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Reviews

Rivals of the Christian Faith, by L. H. Marshall. (Carey Kingsgate Press, 12s. 6d.).

Those who spend a good deal of their time reading critiques of the various philosophical schools will not find this book excitingly original. But if one is looking for a book to introduce to the intelligent Christian who is bothered by the challenge of Scientific Humanism and Marxist Communism, here it is. The "rivals" of the Christian Faith turn out to be Greek Rationalism, Roman Stoicism, Scientific Humanism and Russian Communism. The relevance of the last two topics to the modern scene is obvious. But what interest can the modern believer have in the first two? This becomes clear with the unfolding of Dr. Marshall's thesis.

His starting-point is the categorical imperative. "Transcendental constraint" is the author's term. He describes it as "a constraint to be true and not false, kind and not cruel, generous and not selfish, considerate of others and not self-centred and self-absorbed, pure and not licentious, brave and not cowardly." This constraint, Dr. Marshall claims, only makes sense "if there is a holy God, a personal God in whom we live and move and have our being." All other explanations fail. And that is why the author finds these rivals so completely inadequate. Greek Rationalism seemed to assume that man's supreme function was to serve the state. It separated the life of man from God. Besides, death was regarded as the extinction of all moral and spiritual values. Roman Stoicism, while it "struck some great notes" and wrought a certain amount of good, was untrue to human nature in completely suppressing the emotional life. Moreover, this creed was one that issued in a sense of the futility of life. In Stoicism the nerve of moral life is cut, Marshall thinks, because there is no personal God.

The critique of Scientific Humanism is particularly interesting and gives as clear a statement of the Christian reaction to this school as could be found anywhere. The one fault with this section, perhaps, is that there is an overdose of quotation from other writers. The author obviously has the feeling that these other people have said what needs to be said and in a way that cannot be bettered. The net result is that this section tends to become an anthology. This, of course, has its value, but one could have wished that this had become grist for the author's mill and been re-presented in a somewhat more original fashion. The assessment of Russian Communism carries the same features of clarity with fewer lengthy quotations.

In the final section on The Christian Answer, Marshall maintains that in bringing man face to face with a Moral Demand, Christianity reveals the high possibilities of human nature. But the

strength of the moral appeal of Christianity is that "it comes to us in and through a Person." "The initiative in the remaking of personality cannot come from within the personality that is to be re-made." Against this background is shown the absolute necessity of a conviction of sin and the relevance of Christ's Cross and passion. It is the Cross which brings to man "Reconciliation" (the restoration of a fellowship that has been disturbed) and "Redemption" (the process of freeing us from sin's power and dominion). Thus, from the starting-point of the "Transcendent Constraint" Marshall proceeds to present a full-orbed gospel. This section contains many memorable sentences and breathes the intensity of a preacher.

That the book is the work of a teacher and exponent rather than an original thinker does not mitigate our sense of loss that this man is no longer with us. The really choice memoir by Rev. Henry Bonser makes us realise that the kind of mind Marshall possessed was not just the product of good training and a love of learning. There was a moral quality about it that caused him to emerge from the bitter controversy at McMaster a vindicated man. The book-production calls for a word of special praise for our Carey Kingsgate Press.

J. ITHEL JONES.

The Protestant Tradition, by J. S. Whale. (Cambridge University Press, 21s.).

A new book from the learned and vigorous pen of Dr. Whale is quite an event, especially as fourteen years have elapsed since his *Christian Doctrine* appeared and the work is of the calibre of this present volume. In these important pages a new and searching examination of the three main elements of early Protestantism is presented and, against this background, a number of modern issues are discussed.

Part I deals with the creative genius, Luther, showing that his reforming work was rooted in his rediscovery of biblical religion and his evangelical experience and that his most distinctive insights were often expressed in paradoxes. The major part of this section is devoted to explaining five of these—law and gospel, justification by faith, the believing sinner's assurance (*simul peccator et justus*), the divine gift and its ethical obligations (*Gabe* and *Aufgabe*), the Calling and the Church.

Next Dr. Whale turns his penetrating gaze upon the great systematiser, Calvin, whose historical significance lies largely in his having perceived that "the great need of the sixteenth century was a positive ecclesiastical polity." Calvin's biblical and theocentric doctrine and his view of the Church as an organised, disciplined community are discussed.

Part III, where Dr. Whale treats "The Sect Type," is in some respects less satisfying than the rest of the book. It depends rather too much on Professor Roland Bainton in its discussion of the Reformation left-wing and is consequently led to the dubious choice of David Joris as a typical Anabaptist. Nine pages or so on Montanism seem somewhat intrusive. All the same there is an admirable and illuminating study of the three enduring principles—personal, voluntary, spiritual—which give a certain unity to the sectarian multiplicity.

In the fourth part Dr. Whale turns to modern issues. Religious tolerance and intolerance in the totalitarian climate of our time are discussed and we are left in no doubt as to Dr. Whale's views on the "ecclesiastical arrogance" and priestly pretensions of Romanism. The conflict between Church and State is next considered. Calvin is shown to have succeeded, where Luther failed, in asserting the Crown Rights of the Redeemer in His Church. Alarmed by the "frightful menace of the purely secular State, and of the national irreligion which it fosters," Dr. Whale sees in the ecumenical movement the greatest opportunity of resolving many of the difficulties of this problem. This leads him to his final chapter, in which he points out that, far from having begun with Protestantism, disunion is as old as Christianity itself, and that the crucial issue in ecumenical discussion is the nature of the Church which, in turn, is bound up with Christology. While Dr. Whale confesses his love for the "sect-type," realises that "for a living Church men will pay the price even of sectarianism," and acknowledges that today "when the omnicompetent police-state either standardises or liquidates the non-conforming individual," what the free world owes to the sects is incalculable, he is, nevertheless, firmly convinced that for the Protestant tradition the ecumenical issue is supreme in the twentieth century. In this important and absorbing volume all Dr. Whale's gifts, particularly of scholarship, interpretation and mastery of phrase, are displayed, and it should be read and pondered by Baptists no less than all other Protestants.

GRAHAM W. HUGHES.

The Birth of Modern Education: The Contribution of the Dissenting Academies 1660-1800, by J. W. Ashley Smith. (Independent Press, 19s. 6d.).

It is the sub-title of this book which both reveals its true nature and indicates its special interest for readers of the *Baptist Quarterly*. Mr. Ashley Smith sets out to describe and discuss the Curricula of the Dissenting Academies during the years 1660-1800. These dates are not arbitrary but represent the period from the closing of the Universities to Dissenters to the founding of London University free from religious tests. It must be understood that only a minority of

the Academies dealt with in this book was solely concerned with ministerial training, and that the *raison d'être* of the Academies was to provide "higher education" for those barred from the Universities. Mr. Smith's method of approach is to classify the Academies according to the pattern of Curricula followed by their Tutors. Thus after the Introductory Chapter, Chapter II deals with Tutors trained at Oxford or Cambridge and who instituted in their Academies a similar Curriculum to that in force at those Universities. It is instructive to be told first of all exactly what was taught in the Universities of the seventeenth century and to see this pattern reflected to a greater or less extent in the Dissenting Academies. Chapter III deals with Tutors without English University training but who continued the traditional education. Among these is one Baptist, John Davisson of Trowbridge, about whom our own Baptist histories are relatively silent. As might be expected Baptist contributions figure chiefly in Chapter IV which covers Tutors constructing their own Curricula. Naturally it is the Bristol Academy which figures largely in this chapter with the great succession of Tutors beginning with Bernard Foskett, Andrew Gifford, Hugh Evans and Caleb Evans. There is certainly much of interest to all Baptists in this section, especially as the curriculum of Bristol College in those days is set out in detail. The conclusion will be encouraging and gratifying to all Baptists and especially to Bristol men, for Mr. Ashley Smith writes: ". . . Bristol Baptist College . . . must be placed alongside orthodox academies of the Congregationalists as a demonstration that higher education of the best quality need not necessarily lead to heterodox theology." There are, however, in this section one or two errors which require to be noted. Firstly, Caleb Evans was the son of Hugh Evans, not the nephew as Mr. Smith suggests, also John Fawcett was never on the staff of Bristol Baptist College, although it seems that he was invited to go to Bristol. Mr. Smith states that none of the educational efforts of John Fawcett, John Sutcliff, Dan Taylor and others continued into the twentieth century. This may be strictly true, but no mention is made of the fact that John Fawcett was one of the leading spirits in the founding of Horton Academy—now, of course, Rawdon College. But these are minor blemishes in a most illuminating book which fills a gap in our knowledge of the Dissenters' contribution to Education.

John Bunyan, by Roger Sharrock. (Hutchinson's University Library, 8s. 6d.).

This book is in the English Literature Series of Hutchinson's University Library and must be judged in the light of its stated intention, namely, "To furnish a general introduction to Bunyan's work which incorporates the findings of modern scholarship." Mr. Sharrock has achieved this aim admirably, though it is clear that

the author is more at home with the works of Bunyan than with the church tradition in which Bunyan stood. The book opens with a chapter on Puritan England, which although adequate is not always strictly accurate. For example, it is by no means certain that "the English Baptists owe little or nothing to continental influence," and the date given for the beginning of the Particular Baptists, 1616, is the date of the founding of the Jacob-Lathrop-Jessey church of Congregational Separatists, not the date of the founding of the first Particular Baptist church, which was some time between 1632 and 1638. Again, is it right to call the sectaries the "wild men of the Puritan movement"? The second chapter describes the life of a sectary. This is a capable summary of Bunyan's life except that it unaccountably omits any reference to his Baptism. Then follow chapters on *Grace Abounding, Pilgrim's Progress,* Part I, *The Life and Death of Mr. Badman, The Holy War,* and *Pilgrim's Progress,* Part II. Here Mr. Sharrock is very much at home and deals most clearly and capably with these writings, his chapter on *The Holy War* being especially good. Although the author deals only with the main works of John Bunyan, it is clear that he is well versed in all the lesser known works. No one reading these chapters can fail to find them helpful in the understanding of what Bunyan seeks to say. When we are looking for an introduction to Bunyan and his works, then this indeed is it.

Mr. Pepys and Nonconformity, by A. G. Matthews. (Independent Press, 8s. 6d.).

This collection of essays takes its title from the first and longest of them. In it Mr. Matthews has set himself to extract and explain for us in a most readable style the references to Nonconformity in the famous diary. We learn that Pepys was not without sympathy for them, and indeed are reminded that he was brought up on the Puritan wing of the Establishment. He speaks of the observance of the Lord's day and was shocked to see the Queen and her ladies playing cards on that day and he himself usually read prayers to his household on Sunday nights. He apparently liked listening to preaching and on occasions heards the Puritans preach. Pepys was a sermon taster and on one occasion he comments: "A dull, flat presbyter preached," and of the Spittal sermon, preached before the Lord Mayor and the Bluecoat body, he notes that "being a Presbyterian one it was so long that after about an hour of it we went away." Yet on August 17th, 1672, the diary records: "Up very early, this being the last Sunday that the Presbyterians are to preach, unless they read the new Common Prayer and renounce the Covenant, and so I had a mind to hear Dr. Bates's farewell sermon." Pepys queued up for an hour and managed to crowd into the gallery of St. Dunstan in the West. The sermon he approved of as very

good and by one o'clock he was back again in the gallery and he "stood in a crowd and did exceeding sweat all the time." It is a pity that Samuel has left for us no comment upon Baptists!

The second essay deals with "Puritans in the Letters of Lady Dorothy Osborne." Here again these letters provide an interesting commentary on the times and of the most eminent of Presbyterian preachers, Stephen Marshall, she comments: "His sermons were 'Enterlarded with the prittyest od phrases that I had the most adoe to look soberly. . . .'." The third essay deals with Lord Wharton, who founded the Bible Charity which still bears his name, and who was known as the Good Lord Wharton, and his much less commendable sons, who seemed to have led their tutors a pretty dance. The final chapter is a helpful discussion on the Puritans at prayer. Altogether a most pleasing book, often amusing and always informative.

W. MORRIS WEST.

With Freedom Fired, by Graham W. Hughes. (Carey Kingsgate Press, 8s. 6d.).

Religious Freedom in Spain, by John D. Hughey, Jr. (Carey Kingsgates Press, 15s.).

The Carey Kingsgate Press has done well to produce almost simultaneously two very readable books of real interest and value on religious liberty. In days when millions of people appear to regard "security" as of higher worth than freedom and "solidarity" is rated above individual moral responsibility, it is good to be reminded that liberty of conscience, worship and witness are fundamental human rights on which historically other freedoms have been established.

Mr. Graham Hughes, in a clear and forceful style, retells the story of Robert Robinson of Cambridge. He has made a skilful selection from a mass of materials and brings vividly before us an outstanding Baptist and Free Church leader of the eighteenth century. It is a pity that Robinson, who was Robert Hall's immediate predecessor as minister of St. Andrew's Street Church, should be known to most of us only as the writer of *Come, Thou Fount of every blessing* and *Mighty God, while angels bless Thee,* for he was a man of immense erudition and in his day one of the doughtiest champions of religious liberty and equality and of the right of private judgment. He was contemporaneous with Cowper and overlapped Wordsworth and Byron. It is hard to recapture the passionate love of freedom that burned in their verse as they followed a trail blazed by Milton. The Separatists and Puritans had rated liberty far above security and at a great price had demanded, in the name of religion, freedom of speech and writing and denied

all claims of Church and State to impose uniformity and shackle conscience and truth. What they would have thought and said of churches which acquiesce in the monopoly by government-controlled agencies of such means of education and propaganda as television, or the prohibition of free discussion of subjects of wide interest and importance by its use pending their debate in Parliament, can only be imagined. Rarely are voices raised nowadays even in the Free Churches against men being "sent to Coventry" by their workmates because they obey their consciences and prefer to carry out agreements rather than take part in unofficial strikes.

So it is timely and refreshing to be reminded of a man who had no doubt where he stood. Robinson's learning, clear thinking and powerful utterance gave him an immense influence far beyond the town and university of Cambridge. Mr. Hughes has rightly stressed his devotion to the cause of emancipating religion from the thrall of rulers and hierarchies, his emphasis on the proper place of reason and his assertion of private judgment as "a right inherent, held immediately of the God of nature, the property and dignity of mankind." He fought for the repeal of laws that shut doors to any who refused to subscribe to the Thirty-nine Articles, for religious equality and for the abolition of the slave trade. He outdistanced his contemporaries by working for the establishment of a Dissenters' college in Cambridge. Much else will be found in the story to stimulate ministers and eager young readers. Though the end of it is clouded with infirmity, doubt and misunderstanding, nothing can take from us the picture of a lofty and luminous, but very human, personality, worth of a high place in the gallery of heroes of our Free Church tradition. The measure of the achievement of Robert Robinson and those who fought with him can be judged if we contrast the liberty (not even yet complete) which we enjoy in Britain with conditions in other lands.

Dr. John D. Hughey, Jr. describes the situation in Spain with the authority of a historical scholar who has himself lived there and worked among Spanish Baptists. His book is an expansion of a thesis which gained him a doctorate at Columbia University; no mean achievement. He is now Professor of Church History in the international Baptist Seminary at Rüschlikon-Zürich. His narrative is fully documented and is the fruit of much research and wide reading. Theses, as a rule, are terrifyingly dull, but this is a notable exception. It is lucid and really enjoyable to read, not less because it sometimes slips into a phrase that falls harshly on English ears, as when he renders "stimulated" or "encouraged" by "given a boost." One reader, at any rate, will be glad to read any other book that comes from such a vigorous hand.

The whole study is an impressive contribution to Christian History. While it constitutes a massive indictment of the Roman

Church and its leaders, clerical and lay, in Spain it is written objectively and without malice. The account of the struggle for liberty goes back to the Inquisition and further. Its progress is traced through monarchies, republic and the dictator's regime. It is inevitably in some ways a disappointing story, but the end is not yet. Some day Spain will escape from the sixteenth century and freedom will be built on firmer foundations than were the short-lived enactments of separation of Church and State and a period of generous toleration. Some of the accounts of persecution are grim though temperate and numerous well-authenticated incidents of recent interference with Protestants and their worship are given. Letters and statements by Roman ecclesiastics from the Pope downward are freely quoted, so that no doubt can remain of the official attitude of that Church with its insistence on the "Catholic" state and "Catholic" unity. The glaring misuse of the word "Catholic" as applied to a church could not be better illustrated.

Perhaps the most illuminating and valuable part of the book for the general reader is in the admirable summaries of debates in the Cortes on the subject of religious liberty. The case for and against national unity on a basis of religious uniformity, as seen through Spanish eyes, is well displayed, and Dr. Hughey almost leans over backward in his determination to be objective and fair. But the unprejudiced reader will surely have no trouble in reaching his verdict. Romanism still claims on its own principles to protect itself where it is strong by suppression, and where it is weak to claim on Protestants' principles the rights it would deny to them.

M. E. AUBREY.

Royal Priesthood, by T. F. Torrance. (Oliver & Boyd, 9s.).

This essay ranks as No. 3 in the series of "Occasional Papers" which are being issued by the *Scottish Journal of Theology,* and is intended as a contribution to discussions which were initiated on the Biblical doctrine of the Church and Ministry by the World Conference on Faith and Order in 1952. In the first chapter, Professor Torrance discusses the Old Testament notion of Priesthood, and shows the transformation which Jesus effected in this as in other Old Testament concepts, and the consequences for Christian worship. The succeeding chapters deal with the position of the Church as the Body of Christ, and her responsibility today for participating in the continuing priestly ministry of her Living Head. This Priesthood of the Church has reference primarily to the whole Body, and Professor Torrance rightly deplores the unchristian individualism which often lurks under the phrase "priesthood of all believers." But the church's priesthood is exercised secondarily through a regular ministry given to the church by Christ and duly ordained for His service. In a final chapter, the author discusses the

place of the Episcopate in this "institutional priesthood," and comments upon its relationship in particular to the Scottish concept of the Presbytery or "Corporate Episcopacy."

The discussion is characteristically related by Professor Torrance at every stage to the teaching of the Bible, and it is well adapted to provoke further study of the kind so much to be desired in the interests both of the unity of the Christian Church and of her task in the world. It it to be wished that room could have been found for a somewhat fuller treatment of the idea referred to on pages 16f. that, for the Christian Church, priestly service connotes not only liturgical actions, but the dedication of all life in the service of love. (Cf. 2 *Cor.* ix. 12 and *Rom.* xii. 1). Here is the point at which the lay ministries of Christian men *and women* come into their own, and ours is an age in which that lesson needs to be fully learned and applied.

The Biblical Doctrine of the Ministry, by J. K. S. Reid. (Oliver & Boyd, 5s.).

This booklet (No. 4 of the useful series of "Occasional papers" issued by the *Scottish Journal of Theology*), offers for wider circulation three lectures which were delivered at a recent Swanwick Theological Conference. The treatment is necessarily slight, but Professor Reid succeeds in giving a clear and helpful summary of the issues involved in this controversial subject, and the choice that faces Christians today. His conclusion can hardly be disputed: "Some kind of agreement has in fact been reached about the facts presented in the biblical records—but it is, alas! not much more than an agreement that the facts are ambiguous. . . . There cannot be said to be any one interpretation of the facts that commands even the consent of a great majority" (p. 31).

Professor Reid's own view is very similar to that of Dr. T. W. Manson inasmuch as he would ascribe "apostolicity" in the full sense to the Church as a whole, charged as it is to witness to the reality of the Living Christ, who is "the primary Minister." He makes, however, the interesting suggestion that what gave to St. Paul's ministry, in particular, its apostolic quality was the fact that if (as Professor Reid supposes) St. Paul never saw Jesus in the flesh, his apostleship testified to a "new and hitherto unwitnessed quality" in the resurrected Jesus, viz. His power to commission those unacquainted with His earthly ministry. With St. Paul's testimony "the full story has now been told of 'all that Jesus began both to do and teach'." Thus we must say that while the apostles can and do have successors, they are not successors in the primary sense: "the original witness had been made and no one can or need do it over again."

R. L. CHILD.