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Andrew Fuller as Letter Writer

SOME years ago I began a calendar of the letters of Andrew Fuller, the bicentenary of whose birth occurred earlier in the year. While at the headquarters of the Baptist Missionary Society, I became aware that there were a considerable number of important original letters in various places and it appeared to me uncertain whether they had all been used by Fuller's biographers. John Ryland, when he wrote the life of his friend, had the advantage of having in his possession a large number of letters as well as some of Fuller's diaries. Ryland's life of Fuller appeared in 1816 and was reprinted in 1818. Webster Morris, a younger contemporary, who had close contact with Fuller for a number of years, also issued some memoirs in 1816 and these appeared again in a corrected form in 1826. Andrew Gunton Fuller prefixed a fresh memoir to the collected works of his father, which appeared in 1831. A generation later, Thomas Ekins Fuller, A. G. Fuller's son, wrote a new life of his grandfather for the Bunyan Library. Later biographies and biographical sketches have been based almost entirely on these sources.

The Baptist Missionary Society possesses a number of bound volumes of correspondence coming from the days of the founders of the Society. It has also received of recent years gifts of groups of letters, such as those from Fuller to Saffery, and single letters to other correspondents. A few letters are quoted in the biographies of some of Fuller's contemporaries, the most important occurring in Hugh Anderson's *Life and Letters of Christopher Anderson* (1854). The magazines of the nineteenth century contain others. The remarkable Isaac Mann Collection of Letters, now in the National Library of Wales and catalogued by the Rev. F. G. Hastings (see *Baptist Quarterly*, Vol. VI. 1932-33), has a considerable number of Fuller items. My list now runs to over 550 letters, of which two hundred or more were not in the hands of Ryland, Morris, A. G. or T. E. Fuller. With much diligence and patience, Miss Joyce Booth, Assistant Librarian of Regent's Park College, has made a complete typescript copy of all these letters. They provide invaluable material for any future biographer of Fuller, historian of the Baptist Missionary Society or student of the Baptist history of the Napoleonic era.

No less than one hundred and fifty letters are to John Sutcliff, of Olney, who was two years older than Fuller and his close friend and confidant from 1776 onwards. The earlier letters show

the two young men engaged in thinking out theological issues together. The later ones are in the main concerned with the day to day business of the B.M.S. The earliest letter to Ryland which we have comes from 1783. The latest is the moving farewell epistle which Fuller dictated less than ten days before his death.¹ The letters to Carey begin in 1794. Fuller wrote lengthily two or three times a year. The main business, of course, concerned the mission in India, but he also sent Carey news of the churches in Britain and occasional comments on public affairs. The last letter to Carey was written in February, 1815. One of the missionaries in India had complained that Fuller did not write to him.

"I hope," says the then dying secretary, "he has ere now received a letter from me. But neither he nor any one else must expect to receive many more from me . . . I scarcely know how to get on from week to week. The death of dear brother Sutcliff adds to my labours, and my strength decreases, and the years are come in which I have but little pleasure in them. It is some comfort to me, however, that the Cause of God lives and prospers!"²

From 1800 onwards Fuller wrote frequently and fully to William Ward, and sometimes with a freedom that is not so obvious even in the Carey letters. In the middle years he wrote often to the younger missionaries. His correspondents in this country included John Fawcett, John Saffery, John Rippon (described in 1811 in a letter to Sutcliff as having got "old and obstinate"), Dr. Charles Stuart and Christopher Anderson, of Edinburgh, his father-in-law, William Coles, of Maulden, his much-loved nephew, Joseph Fuller, Joseph Kinghorn, Abraham Booth (with whom his relations were somewhat strained), and the Hopes, of Liverpool. Two groups of letter written to his wife, while he was away from home in 1802 and 1808 on tours for the mission, were used by Ryland in his biography of Fuller. It is possible there are a number of other letters in different parts of the country, yet to be discovered.

Five letters are of basic autobiographical interest, for they contain Fuller's own accounts of his early religious development. In 1798 he wrote two long and detailed letters to Dr. Charles Stuart, and seventeen years later, in January, 1815, not long before his death, he retold the story, in somewhat shortened form in two letters to a friend in Liverpool. In addition, he wrote another letter, somewhat similar in character, in November, 1809. Ryland, and subsequent biographers, made use of these letters, but they deserve renewed comparative study by all who would understand Fuller's theology and "where the shoe pinched" in the closing decades of the eighteenth century.

¹ See Ryland, p. 544; T. E. Fuller, p. 308.

² To Carey, 11 Feb., 1815.

No one can spend long with Fuller's correspondence without gaining a deepened respect and even affection for the writer. To casual acquaintances he sometimes seemed severe, and was charged by critics with using a sledge-hammer where a much lighter weapon might have been employed. A comment made by John Buchan in his study of Oliver Cromwell might be applied to Fuller: "A temper held in curb is a useful possession for a ruler, for it is no bad thing for the world to realise that somewhere there are banked fires." But the fires that burned inside Fuller's heart were those of a deep devotion to Christ and of physical and mental energies entirely consecrated to His service. After his death, Thomas Carey reported to his brother in India that Dr. Kerr had said that Fuller's inside was as completely worn out by intense application and study as any person's he ever knew in the last stages of consumption. The letters confirm the tenderness of his nature, his humility, and the long struggle he had against physical weakness. One comes to marvel at what this self-educated son of the fens accomplished as pastor, preacher, theologian and controversialist, as well as missionary administrator.

He wrote a clear, bold hand and his writing changed little during the course of the years. As a youth he had gained a reputation as a wrestler and he must have possessed considerable reserves of strength. He came no doubt of hardy stock, for his mother outlived him, dying in 1816 at the advanced age of 93. But the toil Fuller expended in equipping himself for his ministry began fairly early to affect his health. His first serious illness appears to have been in 1793, within four months of the founding of the B.M.S. His wife, Sarah Gardiner, had died the previous August, leaving him with the care of a young family.

"I first felt a numbness in my lips on Saturday seven-night," he wrote to Sutcliff in February, 1793, "I preached, however, on the Lord's-day with very little inconvenience, except in the evening, when I found a difficulty in pronouncing those words which have the letter P. On Monday it increased, and by Tuesday the whole side of my face was motionless, and so it still continues. The muscles have lost their use. One eye is very weak, continually watering almost. The cheek motionless, but not the jaw. The lips on one side almost without motion—somewhat swelled . . . Dr. Kerr, as well as my apothecary, thinks it will go off. I have had great weight upon my mind of late, and great fatigues. Have written on the mission business to Beantson, Sharpe, Crabtree, Fawcett, Hopper, Jones, Craps, Hall, Kinghorn (Norwich), Stevens (Colchester), Gill (St. Albans), Hinton (Oxford), Stennett, Rippon, Thomas, Dore, etc. Should be glad to hear from you. My family are but sickly."

The facial paralysis slowly passed off and in the summer and autumn of 1793, on the advice of his doctor, Fuller bathed daily

in the River Ouse.³ His marriage in December, 1794, to Anne Coles gave him domestic happiness again, but of the children of his first wife, Robert grew up a wild lad, causing his father much anxiety and sorrow, and dying in 1809, while Mary died in 1811 in early married life. Of the children of his second wife more than one died in infancy.

In the summer of 1800, while on a visit to London, Fuller strained his leg badly "by going too quick down a flight of stone steps."⁴ He had a severe feverish cold the following autumn after getting caught in the rain between Biggleswade and Bedford, but a much more serious illness overtook him in the summer of 1801 and kept him from preaching for three or four months. At an early stage he described some of the symptoms and remedies in a letter to Carey.

"I have for the past fortnight been very ill, having nearly lost my taste, smell, voice and hearing. Yesterday I was worked violently by an emetic—last night a blister was laid on my stomach—today I can but just move about . . . The pain in my stomach has been as acute, I think, as gout: but by a dose of castor oil I am almost certain to be relieved in an hour. Indeed I never knew it fail. And while the oil is operating, if the pain is very acute, hot bladders, or a hot tile or brickbat, rolled up in flannel, and applied to the part, gives ease."⁵

Most of his friends, he told Marshman three months later, apprehended his "going after dear brother Pearce."⁶

Thereafter Fuller was susceptible to frequent heavy colds. He told Carey in November, 1802, that, though nearly forty-nine years old, he did not feel "any decay of sight or powers bodily or mental," but that he supposed he would. Shortly afterwards, however, he had to take to glasses "but not of high magnifying power."⁷ Journeys to Scotland and Ireland and to many different parts of England, work on his expositions of the book of Genesis and on the preparation of sermons for print, administrative tasks for the B.M.S., difficult discussions with the newly-formed Bible Society and on "terms of communion," which was one of the controversial subjects of the day, kept Fuller more than busy in the subsequent years. On short excursions from Kettering he often travelled on horseback, and in March, 1808, had a bad fall, the effects of which troubled him while he was in London helping to defend the mission against its critics and the East India Company. By 1810 he felt an old man. He was spending ten or eleven hours a day at his desk, he told Carey,⁸ and was burdened by many tasks.

³ To Thomas Stevens, 5 Oct., 1793.

⁴ To Sutcliff, 8 July, 1800.

⁵ To Carey, 19-20 August, 1801.

⁶ To Marshman, 19 Nov., 1801.

⁷ To Carey, 10 Jan., 1810.

⁸ To Carey, 10 Jan., 1810.

The following spring he was again seriously ill, with symptoms not unlike those of 1801. For three months he was unable to preach and Sutcliff and Ryland had to go to Scotland in his place. Against the advice of his doctor, he had constant recourse to emetics. After a short journey to the north of England on which he preached twenty-two times, travelled 600 miles, and collected £645 at a cost of £32, he felt better and completed the first draft of his expositions of the book of Revelation. In London, in October, while organising petitions against Lord Sidmouth's bill attacking village preaching, he had an interesting conversation with William Wilberforce.

"I asked him if he had ever considered the proportion of *absenters* or *non-worshippers* in the kingdom? He asked what I thought of them. I referred him to the number of worshippers in London, Birmingham, Liverpool and Manchester, compared with non-worshippers—not more than 1 in 8. I allowed the proportion to be greater in lesser towns and villages, but questioned if $\frac{1}{2}$ ths. of the nation were not habitually non-worshippers. He seemed affected with the thought. I then added to this effect—'you suspect us of undermining the church, and we suspect you of wishing to contract the toleration. Probably we shall prove like the mouse and the frog in the fable: while we as churchmen and dissenters are brandishing our spears at each other, the *absenters* will be as the kite that will pick us both up!'"⁹

By taking great care of himself Fuller got through the winters of 1811-12 and 1812-13 without any serious interruption. He thought he had benefit from wearing next to his stomach a dressed hare's skin sent him by a friend in Liverpool.¹⁰ But in the summer of 1813, after his successful exertions regarding the new Charter of the East India Company and the fifth and last of his tours to Scotland, he was seriously ill again with bilious attacks that recurred frequently and with gravely weakening effects during the remaining eighteen months of his life. Sutcliff died in June, 1814, and Mrs. Sutcliff ten weeks later. "O the loss of dear Sutcliff!" wrote Fuller to Ward.¹¹ He struggled on at his tasks, however, sometimes spending twelve hours a day at his desk,¹² but it was a losing struggle. Nearly three years earlier certain of the members of the committee of the B.M.S. had been anxious to make arrangements about Fuller's successor as secretary. Some of them wanted a reorganisation of the Society and the transfer of effective direction to London, and they were not over-tactful in the way they dropped hints to Fuller himself. He had no doubts at all that Christopher Anderson was the man to succeed him, but, as has so often been

⁹ To Ward, 7 Oct., 1811.

¹⁰ To James Deakin, 2 Feb., 1813.

¹¹ To Ward, 5 Sept., 1814.

¹² To Ryland, 11 Jan., 1815.

the case, such support did little to commend the suggestion to those eager for a change. Fuller's second choice was John Dyer, who, after an interregnum during which Ryland and Hinton directed the affairs of the B.M.S., was destined to become secretary.

"I would in general recommend whoever may succeed us," Fuller had written to Ward, "to beware 1, of a speechifying committee. We have never had a speech among us from the beginning: all is prayer, and brotherly consultation; and I do not remember a measure carried by a mere majority. We talk things over till we agree. 2, Of a fondness for multiplying rules and resolutions. An excess of legislation, if I may so call it, is perplexing and injurious. We have not imagined ourselves to be legislators, but brethren acting with you in the same object."¹³

The words were characteristic of the man, and their spirit is illustrated again and again in his letters to the missionaries. Most of the quotations I have given have concerned Fuller himself. One can also find in the correspondence comments about the international situation—a constantly troubled one during Fuller's lifetime—about the invasions threatened by the French, about slavery and war, and about public as well as theological issues. But his excursions into politics were rare. Fuller never departed from the view he had expressed to Carey in 1797.

"I am more and more of the opinion that political changes are matters from which it becomes good men in general to stand aloof. There may be instances in which they may be required to throw in their weight; instances also in which it may be their duty to speak plain and faithful language to rulers; and in all cases where they are called to take sides it ought to be on the side of right; but the political world is a tumultuous ocean; let those who launch deeply into it take heed lest they be drowned in it . . . Time is short, Jesus spent His in accomplishing a moral revolution in the hearts of men."¹⁴

Two further quotations may be given. The first is from the earliest letter we possess written to Sutcliff when Fuller was not quite twenty-seven years of age. It is a long and revealing letter, much of it occupied with the meaning of grace and the theme Fuller was to work out in his most influential publication, *The Gospel Worthy of All Acceptation*. Sutcliff had promised to lend him Mosheim's *Church History* volume by volume, and he asks him for the second one.

"I found strange feelings in reading the 1st," says Fuller. "I have been used to read in the Old Testament numerous promises and prophecies of the glory of the New Testament state. When I took Mosheim in hand I expected to find the history answer the prophecy. But, alas, I found after the first century little else but cartloads of vain traditions, persecuting heretics to death, broils and contests about church preferments, in short comprising every evil work! I sat down

¹³ To Ward, 15 July, 1812.

¹⁴ To Carey, 18 Jan., 1797.

quite dismayed till one thought relieved me. It was this. Suppose an historian was to write a history of the state of the Church here in England in the 18th cent. What would he write? Why, if he was popular and in high place (without which his history would not reach many centuries forward) he would tell us who filled the Archbishoprics of York and Canterbury, and who are the Bishoprics of the various veerings about for church power, the sects of the age, etc., etc. However, we could say Blessed be God, pure and undefiled Religion has been upheld by an obscure people independent of these church crawlers. So thought I, doubtless Pure Religion in every period has been carried through perhaps by a people so obscure as seemed unworthy the notice of Ancient Historians, from whom we know the Moderns must derive all their materials."¹⁵

It was to the fostering of pure religion at home and overseas that Fuller devoted himself. Self-educated and without the advantages and refinements possessed by many of his contemporaries, he exercised by his forthrightness and integrity an influence on the subsequent course of religion in this country far beyond what is commonly acknowledged.

The final quotation is not from the correspondence. It is a description of Fuller the preacher by one who heard him as a young man and afterwards emigrated to America. In 1845 Joseph Belcher prepared an American edition of the complete works of Fuller, adding a number of notes of his own. The close of his eulogy may appear somewhat exaggerated, but the description as a whole is vivid and convincing.

"Imagine a tall and somewhat corpulent man, in gait and manners, though heavy and unpolished, not without dignity, ascending the pulpit to address his fellow immortals on the great themes of life and salvation. His authoritative look and grave deportment claim your attention. You could not be careless if you would; and you would have no disposition to be so, even if you might. He commences his sermon and presents to you a plan, combining in a singular manner the topical and textual methods of preaching, and proceeds to illustrate his subject, and enforce its claims on your regard. You are struck with the clearness of his statements; every text is held up before your view so as to become transparent; the preacher has clearly got the correct sense of the passage, and you wonder that you never saw it before as he now presents it; he proceeds and you are surprised at the power of his argument, which appears to you irresistible. You are melted by his pathos, and seem to have found a man in whom are united the clearness of Barrow, the scriptural theology of Owen, and the subduing tenderness of Baxter or Flavel."

ERNEST A. PAYNE.

¹⁵ To Sutcliff, 28 Jan., 1781.

Spurgeon's Homes

ONE of the outstanding contributions to civilisation in the Victorian age, according to Sir G. M. Trevelyan, was a new sympathy for children. During that era there emerged in the person of Lord Shaftesbury, a bold, determined champion of the children who, in the field of legislation, won victories on their behalf. Through the medium of literature, notable contributions to their cause were made by Charles Kingsley and Charles Dickens, as *The Water Babies* and *Oliver Twist* still bear witness. Other lovers of children rose up in that age to plead their cause, to stab awake the slumbering conscience of the nation and to befriend the child who was the helpless, innocent and ill-used victim of social conditions, family misfortune or parental sin.

Among these was the spectacularly successful preacher Charles Haddon Spurgeon. During the course of one of his Monday evening prayer meetings at the Metropolitan Tabernacle, Spurgeon declared: "We are a huge church, and should be doing more for the Lord. Let us ask God to give us some new work to do, and the money to do it with." That prayer was soon answered. The August, 1866 issue of his magazine *The Sword and the Trowel* contained an article by Spurgeon entitled, "The Holy War of the Present Hour," which strongly deplored the growing influence of the Puseyite faction in the Church of England.

"It is on my heart very heavily to stir up our friends to rescue some of the scholastic influence of our adversaries out of their hands," he wrote, and added. "A great effort should be made to multiply our day schools, and to render them distinctly religious, by teaching the Gospel in them, and by labouring to bring the children as children to the Lord Jesus."

This issue of the magazine fell into the hands of a Mrs. Anne Hillyard, a clergyman's widow living in Islington, London, who having consulted with a Congregational minister, Rev. D. Herschell, wrote to Spurgeon telling him of her desire to found a Home for orphans, requesting him to undertake this project and offering for the purpose the sum of £20,000.

"That which the Lord has laid upon my heart at present," she wrote, "is the great need there is of an Orphan house, requiring neither votes nor patronage and, especially, one conducted upon simple gospel principles. I doubt not that many dear

Christians would like to help you in a work of this kind, under your direction and control, and should such an Institution grow to any large extent, I feel sure there would be no cause to fear the want of means to meet the needs of the dear orphans."

Here was the "new work to do and the money to do it with" for which Spurgeon had prayed, and it was of a nature to appeal to his large, generous heart. But he did not rush without caution into the project. First of all he and one of the Tabernacle deacons, Mr. William Higgs, a Stockwell builder, called upon Mrs. Hillyard. "We have called, madam, about the £200 mentioned in your letter," Spurgeon said.

"£200 did I write?" she exclaimed, "I meant £20,000!"

"Oh, yes!" replied Spurgeon, "You did put £20,000, but I was not sure whether a nought or two had slipped in by mistake, and thought I would be on the safe side." Furthermore, before agreeing to receive this sum Spurgeon sought an assurance that the needs of none of her near relations had been overlooked by the widow and that she had given consideration to the wants of already existing institutions.

In *The Sword and the Trowel*, October, 1866, Spurgeon wrote:

"A sister in Christ has requested me to take care of £20,000, which she desires to consecrate to the Lord's service, by putting it in trust for the maintenance of orphan boys with a special view to their godly education, in the hope that by divine grace they may be converted and become ministers and missionaries in future years. Being weighed down with cares, we still hesitate in the business, but dare not do other than follow the intimations of the divine hand."

Spurgeon's hesitations were overcome and arrangements were made for the transfer of securities which, owing to prevailing commercial conditions were not realised but left undisturbed, and on 18th March, 1867 a Trust Deed was drawn up. The trustees were named,¹ provision was made for the expenditure of up to £10,000 for the purchase of land and the erection of buildings; the institution was to be named "The Stockwell Orphanage," its purpose was described as for "the free, gratuitous residence, maintenance, clothing, instruction and education of destitute, fatherless children," and it was laid down that trustees should be "members of Evangelical Churches dissenting from the Church of

¹ Charles Blackshaw, Private Secretary; Thomas Cook, Scourer; William Bealby Hackett, Gentleman; William Higgs, Builder; William Charles Murrell, Coal Merchant; Thomas Olney, Gentleman; William Potter Olney, Fellmonger; Joseph Passmore, Printer and Publisher; Thomas Rouse Phillips, Wine Merchant; Charles Haddon Spurgeon, Dissenting Minister; James Archer Spurgeon, Dissenting Minister; Anne Hillyard, Widow.

England and not holding Unitarian or Socinian opinions." A freehold site in Clapham Road, Stockwell, London, was obtained. Resolving that there should be nothing barrack-like about the orphanage, Spurgeon envisaged four separate houses with a matron in charge of each, so that the children should be reared in a family atmosphere. This is the principle which has now been generally adopted for the housing of deprived children.

Spurgeon declared :

"Children need something more than a roof and four walls to shelter them; they want a home where the virtues of a Christian character shall be fostered and developed. To ignore social instincts and filial reverence by massing hundreds of children together in one huge building is to incur a grave responsibility, fraught with most lamentable consequences. On the other hand, when an Institution is adapted as far as possible to compensate the loss of parental influence and control, one of the essential elements of success is assured."

To carry out this plan a substantial amount would obviously be required. Retaining the Hillyard securities proved to be an advantage, for it ensured a larger endowment fund than Spurgeon had projected and, moreover, called forth from generous hearts the money required to put the plan into operation. "We need no less than £10,000 to erect the buildings," Spurgeon wrote in June, 1867, "*and it will come!*" His faith was soon vindicated. During the month of August, £1,705 was received. An offer of £500 was made to pay for building one of the houses, to be called "The Silver Wedding House" because this sum represented the gift made to the donor by her husband to mark this anniversary in their wedded life. A sealed envelope, found to contain £600 to erect another ("Merchant's House") was left behind by one of Spurgeon's callers. William Higgs and his workmen offered to build a third, known as "Workmen's House." Thomas Olney and his sons promised to pay for another in memory of Mrs. Unity Olney. Accordingly, on 9th September, 1867, the foundation stones of the first three houses were laid by Spurgeon, Mrs. Hillyard and William Higgs in the presence of three thousand people. Later Spurgeon announced amid cheers that he had received in donations about £5,500. But the money continued to stream in. The following January £1,000 to pay for two more houses was anonymously given. A few weeks later the same donor gave a further £1,000. Other large sums were contributed, among them £1,765 subscribed as a token of affection and esteem for the prince of preachers by ministers and members of Baptist churches throughout the country. On 1st June Thomas Olney, Snr. laid the foundation stone of the dining-hall; Rev. John Aldis and A. B. Goodall laid those of two houses to be erected as a result of this

nation-wide testimonial. Thomas Olney, Jr. and Mrs. Spurgeon laid the stones of two more houses on Spurgeon's birthday, 19th June. By the end of 1869 the buildings—seven houses, dining-hall and play-hall—were completed, at a cost of £10,200 and, as Spurgeon joyfully reported, entirely free of debt. Other buildings were later added, the endowments were valued at £30,000, and Spurgeon declared, "The remarkable circumstances attending the founding and growth of this Institution prove it to be the Lord's own work."

The Stockwell Era

Early in 1869 the first twelve boys, in charge of their matron, were transferred from temporary accommodation to the new buildings at Stockwell, followed soon after by seventeen more. The urgent need now was for a Master to take charge of the House. Present in its play-hall when the discouraging news that the Master and Matron who had been appointed had decided to withdraw was V. J. Charlesworth, assistant minister at Surrey Chapel to Newman Hall. "What shall we do now, brethren?" asked Spurgeon of his deacons. Then, catching William Olney's meaningful look at Charlesworth, he turned to the latter. "You are the man," he said, "will you come?" Charlesworth demurred. "I am not a Baptist," he said, to receive Spurgeon's prompt rejoinder, "And I am not a bigot." In due course Charlesworth accepted the post, within two months he had taken up his duties and there he remained for the next forty-six years.

That all the wants of the Home would be divinely supplied was Spurgeon's characteristic, unshakeable conviction. "If we get to the bottom of the barrel of meal," he once in typical style declared, "the Lord will hear the scraping and then he will fill it up again!" To the soundness of this belief numerous remarkable instances of liberal giving strikingly testified. Smitten by an attack of smallpox Spurgeon earnestly prayed that none of his work, especially the College and the Orphanage, should suffer. Within a few hours a friend called with £500 for the latter. A day or two later there arrived a letter containing £1,000. Charlesworth was one day given six dozen bunches of turnips by a greengrocer. "You may have them for the orphans if you like," he said, "and I hope somebody else will send the mutton." Shortly after Charlesworth's return a whole sheep, fattened and killed specially for the Home, was delivered by a farmer. At a meeting of the trustees one Friday evening Spurgeon announced: "Well, we're cleared out; we must go to the great Chancellor of the Exchequer," and the matter was laid before God in prayer. The following Sunday morning he reported to the deacons that £850 had come in. In

1874 when funds were nearly exhausted and the flow of income had subsided to a mere trickle, the need of the Home was again made a matter of special prayer. Within six months enough had been received to maintain the work and, what was more, Spurgeon was handed a gift of £10,000 for his work, half of which was for the Orphanage. Year by year gifts, legacies and church-offerings continued to provide for all the needs.

The Home and the spirit in which it was maintained had by now become widely known, while the association with it of the great name of Spurgeon contributed to its reputation. A family spirit was known to prevail there. To avoid branding the boys with any kind of stigma uniforms were barred and no two boys were dressed exactly alike. For admission no voting or canvassing was permitted; every case was treated on its merits. No questions of religious belief or denominational affiliation were raised. Having steadily increased, applications for entry grew to such an extent that they greatly exceeded the number of vacancies. Only the most necessitous were chosen. Spurgeon's injunction was: "Always let the greatest need have the loudest voice."

As time went on Spurgeon and the managers gradually became convinced that the Home should be extended in order to admit girls as well as boys. In the middle of 1897 the original benefactress, Mrs. Hillyard, gave £50 toward building a house for girls. Other contributions quickly followed, the land was purchased and on 22nd June, 1880, foundation stones of four new houses were laid, the respective gifts of Spurgeon and his publishers, W. R. Rickett, Samuel Barrow and the Orphanage trustees. In October of the same year, largely as the result of collecting done in Liverpool and Reading, foundation stones of two more houses were laid. Following the completion of this terrace of six houses, with schoolrooms above them, a girls' play-room and swimming-bath were erected. Further building took place during the next few years to provide a board-room, residences for the headmaster and secretary, a laundry and infirmary. There was now accommodation for 500 boys and girls, with a house-mother and assistant for every thirty children.

To the large-hearted Spurgeon no work was dearer than the Stockwell Orphanage. Every day he dealt with correspondence relating to it. Most of the plans connected with its maintenance and growth were formulated in his study. Once a week he breakfasted with the trustees. He was a frequent visitor there and often conducted distinguished persons (like his friend Lord Shaftesbury) over the buildings, and for many years he spent Christmas day with the children. From Mentone, to which he repaired in 1891 in quest of health, he wrote Christmas messages

to the boys and girls and in his letters home urged the claims of the Orphanage. The death of the great man in 1892 was, therefore, a tremendous blow to the institution. It had been his wish to be buried in the grounds at Stockwell, but this proved impracticable. When his body was borne out of the Tabernacle on its last journey it was to the pathetic strains of a hymn sung by the sad voices of the Stockwell children. In 1893 a memorial to Spurgeon was erected at the Orphanage and in recognition of his pre-eminence in its affairs the managers agreed to allowing it to be known henceforth as "Spurgeon's Orphanage." His brother James succeeded him in the presidency. Subsequently his sons, Thomas and Charles, filled this position. In the same way sons of the original managers filled up the places of their fathers.

As so many of the children admitted to the Orphanage were of poor health and physique (numbers of them were the children of consumptives) the need was felt for a permanent sea-side home. On 8th June, 1899, a large house in Northdown Road, Cliftonville, Margate, was opened for this purpose by Mrs. James Spurgeon. It was used as a primary school for younger boys and also as a place to which children recovering from illness as well as delicate boys and girls could be sent for a beneficial holiday. For many of them even a brief stay here worked wonders, making thin, pallid little faces chubby and rosy-cheeked and bringing into weak, frail bodies a new health and vigour.

A quarterly magazine was started in 1894. It was given the name *Within our Gates*, and its stated aim and purpose was "To unite those who love with those who need." Containing news of the Home and, in its earlier days, articles, stories, verse, with considerable space devoted to the Spurgeon family and the affairs of the Tabernacle and its various auxiliaries, this journal, though now naturally different in many ways, has continued publication to the present day.

What kind of impression the Orphanage made on those who from time to time and for various reasons visited the place may be gathered from an account contributed to the pages of *The Philanthropist*:—

"The Stockwell Orphanage consists of picturesque blocks of buildings with handsome entrance gates. The boys' houses are on one side of the square—that is laid out as a lawn—and the girls' on the other. There is a pretty summer-house in the centre, and the grounds boast two fountains, which were presented by friends. The grounds run along the upper storeys of the buildings for the sake of good ventilation and also because they are more out of the way. Both boys and girls have an open and covered playground . . . The Orphanage has its honorary consulting physicians and surgeons . . . and the services of a qualified dentist are retained . . . In fact nothing seems forgotten in this Orphanage, and one can tell it is a place where

love and kindness are the guiding stars, for the light is reflected in the happy faces of the children and echoed in their merry laughter."

So the Home continued through the years ministering to the needs of hundreds of children in the spirit in which it had been founded, as expressed in the words of Spurgeon :

"The objects of our care are not far to seek. They are at our gates; widows worn down with labour, often pale, emaciated, delicate, and even consumptive; children half-famished, growing up neglected, surrounded with temptation! Can you look at them without pity? We cannot!"

The Orphanage was not greatly affected by the 1914-1918 war, except that one bomb fell on the premises, though no one was hurt. Except for the air-raids the children were hardly aware of what was taking place in the turbulent world outside. On 24th May, 1917, a public meeting was held in the Queen's Hall, London, to celebrate the jubilee of the Home, with Sir William Archibald as chairman and Sir Alfred Pearce Gould and Rev. Dr. J. D. Jones as speakers. It was decided to commemorate the jubilee by establishing a new sea-side home at Birchington, in place of the one at the rapidly-developing Cliftonville. Through the generosity of many friends a large house, standing in about forty acres of its own ground, was purchased, altered and extended. At a Garden Fête held on 21st July, 1923, to celebrate the opening it was announced that the entire cost of £19,773 had been met. From time to time gifts from other well-wishers added to its amenities.

At the completion of V. J. Charlesworth's fortieth year at Stockwell more than 3,000 fatherless children had been received. Approximately one-third of these were children of workmen in the building and printing trades, labourers, porters and car-men, eighty were children of ministers and missionaries and, under the classification "Gentleman," one! More than 1,200 were of Anglican parentage, nearly 800 Baptist, 278 Congregationalist, while amongst the remainder all denominations were represented. Income for that year amounted to more than £17,000, half of it from the endowment fund, while expenditure totalled £15,000. Of the boys leaving Stockwell for whom places were found by the management, a considerable number became clerks and the others were put to apprenticeship in all kinds of trades. By far the largest proportion of girls went into domestic service, a number became clerks and typists, others going into drapery and dress-making. Five old boys had become pastors of churches, two had gone overseas as missionaries, three were training for the ministry, many were local preachers and deacons and one had become a Science Professor. On leaving, every boy and girl was presented with a complete outfit of clothing, a Bible and five shillings. Thus

equipped and with a training which sought by education and discipline to make them useful citizens and God-fearing men and women, they passed out of the gates to make their way in the world. One of those who had occupied a foremost place in this care and training was, of course, V. J. Charlesworth, who had spent forty-six years at the Home: a wonderful record of devoted Christian service which could not have failed to leave its impress upon the Home itself and the more than three thousand children who had come under his care. He was succeeded by Mr. F. G. Ladds who had been Secretary from 1879 and from 1915 to 1931 was both Secretary and Head Master (or Superintendent, as this office came to be called).

From 1867 until September, 1939, the children were continuously in residence at Stockwell. The passing years wrought numerous changes. From 1918 the trustees were no longer confined to members of the Metropolitan Tabernacle. The Trust was varied in 1937 to include motherless as well as fatherless children in order to facilitate the absorption of the 100 girls from the Brixton Orphanage which closed down in that year. In January, 1939, the Twynholm Orphanage, founded by the father of the late R. Wilson Black, also closed and twenty-eight boys and girls were transferred to Spurgeon's. In 1932 Mr. Ladds had been succeeded as Superintendent by Mr. J. McLaren. From 1917 until 1939 the Head Master of the school (control of which passed in 1922 from the Trustees to the London County Council) was Dr. J. E. Green who, in 1943, was invited to become Superintendent. In that office he was succeeded in 1947 by the present occupant, Mr. T. P. Adderson, whose wife is now the Matron. Having assisted Mr. Ladds in the secretaryship for sixteen years, Mr. B. Rodwell became Secretary in 1931 and held this post until his retirement in 1953 when Mr. Percy Hide, who had been his assistant since 1941, succeeded him. It is interesting to note that the secretaries have all been old boys of the Home. With the ever-outward movement of the restless London population the district surrounding the Home had deteriorated. The premises themselves were rapidly becoming out-of-date. Under the pressure of events bigger changes were, therefore, soon to take place.

Meanwhile, however, life went on within the Home, and the tree-lined grounds continued to ring with children's voices. Founder's Day was still annually celebrated with an ever more ambitious programme each year. The 1934 festival, during the Spurgeon Centenary celebrations, was honoured by the smiling presence of H.R.H. the Duchess of York, now the Queen-Mother. Christmas Day was enjoyed as exuberantly as ever, with its long, laden tables, and for each child a box of dates, an orange and a

Christmas card, with a shilling for everyone from Father Christmas and watches presented to the most popular boy and girl. The 5th November saw effigies of the villain of the time burned on a huge bonfire to the accompaniment of colourful flares and violent reports from the fireworks. Every year there was an excursion to the sea-side. Once a week the children walked to the Metropolitan Tabernacle and formed the choir for the morning service. Rain on Sunday morning was always welcomed, as this meant a ride by tram or Underground. In addition to these the day-to-day life was varied by visits from distinguished people, the Sports, Old Scholars' events and all those other happenings both glad and sorrowful which make up the existence of a family of children small or large.

Within New Gates

Few if any of the children could have realised that when night fell over London on 31st August, 1939, it was bringing to a close an epoch in the history of the Home. The following day Spurgeon's Orphanage children marched down Clapham Road for the last time. Under the London County Council evacuation scheme they were being transferred under the threat of war to an unknown destination. This proved to be Godalming in Surrey, where they were placed in separate billets. Property in Wray Park Road adjacent to Wray Common in Reigate, in the same county, had previously been purchased by the Trustees. To this new home the girls were moved in November, and in June of the following year the boys also came here. During that month the fall of France, with the dangers this fateful event threatened to the coast, compelled the removal from Birchington of the younger children, who were accommodated in a large house near to the older boys and girls. Here they remained for the next six years.

Meanwhile, soon after the removal of the children from Stockwell the R.A.F. took possession of the premises, established a barrage-balloon site in the grounds and remained there almost throughout the war. By their transfer the children were saved from the worst terrors of aerial warfare, for one morning toward the end of September, 1940, a bomb fell in the grounds, causing considerable damage. Further havoc was later caused by high explosive. But for the strenuous efforts of the occupying airmen the buildings would probably have been totally destroyed by the dread showers of incendiary bombs which from time to time fell from the lurid sky. Part of the premises were requisitioned for the Londoners' Meals Service. Later on the remainder of the buildings, with the exception of the office, were taken over as a storage of school equipment by the Education Dept. of the London

County Council. Eventually there will be erected on the site, by the L.C.C., a new comprehensive High School.

It was realised by the Trustees that the Reigate arrangements could not be regarded as permanent. The Stockwell buildings were now obviously unsuitable and no return to these premises, however hallowed by memory and association, could be contemplated. On the other hand the buildings at Reigate were already old. To renovate them in accordance with the standards of modern ideas and principles relating to institutions of this kind would entail the expenditure of large sums of money and, in any case, the site was unsuitable for development. Clearly, with the end of the war, other plans would have to be made. The eyes of the Trustees turned to Birchington, where they already owned nearly forty acres of land. It was, therefore, finally resolved to rebuild the entire Home on that estate. Plans were drawn up, obstacles were overcome, contracts were placed and the work of building began. The following is an extract from *The Architects' Journal*, 23rd March, 1950 :

“Spurgeon's Orphan Homes for 300 children, the first private children's home to be approved by the Home Office since the Children Act, 1948, is to be built on a 37 acre site at Birchington. It will consist of five domestic buildings, each with four self-contained houses for 15 children each. In the connecting wing between the houses there will be dining rooms and a kitchen for 60 children and staff. It is proposed to develop the estate with further buildings, including a chapel, assembly hall, library, sports pavilion and gymnasium . . . The architects are Messrs. Woodroffe, Buchanan and Coulter. The general contractors are Messrs. Rice and Son, Ltd., of Margate.”

By September, 1951, one block of four houses was ready for occupation. At Easter of 1953 the remainder of the splendid new premises in their park-like surroundings were occupied by the children, the Reigate home was closed and the office was transferred from Stockwell. The entire “Spurgeon's” family was all together on one site again in an attractive new home. This was honoured on 11th June, 1954 by a visit from H.R.H. the Duchess of Gloucester.

Naturally the affairs of the Home and its family had been influenced by the development of ideas regarding the care and education of children. The publication of the Curtis Report in 1946 and the subsequent legislation inspired by its findings affected the upbringing and welfare of all “deprived children,” to use the modern term. Before this the Education Act of 1944 had ensured far-reaching changes and new opportunities where the schooling of all British children was concerned. Consequently boys and girls over eleven years of age resident at Spurgeon's Homes were transferred to local Secondary schools. In 1951 the children of junior



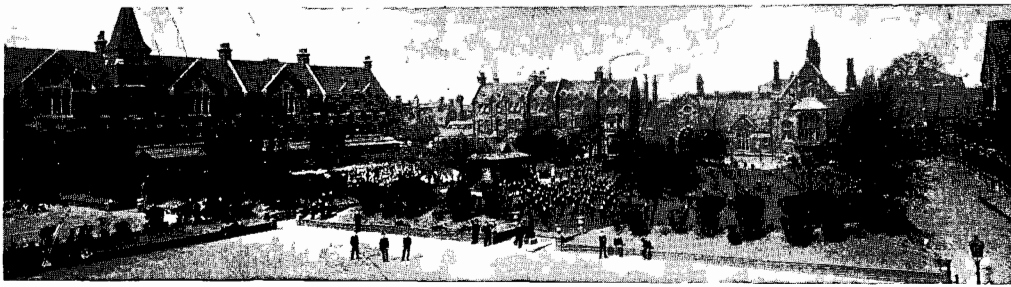
LEAVING REIGATE, 1952.

THE FIRST SIX BOYS
RECEIVED INTO THE HOMES
IN 1867



BOYS AT BIRCHINGTON



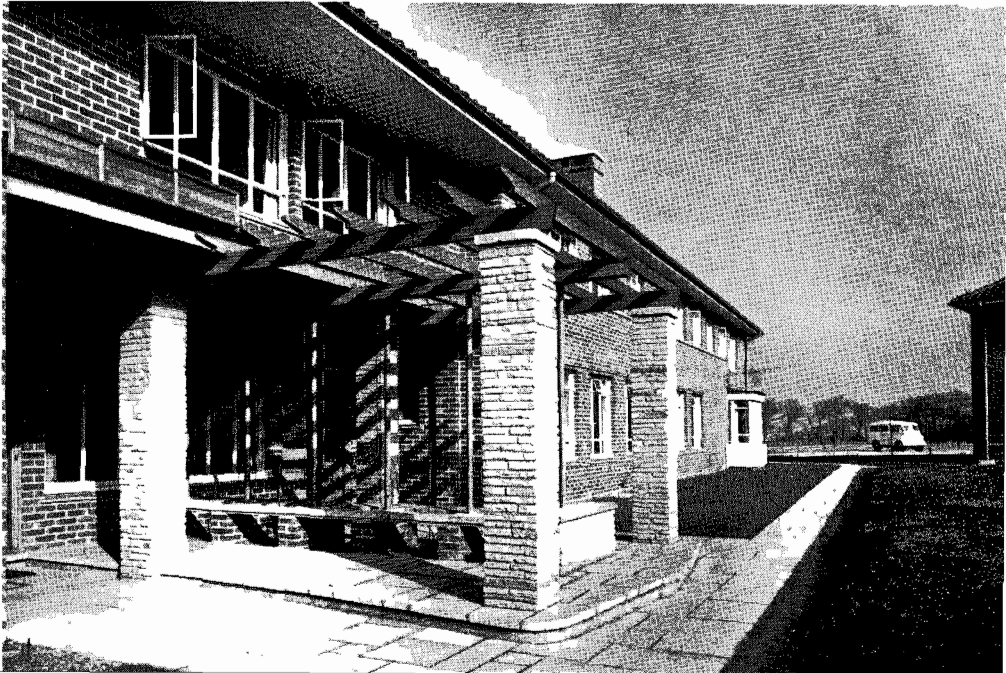


THE HOMES AT STOCKWELL



"ST. DAVID'S," REIGATE

PERGOLA ENTRANCE TO ONE OF THE HOUSES AT BIRCHINGTON



age were also sent to the nearby County Primary school. The following year a similar decision was taken with regard to the younger children, and the Home's own independent school which—apart from the war period—had been maintained at Birchington for so many years was closed down and the children began to attend the local County school. All the boys and girls in the Home were now on the same basis and, moreover, they were like all other children in going out from their homes every day to school. In the Home itself the children live in families of fifteen with two House mothers to each family, except in the senior boys' block where they have a House master and a House mother. Each family has its own play room, hobbies room, quiet room and dining room. Upstairs large bedrooms hold from four to six children. The children are encouraged to help in keeping the house clean and tidy and they usually assist in bed-making, dusting, polishing, etc. In the evenings they spend their time more or less as they wish, at reading, music, games and other pastimes, in addition, of course, to homework. Some attend Scouts, Guides, Christian Endeavour societies and similar organisations in the locality. On Sundays they attend church services. They take their part in the life of the schools they attend and many of them distinguish themselves there both in school work and sport. When the Home left Reigate the Head Master of the Reigate Grammar School wrote: "I should like to say how sorry I am that we shall be seeing the last of your boys at the end of this term. I believe most, and I hope all, of them have made an active contribution to the life of the school, whilst some of them have been outstanding." Each child is given an opportunity to sit for the Grammar School entrance examination. Of those who succeed a number stay on to take the General and Advanced level examinations for the Certificate of Education. Recently one of the boys gained distinction in two subjects out of three at the Advanced level and was awarded a State Scholarship and hoped to enter Oxford or Cambridge prior to offering for the Baptist ministry. It will be seen, therefore, that the children are given every encouragement to avail themselves of the present-day educational advantages. While, of course, no pressure is ever put on the boys and girls to make a profession of faith, it is always the prayer of those who care for them at "Spurgeon's" that every one of them will, before leaving, come to know Christ as a living reality and personal Saviour. From time to time, therefore, one is glad to read in the reports such items as this: "At their own request and on confession of their faith in Jesus Christ as their Saviour, three girls and four boys, all of whom were seniors in the Home, were baptized in the School Chapel."

The following are a few of the typical cases which come before the Trustees with a view to admittance to the Home: A child of 8½ years without father or mother, the elderly guardian being in poor health: two little girls of 8 and 6, deserted by the father, the mother dead, with only an aged grandmother to look after them: two fatherless boys of 5 and 3 with a mother in ill-health: a boy of 7, one of three children left to a mother deserted by her husband, described as "out of control and needing discipline, care and sympathetic understanding": two girls aged 8 and 5, their sickly mother having lost her husband and living in two rooms: a boy of 7 whose widowed mother found it impossible to secure resident domestic employment with her son: two girls and a boy aged 8, 6 and 4, whose parents were divorced; three girls whose mother was in a mental home: three children whose mother was divorced and had been living with a man then in prison, the children being unwanted. To watch the newcomers develop physically and morally and adapt themselves to regular hours for meals and sleep, to new playmates, ample playing space and unfailing care is a constant source of satisfaction and encouragement to those who have charge of them. It is, of course, realised that an institution of this kind is no adequate substitute for a good home, but there is no doubt that for these children Spurgeon's Homes provide better opportunities of personal happiness, moral and physical development and educational progress than would have been open to them in the conditions from which they came.

So much for those who enter. What happens nowadays to those who leave? It is interesting to compare the list of careers with that of fifty years ago given above. Many boys have gone in for farming under the Y.M.C.A. Farm Training Scheme. Others have become shop assistants in various trades. A number have entered the offices of solicitors, surveyors, estate agents and architects. Others have become apprentices to joiners, mechanical engineers and tool-makers or have become boy entrants in the Army, Navy, Air Force and Merchant Navy. The greatest contrast between fifty years ago and today, illustrative of social change, relates to the girls, for today very rarely indeed do they choose to enter domestic service. An office career is now far more popular. Banking and the Civil Service claim many of them, while others take up millinery, nursing, etc. Every boy or girl who has satisfactorily completed residence at the Home receives on leaving an outfit of clothes and a grant of money. There is no available list of old scholars who have made something of a mark in their various careers. Were it possible to draw one up, however, it would show that the success achieved by former scholars of the Home would most favourably compare with the record of most Grammar

Schools in the country. It would include a number of ministers and missionaries, a well-known M.P., a director of a famous London furnishing business, a popular broadcaster, many who have become partners or proprietors in commercial and professional firms and a number who were decorated for bravery in the two world wars; altogether a most impressive record.

Birchington houses over 200 children and the number who have been received since the foundation of the Home totals more than 6,000. Presiding over its affairs with devoted ability, the present Trustees are Mr. Arnold S. Clark, J.P. (Chairman), Mr. Allan H. Calder, F.C.A., and Mr. Cyril S. Wilmshurst (Joint Hon. Treasurers), Mr. Albert W. Mills, F.C.A., Mr. James A. Spurgeon, Mr. William L. Cook, Mr. Cyril M. Cook, Mr. Raymond C. Lyon, LL.B., Mr. John Wilmshurst, F.R.I.C.S., Dr. J. E. Green, F.R.S.A., Mr. W. Smith Callander and Mr. Edward Vinson, J.P. Boys and girls between the ages of four and eleven without fathers or mothers are received from all parts of the British Isles, irrespective of their denominational connections. To maintain the Home costs about £50,000 a year. Fifty years ago to maintain one child cost £20 per annum; today the figure is nearer £200. Additional to these amounts is the expense of office administration, advertising and those items which insist so often upon appearing in the best-conducted budgets, "Extraordinary expenditure." While most parents contribute according to means toward the maintenance of their children and some £18,000 comes from the endowment fund, the greater part of the income today, as throughout the years, is derived from donations, subscriptions, legacies, collections by church congregations, Sunday Schools, and similar bodies, and offerings taken in private homes around the dinner table on Christmas Day. Nor should there be overlooked the help given by old scholars who, grateful for all that Spurgeon's Homes have done for them, contribute according to their ability. While the majority of gifts from this source are naturally not large, now and again instances of substantial giving do occur. An old scholar now in Canada recently contributed within the space of a year a total of £1,300. Another has created a trust to the value of several thousand pounds for training boys in the provision trade and starting them off in business. Others have remembered the Homes in their wills. The need for financial help is a continuing one. All year round there are 200 mouths to feed, 200 growing bodies to be clothed, 200 pairs of feet to be shod. Every week 126 gallons of milk, 280 quartern and 70 lb. loaves 130 lbs. of butter and margarine, 164 lbs. sugar, 30 lbs. cheese are, among other items of food, consumed. In a year the children eat 23 tons potatoes! To clothe them costs nearly £5,000 per annum.

Bills for coal, coke, gas, electricity and water also amount to about £5,000 a year. As it goes forward toward its centenary the Home looks to Christians of all denominations for their practical interest and aid, for while methods may differ from those of eighty-five years ago the aims are the same as in the days of Charles Haddon Spurgeon; to help troubled parents, to give love and care to children deprived of the security of a normal home life, to minister to their physical, mental and moral needs that they may become good citizens and, above all, in the spirit of the Founder to lead their feet into the path of Christian discipleship.

GRAHAM W. HUGHES.

Baptist Historical Society Annual Meeting

With the best attendance for many years the Society held its 46th annual meeting in the lounge at Bloomsbury Central Church on Monday, 3rd May (the first day of the Annual Assembly) under the chairmanship of Mr. Seymour J. Price. The Secretary reported that during the year the Society's useful, unpublicised service in assisting and encouraging research and replying to inquiries from many parts of the world had continued. The *Baptist Quarterly*, growing in prestige, had been regularly issued and further contacts had been made with other societies. New members were still urgently needed. There was a total deficit of £54. The meeting was pleased to receive greetings from the Society's opposite number in N. Zealand. Officers and committee were re-elected. Members then listened to an address by Dr. Winthrop S. Hudson of New York on "Who were the Baptists?" which set out to prove that to identify the Baptists with the Anabaptists did violence to historical fact. An interesting discussion followed, in which it was evident that members did not go as far as the speaker in dissociating the two groups. Dr. Hudson's address will be published in this journal later. The thanks of the meeting were cordially expressed to the speaker by Rev. B. Grey Griffith.

Some Recent Trends in the Theology of Baptism

ACCORDING to G. W. H. Lampe,¹ fifty years have passed since Bishop Westcott prophesied that the next great theological controversy would be centred upon Baptism, and there are many signs that the controversy which he expected is now developing. Discussions on ecumenicity have made it plain that one subject which requires careful thought is that of Baptism, and as a result scholars of all denominations have turned their attention to it. Further evidence for the importance of the subject is seen in the fact that some of the scholars have even turned aside from what may be considered as their main work in order to deal with it, and in consequence we have the writings of men like Barth, Brunner, and Cullmann. In each branch of the Church, moreover, there appears to be a growing uneasiness on the issue so that men are less ready to publish a defence of their views than they are to examine them again in the light of modern scholarship. Thus it is that to some extent the New Testament scholars come into their own concerning the origin of the rite, and the students of early Church History concerning its development. A wave of books, articles and pamphlets has come from the press in recent years, and it is our intention to see what new developments have been made in recent years concerning faith and infant baptism.

BAPTISM AND CONVERSION

If we turn to the New Testament there can be little doubt that there baptism and conversion are very closely linked and that, in fact, baptism is the recognised declaration of an inner change in the heart of man. This is a view which is now widely acknowledged on all sides by scholars of varied persuasions.

Perhaps the clearest exposition of the truth is to be found in Flemington's study of New Testament Baptism.² Here the writer shows that the two ideas most frequently linked with baptism in the *Acts of the Apostles* are those of "hearing the word" and "believing." (ii. 37-38, 41; viii. 12, 13, 35-36; xvi. 14-15, 32-33; xviii. 8; xix. 5). In the Epistles, baptism is linked more with justification, sanctification and the new life.³ (1 *Cor.* vi. 9-11; *Gal.*

¹ *The Seal of the Spirit*, vii.

² *The New Testament Doctrine of Baptism*, pp. 49, 110, 116. Cf. Flemington, "An Approach to the Theology of Baptism," in *The Expository Times*, vol. lxii, (1950-51), p. 357.

³ *Op. cit.*, pp. 55ff. 99f.

iii. 26-29; *Rom.* vi. 1-4; *Col.* ii. 9-13; *Eph.* iv. 30, v. 25-27; *I Peter* iii. 18-21; *Titus* iii. 4-7). But we can give thanks that no one has really questioned the facts which Flemington has brought forth. On the contrary it is somewhat surprising to notice how many scholars agree with his findings.

As early as 1923, for example, W. M. Clow⁴ had written that the two sacraments of baptism and the Lord's Supper were valid according to the New Testament only when accompanied by faith. Later in the same work⁵ Clow maintains that apostolic baptism was a sacrament which symbolised and confirmed the significance of the profession of faith in Jesus Christ, as the Redeemer, from the guilt and power of sin, by the use of water, and that according to Paul the dynamic of baptism is the life of the believer, and its blessings are only for the man who has believed.

Less than twenty years later, H. G. Marsh⁶ had drawn attention to the complete break in a man's life which New Testament baptism symbolised, and pointed out that it was then a symbol of something which had already happened and was closely connected with entry to the Kingdom of God. He subsequently made it clear⁷ that in the New Testament baptism was an experience symbolised by the performance of a rite and not a rite which conveyed a particular interpretation; in others words the New Testament stress was on the faith and not on the rite.

In 1948, Barth⁸ declared that New Testament baptism is always a response to faith and answers the desire for a sealing of that faith. He supports his argument by reference to *Acts* viii. 28ff; x. 44ff; xvi. 13ff, 32ff; xviii. 8ff. In another place⁹ he interprets baptism as the candidate's pledge of allegiance to God.

That this should have been argued fervently by Baptists is not at all surprising, and it has been put forth by H. Wheeler Robinson,¹⁰ H. Cook,¹¹ P. W. Evans,¹² H. Townsend,¹³ E. A. Payne,¹⁴ and others. What is more remarkable, however, is that it should be found in the writings of members of other communions, as, for instance, when the Bishop of Derby¹⁵ says that from the beginning

⁴ *The Church and the Sacraments*, p. 26.

⁵ pp. 92, 105, 111.

⁶ *The Origin and Significance of New Testament Baptism*, pp. 189ff.

⁷ *Op. cit.*, pp. 202-203, 205.

⁸ *The Teaching of the Church regarding Baptism* (trans. by E. A. Payne), p. 42.

⁹ *Op. cit.*, p. 33.

¹⁰ *Baptist Principles*, pp. 8, 13, 17.

¹¹ *What Baptists Stand For*, pp. 105, 109f.

¹² *Infant Baptism Today*, p. 26.

¹³ *Infant Baptism Today*, p. 41.

¹⁴ *The Doctrine of Baptism*, p. 4.

¹⁵ A. E. J. Rawlinson, *Christian Initiation*, pp. 7, 24.

Christian initiation¹⁶ was linked with the forgiveness of sins and was followed by a new kind of life, and the Archbishops' commission on "Baptism, Confirmation and Holy Communion" acknowledges that the note of personal response is conspicuous in the theology of initiation in the New Testament.¹⁷

Even E. J. Bicknell¹⁸ acknowledges that in Scripture baptism signified the public acknowledgement of Jesus as Lord, and that the blessings of baptism flow from the union with Christ thus gained,¹⁹ whilst the same truth underlies the remarks of P. T. Forsyth²⁰ when he says that baptism is the sacrament of the new birth; it does not produce the regeneration but richly conveys it by our personal experience into its home. R. E. Davies,²¹ similarly, has agreed that in the New Testament baptism was closely linked with repentance and faith. Reference here might also be made to Sanday and Headlam,²² C. H. Dodd,²³ E. F. Scott,²⁴ Vincent Taylor,²⁵ Norman Snaith,²⁶ and R. R. Williams,²⁷ to mention a few of the most accessible.

For many, notably the Baptists, that is adequate, but it has nevertheless been pointed out that although baptism and faith do in fact go together in the New Testament they need not necessarily do so, and as E. A. Payne has reminded the Baptists,²⁸ they need not think that their case is universally conceded for, outspoken as

¹⁶ That the Bishop of Derby means slightly more than Baptism by this phrase does not destroy the point since baptism is included in it.

¹⁷ *The Theology of Christian Initiation*, p. 12.

¹⁸ *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, pp. 466ff.

¹⁹ The way in which Bicknell argues from these premises will be seen subsequently.

²⁰ *The Church and the Sacraments*, pp. 209f.

²¹ "Christian Initiation: the Doctrine in the New Testament," in *Friends of Reunion Bulletin*, No. 39 (1951), pp. 3ff.

²² *The Epistle to the Romans*, (ICC), pp. 153f., 162f.

²³ *The Epistle to the Romans*, pp. 86f. J. K. S. Reid ("Theological Issues involved in Baptism," in the *Expository Times*, vol. lxi (1949-50), p. 202), objects to this reference on the grounds that Dodd (*op. cit.*, p. 86) explicitly states that the validity of infant baptism is simply not in question, and also to the above references in Sanday and Headlam on the ground that they do not mention infant baptism. Nevertheless, it is still difficult to see how the interpretation which these writers place on baptism could receive its full expression where the baptism was that of unconscious infants. This is not cited here as a reason for the validity of infant baptism, but only as evidence that the type of baptism with which the Apostle was familiar when he wrote these words was something more akin to that of believers than to that of infants.

²⁴ *The Pastoral Epistles*, pp. 77, 176.

²⁵ *Forgiveness and Reconciliation*, p. 136.

²⁶ *The Methodist Recorder*, 17th June, 1948.

²⁷ "Baptism," in A. Richardson (ed.), *A Theological Word Book of the Bible*, pp. 27ff.

²⁸ *The Doctrine of Baptism*, p. 7.

these scholars are in regard to the weakness of their own Church's theory and practice, they do not become Baptists. This is surely of the utmost importance if the Baptists are not going to settle down with the battle half won. Besides, so much has been written on the other side. Leenhardt²⁹ is one who has no doubt that in the New Testament baptism concerns adolescents or adults, but he makes it equally clear that he does not believe the issue can be settled so easily.

Cullmann³⁰ has gone further. He declares that it is a mistake to conclude too hastily either that the confessional character of the early Church is tied to baptism or that faith and confession are pre-conditions of a significant and regular baptism. He agrees that adult baptism in primitive Christianity is indeed an important occasion for confessing the faith but it is not the *only* occasion, and the confessional character of the Church does not stand or fall with it. Here Cullmann supports his thesis by reference to Irenaeus who, long before Constantine, affirmed infant baptism though standing within a confessional Church. Later³¹ he argues that faith only preceded baptism in the New Testament because we are dealing with Christians of the first generation, and that even there faith is not really integral to the act. He then goes on to say that the Church should pray for those who are baptized in order that the baptism may lead to faith. What counts, for Cullmann, however, at the moment of baptism is the faith of those who *bring* rather than of those who are brought. He even says that the New Testament knows of baptisms which do not presuppose faith before and during the act itself, and he refers to the members of the household of the Philippian gaoler (*Acts* xvi. 31).

Though there are undoubtedly points here which other writers have taken up, it would perhaps be wiser to consider first some of the weaknesses of Cullmann's position. No one has said, for instance, that the occasion of baptism was the *only* occasion for a confession of faith; what has been argued is that baptism is linked with a man's *first* confession of faith and is a public declaration of the same, and with that fact Cullmann has not fully dealt. Secondly, if faith only accompanied baptism in the case of the first generation Christians, why is it that believers' baptism continued in some places for such a long time and only died a gradual death as infant baptism was introduced?³² Thirdly, if Cullmann's

²⁹ "Pédobaptisme catholique et Pédobaptisme réformé," in *Etudes Théologiques et religieuses*, vol. 25, (1950), p. 146.

³⁰ *Baptism in the New Testament*, p. 28.

³¹ *Op. cit.*, pp. 47ff.

³² For a further development of this point see section on Infant Baptism or Believer's Baptism.

view is right, E. A. Payne³³ would say that we might almost go on to ask why the children of Christians need be baptized at all. Moreover, as Payne also points out,³⁴ Cullmann carefully avoids the situation that has arisen in Churches that have separated baptism and faith. Finally, it is not inappropriate to recall the words of Barth,³⁵ when he says: "In the sphere of New Testament baptism one is not brought to baptism, one comes to baptism."

In so far as Cullmann tries to argue for a separation of faith and baptism in the New Testament, therefore, he is seen to be fighting against a rising tide of opinion, but in so far as he argues it is the basis of a necessary change which took place in the early history of the Church, he commands more respect and has more support. Thus the issue changes from what happened in the New Testament to what the rite was meant to convey and how best its meaning could be interpreted.

N. P. Williams³⁶ may be regarded as typical of a certain school of thought when he acknowledges that the custom of baptizing unconscious infants seems to have grown up spontaneously on the basis of popular feeling, and not on any reasoned theory. "That infants may and should be baptized," he declares, "is a proposition which rests solely upon the actual practice of the Church." And he goes on to add that in his view this reason is sufficient.³⁷

It is nevertheless not sufficient for those who still try to see a connection between faith and baptism, even though the baptism may be that of infants. The Report on the Archbishops' Theological Commission on "Baptism, Confirmation and Holy Communion,"³⁸ takes up this question and agrees that justification is by faith and that baptism is the sign and seal of the justifying grace of God whereby the redeemed sinner becomes the child of God. In the case of an unconscious infant, however, it should be noted that the element of faith is still there, though it is the faith of the sponsors that is important, and hence the stress on the child's instruction and examination in the faith before Communion. The God-parents are even described as "effective guarantors of the child's own faith and repentance." R. E. Davies³⁹ also stresses the element of faith in the congregation.

At the same time, it is never clearly stated how anyone can be a

³³ "Professor Oscar Cullmann on Baptism," in *The Baptist Quarterly*, vol. xiv, (1952), pp. 59ff.

³⁴ *ibid.*

³⁵ *The Teaching of the Church Regarding Baptism*, p. 42.

³⁶ *The Ideas of the Fall and of Original Sin*, pp. 550ff.

³⁷ Cf. E. J. Bicknell, *op. cit.*, p. 474.

³⁸ *The Theology of Christian Initiation*, pp. 16, 22.

³⁹ *Op. cit.*, p. 5.

guarantor of the faith of another, especially if that "other" be a child of a few weeks old.⁴⁰ Cullmann⁴¹ is undoubtedly right when he says that even in the case of believer's baptism the faith which is there confessed is no guarantee of a *later faith*, but experience would indicate that such a confession is much more likely to result in a later faith than when it is only made by sponsors.

There is here a need for clear thinking. There appear to be two possibilities. *Either* we may say that the Church, in the course of her history, has changed the meaning of baptism so that it is no longer a public confession of faith, but rather a symbol of God's free offer of salvation to all His children, in which case the issue is whether the Church was right in making such a change, *or* we may say that baptism and faith ought still to go together, in which case it seems difficult, if not impossible, to justify the practice of infant baptism. Should it become clear, however, that the latter alternative is to be adopted, it would undoubtedly mean that a new and weighty responsibility had been laid upon the advocates of believer's baptism to decide more definitely what is the relationship between believer's baptism and faith.

In recent years, it has seemed to many anti-Peodobaptists that to represent baptism as nothing more than a public declaration of faith leads to an inadequate view of the rite. C. T. Craig⁴² hardly gives a fair presentation of the position of Baptists in this country, at any rate, when he suggests that they contend that baptism is not spiritually efficacious in any sense, but is simply symbolical and declarative, and that they prefer the term "ordinance" for "sacrament." As early as 1925, H. Wheeler Robinson⁴³ declared that New Testament baptism meant for Paul, at any rate, an experiential union with Christ, and since then many Baptists have abandoned the merely symbolical view in favour of a more sacramental interpretation.⁴⁴

The real difficulty, however, is to decide the precise connection between faith and baptism. There are two pitfalls.⁴⁵ On the one hand there is the danger of saying that believer's baptism actually confers grace as an *ex opere operato* rite. On the other hand, there is the danger of saying that believer's baptism merely confirms in the heart of the believer a faith which he already possesses. Though the defendants of believer's baptism have fled in terror from the first of these alternatives, there are several indications that they would be willing to embrace the second, which, though

⁴⁰ Cf. Barth, *op. cit.*, p. 45.

⁴¹ *Op. cit.*, p. 52.

⁴² *The One Church in the Light of the New Testament*, p. 75.

⁴³ *Baptist Principles*, p. 13.

⁴⁴ A. C. Underwood, *A History of the English Baptists*, pp. 268f.

⁴⁵ Cf. B. Citron, *New Birth*, p. 135.

containing much that is true, seems to lead to a somewhat stunted view of baptism. In fact, it tends to make conversion the sacrament and baptism little more than an appendage.⁴⁶ Though this view, as such, has never been propagated as the teaching of any particular branch of the Church, the fact that it prevails among the rank and file of many people in the Churches suggest inadequate teaching on the subject. O. C. Quick⁴⁷ believes that the sacraments, and particularly baptism, have real value in that they join together into a visible fellowship and common obedience in spiritual things people of quite different types,⁴⁸ whilst they afford to the outsider the clear appreciation of something definite and specific into which he is being asked to come. He admits that individuals can be, and undoubtedly are, saved without baptism, but that the Church would be a poorer Church if the sacraments did not exist. In what ways, therefore, can the close connection between faith and baptism be stressed so as to heighten the popular conception of the latter without detracting from the former?

To stress this connection we should no doubt do well, first, to emphasise again the teaching of Calvin⁴⁹ that baptism is the means by which a man is made more fully aware of what has happened in his conversion. This surely would take us one stage further towards an appreciation of the value of baptism, than the simple assertion that in the New Testament, baptism was the believers' normal and natural way of expressing faith,⁵⁰ or that it was the external counterpart of the inward attitude of repentance and faith.⁵¹

Secondly, we need to rid ourselves of a false distinction, which is all too common, between faith and rites. Leenhardt⁵² says that such a distinction is false because it is contrary to both history and psychology, where we learn that the inner life is only intelligible in so far as it comes out in every aspect of a man's being, and James Denney⁵³ said much the same when he declared that baptism and faith are "the outside and the inside of the same thing."

In this respect it is of some value to compare baptism to the

⁴⁶ The result of this can be clearly seen in that it leads to unbaptised persons being admitted to membership. Cf. R. C. Walton, *The Gathered Community*, p. 165.

⁴⁷ *The Christian Sacraments*, p. 178.

⁴⁸ R. E. Davies ("Christian Initiation: the Doctrine in the New Testament," in *Friends of Reunion Bulletin*, No. 39, (1951), p. 4), says that in the New Testament baptism is the symbol of Christian unity.

⁴⁹ *Institutes*, iv. 15.

⁵⁰ W. F. Flemington, *The New Testament Doctrine of Baptism*, p. 123.

⁵¹ W. F. Flemington, *op. cit.*, p. 124.

⁵² *Le Baptême Chrétien*, p. 41.

⁵³ *The Death of Christ*, p. 185.

symbolism practised by the Old Testament Prophets. John's baptism has more than once been regarded in this light,⁵⁴ and there is every reason to believe that the early Christians, many of whom were Jews, interpreted their baptism along the same lines. The important point about prophetic symbolism was that the Prophets themselves did not make a distinction between the word they spoke and the act they performed⁵⁵; W. M. Clow⁵⁶ says the Prophets penetrated past the mere rite and past the mere symbol to the spiritual truth symbolised, whilst at the same time H. Wheeler Robinson⁵⁷ reminds us that such acts were more than a mere duplication of the spoken word.

To think thus does not come naturally to a western mind, but it seems to the present writer that if we could bring ourselves to see God's salvation, made real to us in our conversion, profession of faith, and the subsequent act of baptism as three parts of one and the same act, we should have gone a long way to a New Testament understanding of the sacrament, which is definitely linked with man's faith but is more than a mere appendage to conversion. Such an interpretation also seems to be in harmony with that of Bicknell⁵⁸ when he says that baptism in Scripture is not only a sign of profession but a means of grace, that the blessings of baptism flow from union with Christ, and that baptism is an effectual sign of regeneration or new birth, in that it not only symbolises the new birth but conveys it. Furthermore, we should have established a more definite view of baptism as an essential rite than the one which most advocates of believer's baptism today possess, and it would consequently be more difficult for the Paedobaptists to attack it or disregard it.⁵⁹ Add to this the value of such an act for the candidate, and we have an interpretation of baptism which we could confidently put forward in any discussions on reunion.

It has nevertheless been argued by N. P. Williams, as we have seen, and also by others, that the Church was right to change the normal mode of baptism, and so we turn to the second part of our discussion.

A. GILMORE.

(To be Continued)

⁵⁴ W. F. Flemington, *op. cit.*, pp. 19-22; Leenhardt, *op. cit.*, pp. 12ff., cf. "Leenhardt on Baptism," in *The Baptist Quarterly*, vol. xv, (1953), pp. 35ff.

⁵⁵ Cf. H. Wheeler Robinson, "Prophetic Symbolism," in *Old Testament Essays*, (1927), pp. 1-17.

⁵⁶ *The Church and the Sacraments*, p. 69.

⁵⁷ *Loc. cit.*

⁵⁸ *Op cit.*, pp. 466ff.

⁵⁹ One of Bicknell's criticisms of believer's baptism is that it reduces baptism to little more than an aid to faith. (*Op. cit.*, pp. 472f.)

The Pictorial and Dramatic Aspect of Biblical Truth

THE mother city of our religion is neither Athens, nor Rome, but Jerusalem. The thinking of the Jew is not abstract or analytical but dramatic, pictorial, poetic. He does not speak of omnipotence but presents a dramatic picture which opens with the words: "In the beginning God created the heaven and the earth." The deep-rooted evil in the heart of man is told in the form of the story of Adam and Eve. The deliverance of the Children of Israel from Egypt, the Covenant in the wilderness, and the conquest of the Promised Land set forth a living picture of God's redeeming purpose and power, and of the gratitude and love which is rightly demanded of His children. When he faces the problem of suffering he produces the Drama of the book of Job. His history books are not primarily concerned with an accurate record of events but rather to show forth God's dealing with men and nations. It is in poetic form that the prophets set out the challenges and promises of God. In the book of Psalms there is a collection of fine devotional poetry which often rises to sublime heights of simple dramatic imagery, e.g. in the 23rd Psalm. An exception must be made concerning the Levitical laws (whoever found poetry and romance in rules and regulations!) but even here we may see the same influence at work in the book of Deuteronomy. The famous Shema (*Deut.* vi. 4-9) quoted by our Lord as the first commandment is poetic in its form, and is put into the setting of the home, where such natural interests as teaching, talking, daily work, plans and neighbourliness, make their contribution of colour to the demonstration of deep loyalty to the Lord. In Apocalyptic the dramatic element has taken the bit between its teeth and become fantastic.

In the New Testament this dramatic element is even more clear. The Parables of our Lord are truth presented in pictures. The Gospels themselves are dramatic in form, and in the Lord's Supper the drama of the broken body and poured out wine are perpetuated and re-enacted. In the case of Paul's Epistles there has been so much argument about them on the part of Greek and Latin scholars and their successors that the dramatic element has been overlaid and it needs to be remembered that it was a Jew who wrote them. In *Romans*, which is the most logical of them all, the thought proceeds by rhythmic stages until at the lyrical

climax at the end of chapter 8 the reader feels impelled to stand up, wave his arms about, and shout with joy.

Recognition of this dramatic aspect of the Bible should be a help both to its interpretation and to its exposition. In the first place it means a recovery of the Old Testament from its neglect in the pulpit in recent days. For the preacher trained in the critical school there is apt to be an unconscious hesitation in the handling of some great passages owing to a sense that there may be a variety of sources or a corrupt state of the text. The thought of progressive revelation also suggests that much of the teaching of the Old Testament is outmoded by the New. But these considerations are seen to be secondary when the dramatic quality of the teaching is recognised. The bloodthirsty background of such stories as those of David and Goliath, or Elijah on Mount Carmel should not be allowed to spoil the appeal of these vivid pictures of a servant of God who is bold in his confidence that he has been called to be a champion for God against odds. Even some of the miracles which the modern man finds difficult to swallow may be accepted as stage scenery without a qualm.

This view of the style of scripture puts a new weapon into the hands of the interpreter. Modern scholarship may help him to know the historical background and to use it in order to realise the significance of the particular story. But he will realise that while the interpretation grows out of the actual situation it need not be circumscribed by it but may be applied on a wider field and to other and more recent situations. In this he will be saved from becoming academic because it is a feature of the dramatic that it never loses touch with the personal and dynamic. Again there are some types of Christian truth which by their very nature do not yield up their treasures to a logical or scientific approach but which may be perceived by the dramatic eye. In particular eschatology offers a rich field for research and re-statement along this line. This sense of the value of the dramatic style as a vehicle for the presentation of some aspect of truth which cannot properly be conveyed by logic is represented by Luther in words quoted or summarised by Aulen in his book *Christus Victor*, p. 125 :

“He has some very significant words in a passage where he is expounding the Descent into Hell. If, he says, one were to speak acutely and cleverly of the subject as it is in itself, even so one would never thoroughly explain the truth of the matter; but by using imagery one can describe how Christ went down with banner in hand, and smote the devils and chased them away, and stormed hell's citadel. It would now be easy to ask, with a smile, what sort of a banner He had when He took hell's castle, and what it was made of, and why it was not burned up in hell's fire, or what sort of a gate there could be in hell, and so to ridicule as simpletons the Christians who believed such things. But this would be a fool's game, such

as a swine or a cow might join in! So one might make allegories of it and explain what the banner, the flag, and the gate of hell signify. Christians could hardly be so coarse as to believe or say that it happened so in outward appearance, or that hell were a structure of wood or iron; rather they left such speculations on one side and spoke in a simple way of such things, just as always the doctrine of Divine things is set forth in crude outward images; as also Christ used images and parables in speaking of the mysteries of the Kingdom of Heaven."

This view also suggests the recovery and development of a technique in preaching by which the listener is not invited to follow the logic of a reasoned argument so much as to see the logic of a situation dramatically presented. This is the technique of our Lord in His parables. It is a technique which all great preachers have possessed but which needs to be recovered, and especially in this day when the appeal has to be made to a cinema-going people. And it can very well be applied to children's addresses.

Such an approach to Scripture opens up a rich mine for those who know how to use the right tools. The suggestion may also be put forward that those who are preparing a modern translation should not only enlist the talents of scholars and theologians but also of dramatists and poets.

These are solid gains. But there are also dangers and temptations. It has already been suggested that in apocalyptic literature the dramatic element took the bit between its teeth and became fantastic. Such a danger does not present itself to the modern matter-of-fact mind. What is more likely today is the tendency to suppose that the dramatic form establishes the truth instead of being a vehicle to convey it. The truth must be there first in its own right and must be ready to submit to examination both from reason and from analysis. These must not be dismissed but rather must be taken into partnership, so that we might even say (without any irreverence being intended): "and now abideth reason, research and poetry, but the greatest of these is poetry."

Now the Greeks were well aware of the value of poetry and drama and gave them artistic expressions which profoundly shocked the orthodox Jew. The trouble was, however, that for the Greeks the drama was humanistic in its impulse and artificial in its expression with the result that development was in the direction either of burlesque or of stark tragedy. Dramatisation in itself is not enough and may easily degenerate into mere entertainment. It is then no more than the delineation of the follies and the antics of homo sapiens. The Jew, however, was naturally dramatic because he saw life as a huge drama being shaped by God Himself, a drama in which every man was compelled to be an actor. For him

God is alive and active. It is this dynamic view of God which is characteristic of the Bible and which confronts every age with a message clothed in dramatic form. Both for the writer and the reader the proper attitude is summed up in the words of Elijah: "As the Lord liveth before whom I stand."

E. H. DANIELL.

Now Children! by J. R. Edwards. (Carey Kingsgate Press, 3s. 6d.)

Here are thirty-three talks to boys and girls by one who over the years has given abundant proof of his love for children, his understanding of their minds and his gift for speaking to them. Ministers and others will find these pages helpful.

Billyhoe, by William J. May. (Independent Press, 3s. 6d.)

In what appears to be Mr. May's 49th publication we are here supplied with twenty-five talks for young people, including four for special occasions and six based on popular phrases. This little book will be found useful by those who have to speak to children.

Scottish Journal of Theology, March, 1954, has articles on the priesthood of believers, Luther's doctrine of the Ministry, on Baptism, an R.C. interpretation of Barth, and Anglicanism and the Ministry.

Mennonite Quarterly Review, Jan., 1954, includes an examination of testimonies by early Anabaptist martyrs, an appeal to Lutherans to reconsider their evaluation of Anabaptism, an article on modern evangelism, and some bibliographical and research notes.

For having, in our April issue, p. 242, located the South-Western Baptist Theological Seminary at Louisville, Kentucky, instead of Fort Worth, Texas, the Editor offers apologies. Louisville is the location of the Southern Baptist Seminary.

Calvinist and Zwinglian Views of the Lord's Supper among the Baptists of the Seventeenth Century

DR. Ernest Payne in *The Fellowship of Believers*¹ says that among the Baptists there has been no one view of the Lord's Supper. It is our purpose to expand the evidence for this statement with regard to the Baptists of the seventeenth century.

The General Baptists

John Smyth, the earliest English General Baptist, calls the Supper "the external symbol of the communion of Christ and the faithful among themselves with faith and love."² Elsewhere he makes it clear that the Supper does not confer grace, but presents and figures the Crucifixion of Christ, and shows that we are "flesh of His flesh, and bone of His bone: in the communion of the same spirit."³ Again, it "teacheth us by the outward handling to mount upwards with the heart in holy prayer, to beg at Christ's hands the true signified food: and it admonisheth us of thankfulness to God, and of verity and love with one another."⁴ In fact, "the sacraments have the same use that the word hath, that they are a visible word and that they teach to the eye of them that understand as the word teacheth the ears of them that have ears to hear."⁵ Smyth's views accord with those of De Ries and the Mennonites,⁶ and are "Zwinglian."

Similarly, for Thomas Helwys the Lord's Supper is "the outward manifestation of the spiritual communion between Christ and the faithful mutually . . . to declare his death until he come."⁷ The first General Baptist Confession, that of 1651, says only that the Lord's Supper is "a memorial of his suffering."⁸

The 1678 Confession of Faith does strike a different note. It

¹ Payne, E. A.: *Op. cit.* (1944 Ed.), p. 51.

² Smyth, J.: (Latin) Confession of Faith, § 15.

³ Smyth, J.: (Longer) Confession of Faith, §§ 72 f.

⁴ Smyth, J.: (De Ries) Confession of Faith, § 32.

⁵ Smyth, J.: (Longer) Confession of Faith, § 74.

⁶ Mennonite Confession of Faith, §§ xxx, xxxiii; McGlothlin, W.: *Baptist Confessions of Faith*, pp. 42ff.

⁷ Helwys, Th.: *A Declaration of Faith*, § 16.

⁸ *Op. cit.*, § 53.

was put out in an attempt to minimise the differences between the Baptists, even those of Arminian views, and the Presbyterians, and to be as orthodox as possible from the Calvinist point of view.⁹ It was probably not the norm of Baptist belief but the utmost limit of Calvinist teaching they could accept. So, even when in chapter xxxiii., it presents only verbal differences from parts of the Westminster Confession of Faith,¹⁰ on which this Baptist Confession was based in general, it is still questionable how far it represents the actual views of Baptists. Even so it omits that paragraph in the Westminster Confession¹¹ which sets forth the manner of the partaking of the Body and Blood in unmistakably "Calvinist" terms. This General Baptist Confession refuses to commit itself to a "Calvinist" doctrine of the Supper, though it does not exclude it.

Thomas Grantham gave considerable space to refuting the doctrine of transubstantiation.¹² For him, otherwise, the Lord's Supper was "to set forth Christ and him crucified."¹³ "It was our Saviour's design by this Holy Rite, to keep himself the better in remembrance of his chosen Disciples."¹⁴ It saves us from thinking that there is any other propitiatory sacrifice for sin,¹⁵ and plainly shows that His blood was shed for sins; as well "the second coming of our Lord in person, or in that Body which dyed (*sic*) for us, is hereby evidently set forth, as the great expectation of all that believe on him."¹⁶ Otherwise, the Supper has three functions:—

- i. It teaches humility, brotherly love and Christian unity.¹⁷
- ii. It conduceth to the Stability of Christians in the Faith.¹⁸
- iii. "It is useful to stir up Christians to attain and keep up the Qualifications which fit them for Communion with Christ, and one with another."¹⁹ While this "holy manducation" is an evidence of Christian unity even more than is "cheerful joyning together in prayer,"²⁰ it is not thought of as itself constituting the life of the church as a body. Further, regarding iii, nourishment

⁹ Underwood, A. C.: *A History of the English Baptists*, p. 106.

¹⁰ *Op. cit.*, § xxix (I, V, VI).

¹¹ *Op. cit.*, § xxix (VII).

¹² Grantham, Th.: *Hear the Church*, pp. 12 f., 53-55. *Christianismus Primitivus*, Book II, Part II, Ch. 7, § ix, pp. 96-98.

¹³ Grantham, Th.: *Christianismus Primitivus*, Book II, Part II, Ch. 7, § iii, pp. 85 f.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Op. cit.*, §§ iv f., pp. 87 f.

¹⁸ *Op. cit.*, § vi., pp. 89 f.

¹⁹ *Op. cit.*, § vii., p. 91.

²⁰ *Op. cit.*, § v., p. 89.

is obtained subjectively from partaking of the Supper "with the whole heart" and "hungering after righteousness."

Another General Baptist writing: "Ten Infallible Signes and Markes,"²¹ is also "Zwinglian." In fact, it seems hard to find any evidence of any other than "Zwinglian" doctrine regarding the Lord's Supper. This is one matter in which the English General Baptists show the influence of Continental (Anabaptist) Mennonites.

The Particular Baptists

The earliest Confession of Faith of the Particular Baptists, that of 1644,²² makes but the barest mention of the Lord's Supper. It was not a matter of discussion among the earlier Baptists. The earliest writing by them on sacramental theory dates from the last decades of the seventeenth century, and even then there is no treatment on the scale of that given by such Independents as Thomas Goodwin and John Owen.

The 1677 Confession,²³ intended to show the solidarity of the Baptists with the Presbyterian and other Calvinist bodies, followed the Westminster Confession, particularly in §7²⁴, relating to the nature of the believer's reception in the Supper. However, §1 was emended by the Baptists to exclude the words "sacrament," "seal," "pledge" and "sacrifice of himself," and in §5 "figuratively" was substituted for "sacramentally." Clearly, at least some Baptists would not be bound to accept "Calvinist" sacramental doctrine. There were however those Particular Baptists who did hold a "Calvinist" view of the Lord's Supper. In fact the 1704 Baptist Articles of the Christian Faith reproduced the relevant items of the 39 Articles of the Book of Common Prayer²⁵ without modification.

Benjamin Keach said that in the Supper "there is a mystical Conveyance or Communication of all Christ's blessed Merits to our Souls through Faith held forth thereby, and in a glorious Manner received, in the right Participation of it."²⁶ Further: "Dost thou know what spiritual Blessings thou lovest by thy Neglect hereof; is not Loss of Communion with Christ a great Loss?"²⁷ The Articles of Faith of the Horsly Down church, of which Keach was pastor, say of the Supper, "it being appointed for our spiritual Nourishment and Growth in Grace, and as a

²¹ *Op. cit. supra*, pp. 13-15.

²² McGlothlin, W.: *Baptist Confessions of Faith*, pp. 174-189.

²³ *Op. cit.*, § xxx.

²⁴ § xxix of Westminster Confession=§ xxx of 1677 Baptist Confession.

²⁵ §§ xxv, xxvi, xxviii-xxx.

²⁶ Keach, B.: *Tropologia*, Book IV, p. 623.

²⁷ Keach, B.: *Op. cit.*, p. 625.

farther Engagement in, and to all Duties we owe to Jesus Christ, and as a Pledge of his eternal Love to us."²⁸ In the Catechism, based on the Westminster Shorter Catechism, and which Keach compiled, the Lord's Supper is called an "effectual means of Salvation," by virtue of "the blessing of Christ, and the working of the Spirit in those that by faith receive."²⁹ In it, "the worthy Receivers are not after a corporeal and carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and growth in Grace."³⁰

However, this doctrine is not revealed in Keach's hymns. The nine of the "Near Three Hundred Hymns" in *Spiritual Melody*, for use at the Supper were hymns of praise to Christ with but little specific reference to the sacrament. We quote from the only one³¹ which has its imagery controlled by the Supper:—

1. With precious Food, Lord, we are fed,
Which we have cause to prize;
Our Table is most richly spread,
With choice Varieties.
2. The harmless Lamb most innocent
For us is ready slain;
And we as Guests are hither sent
To feed on him again.
3. But O what Love and Grace is here!
When we were hungry,
Christ's Body, Lord, Thou didst prepare
That for us he might die.

In his *Tropologia*,³² as the title itself suggests, Keach develops the aspect of representation, setting out in tabular form the various actions and their significations alongside. For example, in the fourth section, the "Metaphor" is "Christ gave the Bread to his disciples," while the "Parallel" is "Signifying not only his giving himself for us, but his giving himself freely with all his Benefits to us."³³ His exegesis of the Words of Institution was figurative³⁴; he noted a double figure in "the cup" = "the wine" = "the blood of Christ."

Keach was a "Calvinist" too in rejecting the spiritualising

²⁸ Horsly Down Articles of Faith, xxiv.

²⁹ Keach, B.: *The Baptist Catechism*, § 96. Note: This Catechism was approved by the General Assembly of Particular Baptists.

³⁰ *Op. cit.*, § 102.

³¹ Keach, B.: *Spiritual Melody*, No. 151, vv. 1-3.

³² Keach, B.: *Op. cit.*, pp. 620 f.

³³ *Ibid.*

³⁴ *Op. cit.*, pp. 616-620.

of the Body,³⁵ Christ's body was of the same kind as our own,³⁶ and at "the last Day he shall come visibly and locally from Heaven."³⁷ Thus the virtue in the Supper is by the working of the Spirit³⁸ and answering faith,³⁹ not by an ubiquitous corporeal Presence.

William Mitchell, too, is typically "Calvinist." "By the Spirit and faith," worthy receivers are made "Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment and Growth in Grace,"⁴⁰ using the wording of the Westminster Shorter Catechism.⁴¹ There is no "Real Sacrifice," but, in the words of the Westminster Confession,⁴² "only a Memorial of that one offering up of himself, by himself, upon the Cross, once for all; and a spiritual Oblation of all possible Praise unto God for the same."⁴³ The Word of Institution and "the Work of the Spirit," not the intention of the administrator, nor any inherent power, confers "the Grace which is exhibited in or by the Sacraments rightly used."⁴⁴ The purpose is to "represent him and his Benefits, and to confirm our Interest in him, and solemnly to engage us to the Service of God in Christ."⁴⁵

Hercules Collins is a "Calvinist" also. In the Lord's Supper there is declared and sealed to us the "Remission of Sins, and Life everlasting."⁴⁶ The Body of Christ is so described "sacramentally"⁴⁷; the Mass is a denial of the work of Christ,⁴⁸ but in "this visible Signe and Pledge" we are assured that "his crucified Body, and Blood shed, are indeed the Meat and Drink of our Souls, whereby they are nourished to eternal life."⁴⁹ "We are as verily Partakers of his Body and Blood, through the working of the Holy Ghost, as we do perceive (*sic*) by the Mouth of our Body, these holy Signes in Remembrance of him."⁵⁰ We become "Flesh of his Flesh, and Bone of his Bones."⁵¹ His body,

³⁵Cf. Calvin, J.: *Institutes*, IV, xvii, 26-30.

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ Keach, B.: *The Baptist Catechism*, § 96; Underhill, E. B. (Ed.): *Baptist Confessions of Faith*, p. 268.

³⁹ Keach, B.: *Tropologia*, pp. 620 f.

⁴⁰ Mitchell, W., *Jachin and Boaz*, § xxxii.

⁴¹ § 96.

⁴² § xxix: II.

⁴³ *Ibid.*

⁴⁴ *Op. cit.*, § xxx.

⁴⁵ *Ibid.*

⁴⁶ Collins, H.: *An Orthodox Catechism*, p. 25.

⁴⁷ *Op. cit.*, p. 41.

⁴⁸ *Op. cit.*, pp. 42 f.

⁴⁹ *Op. cit.*, p. 41.

⁵⁰ *Op. cit.*, pp. 41 f.

⁵¹ *Op. cit.*, pp. 38 f.

however, is in heaven; the virtue of the sacrament is effected by the Spirit, and our faith receives.⁵²

Thomas Hardcastle, pastor of the Broadmead Church, Bristol, declared that: "It is a great supper, in regard of the effects of it, it seales justification, it seales pardon, it seales peace and salvation. . . . Jesus Christ will be here himselfe at this supper."⁵³ Christ will do five things at his coming:—

- i. "See what posture of soul they are in."
- ii. "Bid his guests welcome, and bid them eat."
- iii. "See that they want nothing."
- iv. "Afford them his presence."
- v. "Draw forth their graces, and so perfume them, to set faith acting and love acting and joy acting."⁵⁴

It is a "strengthening Ordinance."⁵⁵ "The body and blood of Christ for faith applyes a Christ crucified and all the benefits of his death."⁵⁶ Of the subjective aspect Hardcastle says that we "eat and drink the body and blood of Christ spiritually" when we believe that Christ died for us, our sins are pardoned, and we are united to Christ.⁵⁷ The virtue of the sacrament "works diversly"; "the Lord doth not always poure out his gifts the same day we come to him in his holy Ordinances."⁵⁸ He closely connects the Supper with the Passion, of which it is a "lively preaching." "He is crucified in the Lord's Supper representatively."⁵⁹ Underneath this devotional treatment one may detect "Calvinist" doctrine. The Supper, however, is for the individual rather than either a mark of, or nourishment for, the Church.

Some Baptists, judging by their scanty references, viewed the Supper as a Memorial Feast. For example, Thos. Collier could say of it only that it is a figure "very significant and of especial use in the Church of Christ," which "serves especially to keep in remembrance the Death and Sufferings of our Lord Jesus."⁶⁰ It is an "Ordinance that presenteth Jesus Christ Crucified (with all his benefits) to the eye, that the eye may affect the heart . . . to make use of our senses for our spiritual good."⁶¹

Some very influential Baptists made very little reference to

⁵² *Op. cit.*, pp. 38 f., 42.

⁵³ Hardcastle, Th.: *Expositions*, pp. 152 f.

⁵⁴ *Ibid.*

⁵⁵ *Op. cit.*, p. 148.

⁵⁶ *Op. cit.*, p. 146.

⁵⁷ *Op. cit.*, pp. 146 f.

⁵⁸ *Op. cit.*, pp. 151 f.

⁵⁹ *Ibid.*

⁶⁰ Collier, Th.: *Body of Divinity*, pp. 471f.

⁶¹ *Ibid.*

the Supper. Vavasor Powell, who appears to be a "Calvinist,"⁶² is one such. To John Bunyan the Supper was a valued "Ordinance,"⁶³ but he hardly did more than mention it.⁶⁴ When Edward Drapes defended the sacraments against "Spirit" sects he devoted fifty pages to Baptism, but only two to the Lord's Supper.⁶⁵

The last named is one who kept very severely to the repetition of Scriptural phrases in referring to the Supper. Randall Roper, likewise controverting sects which advocated the disuse of outward forms such as water, bread and wine, likewise keeps severely to Scriptural statements in his few references to the Supper.⁶⁶

Thus while it is well-nigh impossible to find any but "Zwinglian" views among the General Baptists, both "Calvinist" and "Zwinglian" approaches are found among the Particular Baptists.

(NOTE.—In the above we have used "Calvinist" as a convenient term for views of the Lord's Supper which allow for a real, spiritual partaking of the Body and Blood of Christ therein.⁶⁷ Likewise we have used the term "Zwinglian" to denote views of the Supper according to which it is either a mere badge of the fellowship, or a memorial and representation of the Passion of Christ. We do not imply necessarily that Ulrich Zwingli was a consistent "Zwinglian." The views of Calvin and Zwingli, as well as those of other Reformers are discussed at some length in books such as Alexander Barclay's *The Protestant Doctrine of the Lord's Supper*.)

E. P. WINTER.

⁶² (Vavasor Powell): *The Life and Death of Mr. Vavasor Powell*, p. 38.

⁶³ Brown, J.: *John Bunyan*, II, p. 147.

⁶⁴ Bunyan, J.: *Works* (Oxford Edition), I, pp. 516 f.

⁶⁵ Drapes, E.: *Gospel Glory*, pp. 164 f.

⁶⁶ Roper, R.: *Truth Vindicated*, pp. 12-16.

⁶⁷ Cf. Calvin, J.: *Institutes*, IV, xvii, 19 (Beveridge's translation): "I willingly admit anything which helps to express the true and substantial communication of the body and blood of the Lord, as exhibited to believers under the sacred symbols of the supper, understanding that they are received not by the imagination, or the intellect merely, but are enjoyed in reality as the food of eternal life."

In this context "exhibited" means "tendered," "proffered," not merely "shown." There is no record of the use of the word in the latter sense before the middle of the seventeenth century. The use of the word "exhibition" for a grant of money for college use is a better analogy here than for a flower-show, where the "exhibits" are merely for observation.

Reviews

Puritanism and Richard Baxter, by Hugh Martin. (S.C.M. Press, 15s.)

IN this instructive and enjoyable book—the substance of which is being delivered this year in the form of the Whitley Lectures—Dr. Martin's skilful pen has addressed itself to the task of presenting the truth about Puritanism and of illustrating the principles and achievements of the movement by portraying the life and work of Richard Baxter.

First we are given the history of the movement and then shown its attitude (so often and widely misunderstood and as blithely misrepresented by those who should know better) to the arts, recreation, Sunday, holy days and toleration, in the course of which the author exposes the falsity of the vulgar legend of the gloomy, philistine Puritan which was deliberately and mischievously created at the Restoration. In so doing Dr. Martin, who writes with balanced judgment and a sound historical perspective, has rendered a real service. In the making of modern England and the shaping of our national character the Puritans played a notable part and it is important, therefore, that our knowledge and understanding of them should be in accord with the truth. Dr. Martin then goes on to describe the manifold gifts and rich attainments of that "evangelical, Catholic Christian," Richard Baxter, who as the author shows was typical of Puritanism at its best. Baxter was a remarkable man and many will be grateful for this enlightening study of his character and work. Based upon sound scholarship, this volume is a valuable contribution to biography, to the history of the seventeenth century, to our knowledge of English religious development and, by much of what Dr. Martin says as well as the spirit in which it is expressed, to the cause of Christian unity. Those of us who have derived so much pleasure and profit from reading these pages will wish for the book the wide circulation it deserves.

Bible Themes from Matthew Henry, by Selwyn Gummer and Frank Colquhoun. (Marshall, Morgan and Scott, 17s. 6d.)

From Matthew Henry's famous Commentary Mr. Gummer has selected, arranged and edited under 26 doctrinal subjects a number of passages from the expositor's choicest work. While these are primarily devotional studies, the preacher will find in the

book an ample store of biblical material for sermons, drawn from a work that has stood the test of some 250 years. Each section concludes with a sermon outline by Mr. Colquhoun based upon the respective themes. In the preacher's study this volume may occupy a useful place. Those who cannot raise the 10 guineas to purchase the new edition of Matthew Henry advertised on the jacket will find in this volume an abundant supply of devotional and homiletic material, and no doubt many a hard-pressed preacher will, as the result of its publication, feel thankful to Mr. Gummer and Mr. Colquhoun for the work they have done.

The Protestant Credo, ed. Vergilius Ferm. (Philosophical Library, New York, \$5.00.)

Here are ten essays by a group of distinguished American scholars, including two Baptists, who represent the major denominations. All the contributors are of the liberal school and they write with a clarity and quality of style for which one looks in vain, as a rule, amongst the neo-orthodox. Many good things are said and much that is provocative, while the reader's interest is held throughout. All the same, one doubts whether the Protestantism of the future lies, as one contributor suggests, in a religion which is content to leave Jesus live in the first century and in which the miracles, resurrection, the sinlessness of Christ, the relation of the Cross to salvation, among other things, will occupy a minor place. Amid the dogmatisms of our day the stress in these pages on freedom of inquiry is to be welcomed, but there is more to Protestantism than that. Consequently, while there is much in this book to enjoy, one puts it down with some sense of disappointment.

GRAHAM W. HUGHES.

Congregational Praise. Tonic Solfa Edition. (Independent Press, 19s. 6d.)

The publication of *Congregational Praise* was noticed in these pages in April, 1952. The issue of a Tonic Solfa edition of any tune-book may come as a surprise to those who use the Old Notation. But this fine volume reminds us that there are many members of choirs and congregations who rely on the Tonic Solfa method. These are admirably served by this new edition, which enables such an outstanding collection of hymns, tunes and chants to become still more widely known.

FRANK DODSON.

A Brief History of English Congregationalism, by Albert Peel.
(Independent Press, 3s. 6d.)

This is a new reprint of a book that first appeared in 1931. Within fewer than a hundred pages the skilful pen of the late Albert Peel has packed a surprising amount of information and traced the story in a way that never loses interest. It should do much to inspire devotion to the principles which the author cherished as well as impart knowledge. We wish for it a wide circulation and hope it will not be neglected by Baptists who, after all, share part of the story and many of the principles.

One Christ, One World, One Church, by Norman Victor Hope.
(Independent Press, 3s. 6d.)

The Professor of Church History at Princeton here provides an admirable introduction to the rise and progress of the Ecumenical movement. Briefly but comprehensively and clearly he traces its history to Amsterdam, 1948, and then discusses some of the problems and prospects, ending with a bibliography of recent publications. Defending the use of the term "ecumenical," he points to its long and honourable history. As a short, concise account of the movement, this small book meets a need and will be welcomed. We assume that naming the author of *The Claims of the Free Churches* as "Harry" Townsend is a slip of the pen rather than an instance of American friendliness.

Doctrinal Preaching. Its neglect and recovery, by W. E. Sangster.
(Berean Press, 2s.)

In the seventh Joseph Smith Memorial Lecture Dr. Sangster laments the drift in modern preaching from the foundation truths of the Christian Faith. He pleads for a return to the preaching, squarely based on the Bible, that expounds great themes and relates them to life. Faults in pulpit language and style are exposed and the need for plain, clear speech is called for. This is a timely publication and, were it to be widely read and heeded, one feels sure the effect would be a much-needed improvement in modern sermons.

The Billy Graham Story, by Charles T. Cook. (Marshall, Morgan and Scott, 8s. 6d.)

Based upon material gathered from many sources, this little book by the consulting editor of *The Christian* gives an interesting account of the life and work of the young Baptist evangelist whose campaigns in America and Britain have had spectacular results.

Dr. Cook attributes his success to his personal qualities, the centrality of the Bible and the Cross to his message, his co-operation with the churches and the support of widespread prayer. A number of illustrations and five of Dr. Graham's addresses are included. His British campaign will have created a demand for such a book as this and in this well-written and entirely sympathetic interpretation of the man and his message that need will be met.

Seventh Day Baptist Year Book. (American Sabbath Tract Society, \$1.50.)

Here are the minutes of the General Conference, 1953, annual reports, denominational statistics and directory of the Sabbatarian Baptists. Not the least active of their departments is the Historical Society, which reports the preparation of a treatise on the Stennett family, the collection of numerous genealogies and proposed studies of Peter Chamberlen, Wm. H. Black and Wm. M. Jones. The appointment of a delegate to attend the World Council of Churches at Evanston, Ill. is reported as is an enlightened resolution on international affairs passed by the Conference. Total membership is given as 6,257.

Baptist Life in Beeston: 1804-1954, by Cecil Powney and John E. T. Hough. (C. Powney, John Clifford Memorial Church, Beeston, Notts., 2s. 3d. post free.)

This booklet of 40 pp. or so tells the story of the church whose chief claim to fame is that it nurtured, baptized and sent into the ministry Dr. John Clifford, after whom it was renamed in 1936. Although the church (which is of the General Baptist tradition) was formed in 1804, there were Baptists in Beeston long before that date. Having in its time overcome many trials, the church continues its witness, and will doubtless find fresh inspiration from a fresh consideration of its history.

Religious Liberalism in Eighteenth Century England, by Roland N. Stromberg. (Oxford University Press, 21s.)

There are many who would regard the religious history of the eighteenth century merely as a period of rest after the fervour and excitement of the theological and ecclesiastical disputes of the seventeenth, or as a time of Christian regression, which heralded the age of the Methodist Revival and the great Missionary century. Yet to those interested in, what this work terms *intellectual history*, it is a time full of interest and movement, presenting us with a key to interpret the preceding and subsequent movements.

Mr. Stromberg illustrates well the variety of ideas held at this time by Arians, Socinians, Deists and Arminians, and describes their relationships with each other and, in particular with orthodox Christianity, for the orthodox were as anxious to defend their views as were the other groups to attack them. Deism is set in its true perspective. If this was a period when religion "fell the victim of complacency and materialism," and when thought in every realm of ideas, especially the political, became secularised, yet it was also characterised by much Christian idealism, if not ecstatic emotion, and deep piety, if not enthusiasm. Even leading Deists considered they were called to purify, rather than to attack, the Christian religion.

This book is admirably written. While frequent quotations, which are always relevant, give to the reader a feeling for the period, they are always controlled and never affect the stylistic unity of the work, which, while scholarly, is always readable. His footnotes, in particular, are admirable. They give to the reader all the critical apparatus he needs and, moreover, illumine the text without confusing it. An extensive bibliography which is appended is also of very great value.

The greatest merit of this study is that it is not merely descriptive, but also interpretive. Its most important features are its consideration of the factors which gave rise to religious liberalism in the eighteenth century, and its attempt to evaluate the movement in history and thought. It ends by suggesting that the neo-orthodox revival of this century, having revolted against the submission of liberal Christianity to science and secularism, is now in danger of "glorifying the irrational," and that many Christians find themselves with the Restoration and Augustan divines wondering, "how a religion unsupported by reason can possibly stand."

D. MERVYN HIMBURY.

The Way, the Truth, and the Life, by J. R. Macphail. (Oxford University Press, 10s. 6d.)

Though the author modestly claims "no special qualifications" this is a valuable introductory handbook of Christian theology. It does not pretend to be a specialist work but is an exposition of the main articles of the Faith which few could read without profit. The author is obviously familiar with common objections and difficulties and his book should perform an evangelistic as well as an educational function. There is some of the freshness and attack we associate with writers such as C. S. Lewis, and a command of language and quotation we might expect from one who is a Professor of English. Some chapters are outstandingly

good, the section on eschatology less satisfying. Our own view of baptism is hardly summarised by the comment, "no man can be baptized until he feels the need of it." But this is a good piece of work and ones hopes for more from the same pen.

The Development of Negro Religion, by R. F. Johnston. (Philosophical Library, New York, \$3.00.)

A Baptist might be forgiven for turning with some anticipation to a book purporting to discuss American negro religion from a historical and contemporary point of view. One would imagine that such a discussion could hardly fail to contribute something, if only incidentally, to knowledge of our own denomination in America. But the nature, power, and distribution of Baptist convictions among American negroes are, for all practical purposes, overlooked. This study is disappointing, however, even within its own limits. The level of discussion is frequently superficial, a fact which is not concealed by an unhappy addiction to academic jargon.

G. W. RUSLING.

Unchangeable Friend, by G. Oswald Cornish. (Independent Press, 8s. 6d.)

This book must be looked at as a whole. The writing is unequal and the style sometimes gives one the impression of rather flowery pulpit oratory. It would be possible to pick it up and be unimpressed by an isolated passage. But when it is viewed as a whole and we get the plan which is in the author's mind, it can scarcely fail to fire us. Mr. Cornish introduces his theme by an introduction "On Christian faith in terms of personal relationship." In Part I he investigates the spiritual meaning of our Lord's resurrection and the gift of Pentecost. In Part II he works out how we are to possess the spiritual resources available in the living Christ. His closing section is "On growing young with Jesus Christ." The most refreshing thing about the book is the obvious devotion of the author to his Lord.

A Book of Personal Religion, edited by Nathaniel Micklem. (Independent Press, 7s. 6d.)

This is a new and enlarged edition of a book first published in 1938. Dr. Micklem has gathered together for devotional reading passages from some of the great Puritans, in order, as he tells us in the introduction, to give help to those who need guidance in the

spiritual life and to recall Free Churchmen to the wealth and range of their own spiritual inheritance. The passages will be new to most readers, and are taken from John Bunyan, John Calvin, Philip Doddridge, John Newton, Isaac Watts, Thomas Brooks, John Owen, Richard Baxter, John Knox and Matthew Henry. In any anthology inequalities in the writing and the value of the extracts are inevitable. But in an anthology such as this, another difficulty arises. Tastes in devotional literature are almost as individual and decided as tastes in humorous literature. Here one man's meat is indeed another man's poison. For example, Dr. Micklem wishes that the exhortation from John Knox's Communion Liturgy might frequently be read at our Communion services. At least one reader fervently hopes that it may not. Yet one cannot but agree heartily with Dr. Micklem on the value and "raciness" of the extract from John Bunyan. The passage from Richard Baxter "On praise and meditation" is also fine. Dr. Micklem comments that though we cannot return to the theology of our fathers, we must return to their religion. But to some people the effort to shut their eyes to the theology is as much an effort with the Puritans as with writers of other traditions. To those, however, who love them and their outlook, this book will afford very much valuable reading.

How to say your Prayers, edited by W. Eric Hodgson and H. A. Hamilton. (Independent Press, 1s.)

This booklet is quite first-class. In the space of 40 pages it gives short but adequate directions for starting out on the life of prayer, outlines schemes for morning and evening prayer, and suggests an alternative scheme for prayer on rising, at lunch time, at tea time, and on going to bed. It has a note on the devotional use of the Bible, with nine pages of suggested readings for devotional use, arranged under subjects. There are suggestions for further reading. This little book can, and should, be placed in the hands of every young church member.

DENIS LANT.