincy service during the war, will be remembered for the erection of the fine new buildings, which should prove a fillip to our witness throughout the whole area.

ERNEST A. PAYNE.

Communism and Christian Faith, by H. Ingli James. (Carey Kingsgate Press, 6s.).

This book was written for ministers and other Christian workers who know little of Marxism but who, with increasing frequency, are being brought into contact with people who have fallen under its influence. The author need not have offered an apology for adding to the existing literature on the subject, for his book is just the sort of guide that many will be glad to get hold of. Three chapters are devoted to an exposition of Marxism and explain its materialism, its view of history, and its ethic; the Introduction deals with Marx himself and is a fine example of condensed biographical writing quite apart from the light it sheds on the system which bears Marx's name. There is ample evidence of the close study which Mr. James has given to the whole subject. Moreover, those who sense that "objectivity" is a vital, but somewhat elusive, quality in discussions of Communism will find that he engenders confidence by the fairness and integrity of his treatment. Unlike some of its critics, he can say the good word for it wherever possible. Unlike some of its Christian patrons he can see how radical must be the judgement on other features. The "Christian Rejoinder" to Communism is set out in the second half of the book. "Marxism is a faith and it can be countered only by a stronger faith, a faith more surely based, more comprehensive, and more reasonable." There are many who abhor Communism because it seems to threaten the world's uneasy peace but are devoid of a faith adequate to match, let alone to outmatch, it. Would that they could read these chapters. Careful study of this book (and it would be an excellent one for study-group purposes) would not only inform the mind; it would convince many that the challenge of Communism requires, as Mr. James says, a twofold response,

repentance and evangelism. The occasional misprint can be forgiven but a repeated one in the heading of chapter six ought to have been spotted; and a departed warrior of the name of Benito must have turned in his grave at the one on page 93 which makes Marx the author of Fascism.

G. W. RUSLING.

The Letters of St. Paul. Translated by Arthur S. Way. (Marshall Morgan and Scott, 7s. 6d.)

The full title is *The Letters of St. Paul to seven churches and three friends, with the letter to the Hebrews.*

Many who now meet this translation for the first time will be grateful to the publishers for having made it generally available once more in this the eighth edition. Way was oppressed by the fact that for many readers the A.V. seemed to make St. Paul tiresomely unconnected and imprecise. He set out, therefore, to convey the meaning and spirit of the original, and to supply the necessary links between thoughts, subjects and arguments, though without resorting to paraphrase. His general success in these fundamental aims is enhanced by certain features of presentation, liturgical passages, for example, being clearly distinguished. No translator obtains unanimous approval for every critical and linguistic decision he has to make, but Way will be found reliable on such issues and peculiarly satisfying in the literary quality and reverent insight which mark his work.

Sons of Freemen, by R. G. Martin. (Religious Education Press, 4s. 6d.).

With young people between fourteen and twenty particularly in mind the author has made it his aim to explain the rise of the Free Churches, the outstanding features in their development, their relationships with one another "and some account of what God has given to our country and to the whole world through their witness and service." The story is told with a vivid use of biographical material and by one who can be proud of his own heritage without forgetting the wider Christian scene. It is a real need that he has attempted to satisfy, for the most ecumenically minded of us would agree that there is plenty of room for Free Church apologetic and not least, of this avowedly popular kind. The book as a whole will do good if it instructs and inspires our teenagers as it is calculated to.

G. W. RUSLING.