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Editorial Notes

Dr. H. Wheeler Robinson, Principal Emeritus of Regent's Park College and President of the Baptist Historical Society, has received a notable and well deserved distinction from the British Academy in the award of the Burkitt Medal for Biblical Studies. We offer him our warm congratulations. His continued ill-health is a matter of serious concern not only to Baptists, but to very wide circles beyond our borders. He is one of this country's outstanding scholars and a greatly honoured teacher. Here, however, we would greet him as a faithful friend to whom this journal owes a very deep debt. We assure him of our gratitude and remembrance. It is a great satisfaction to be able to include in this number another article from his pen.

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The recent death of Dr. George Truett, of Dallas, Texas, at the age of seventy-seven, removes one of the best-known Baptist figures of this century, a great preacher and a remarkable personality. Those who heard him, whether in this country, or at gatherings of the Baptist World Alliance, or in the church to which he ministered for forty-seven years, are not likely to forget his fine voice, his powerful frame and majestic mien, his evangelistic zeal, his simple faith. Dr. Truett's visit to London in the spring of 1934, when he spoke at the Spurgeon Centenary Meeting in the Albert Hall and preached for the Baptist Missionary Sociey, will be widely remembered. As President of the World Alliance, in spite of advancing years, he undertook most important journeys in Europe and Asia, while at Atlanta in 1939, his strong, efficient and felicitous chairmanship was one of the outstanding features of the Congress. Thirty years ago, a writer in *Collier's Weekly*, after hearing Dr. Truett preach in Dallas, wrote: "Back the mind runs for a moment to the mountain boy who at nineteen can make a high school out of a tobacco barn in Georgia; who at twenty-three can lift the debt on a college; who, while pastor of a great church and giving himself to its demands as a few constitutions could, can yet be the bishop of the souls of a thousand cowboys in a crack of the mountains, seven hundred miles away; who in the by-whiles of his season's work can build a sanatorium at a cost of half a million dollars; who can read as he flies all the latest books; who can cause people to stand for hours in the aisles to hear his convention sermons; and who, while doing all this, can live a life so pure and strong and true and gentle that all his townsmen

love him and will take their oath no preacher of modern times more nearly lives his message. . . . Yes, George W. Truett is Texanic! Undoubtedly, Texanic!"

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This year is the three hundredth anniversary of the publication of two classic contributions to the struggle for freedom of thought, utterance and worship. Both the books have special interest for Baptists, and it is to be hoped that there will be renewed attention to them in Britain and America, for they deal with matters which are again of great moment and urgency. In 1644 there appeared *Areopagitica: a speech of Mr. John Milton for the Liberty of Unlicenced Printing to the Parliament of England* and also *The Bloudy Tenent of Persecution for the Cause of Conscience* by Roger Williams. The latter was hastily prepared while Williams was in England securing a charter for his historic settlement on Rhode Island. Its arguments are based on *An Humble Supplication to the King's Majesty* which John Murton had written in milk from Newgate gaol a quarter of a century earlier. Milton's work is a burning and eloquent plea for "the liberty to know, to utter, and to argue freely according to conscience". It contains some of his most memorable sentences. Both these seventeenth century productions illustrate the truth of Milton's famous dictum that "a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life". Had book-production not become so difficult owing to wartime restrictions, it would have been well for Baptists to arrange for ter-centenary editions of both *Areopagitica* and *The Bloudy Tenent*. Though this is impossible, it behoves us to remember and re-iterate their message.

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Thanks to the regulations regarding theological students made by the Ministry of Labour on the outbreak of war, it has been possible for most theological colleges to continue their work during the past five years. In certain denominations (notably the Methodist) there has been some concentration of effort and a number of colleges have been closed, but Baptists and Congregationalists have kept all their institutions open so far. It is now reported that Rawdon and Manchester Colleges are closing for the duration of the war, and their properties have secured temporary tenants. The Scottish Baptist College, we understand, has now only one student, while Bristol has but a small group of men completing their courses. At Spurgeon's (now unfortunately damaged) and Regent's Park, Oxford, numbers are seriously reduced. It is good to know that the Baptist College Principals have met a number of times recently, that in July a conference

of all the Free Church College Principals was held, and that a gathering of all members of Baptist College staffs is projected. It is to be hoped that something parallel to and worthy of comparison with the Anglican Report on *Training for the Ministry* (Church Assembly Press and Publications Board, 1944, 2s. 6d.) may yet be forthcoming from the Free Church standpoint. The problems that will face the churches in regard to the training (1) of the many men from the services who desire to enter the ministry at home and abroad, and (2) of those of a younger generation who will be needed as the ministers of a slightly more distant future, are many and complicated. There is need for a good deal of exchange of information and counsel. Further, to the two main sets of problems already noted two others, hardly less important, have to be added: (1) the adequate theological training of women—those who are to serve overseas, those who are to teach in this country, and those who are to exercise ministerial office whether as deaconesses or pastors, and (2) the part the colleges are to play in the future in adult religious education. These problems are clearly of such magnitude that their solution will require greater resources of personnel and money than the colleges at present command. They also clearly require much closer collaboration between denominational colleges than has been usual among Baptists and Congregationalists. If it be agreed that each denomination must work out its own plan, then it is in the months immediately ahead that Baptists have the opportunity of framing a statesmanlike and comprehensive scheme of their own.

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It is a particular pleasure to draw attention to an interesting and scholarly paper by a young Baptist missionary which appears in *African Studies* (Vol. 2, No. 4, December, 1943), a quarterly journal issued by the Department of Bantu Studies of the University of the Witwatersrand, Johannesburg. It is entitled "The Tonal Structure of Kele (Lokele)" and is by the Rev. John F. Carrington, B.Sc., of Yakusu. The B.M.S. missionaries of an earlier generation reduced the Kele language to writing, and began its scientific study. Mr. Carrington, who went to Congo in 1938, and is shortly expected in this country on his first furlough, has built upon the work of the late W. H. Stapleton and that of Mr. Millman and Mr. W. H. Ford, and has had the encouragement and help of Professor C. M. Doke and Dr. Pienaar, of the Witwatersrand University. Knowledge of the tonetics of Kele is of great importance, since there are a large number of word-groups in which orthography is identical, but in which meaning varies according to tone-pattern. Mr. Carrington has annotated tonally the existing Kele dictionary and large parts of the New

Testament, and breaks new ground by linking the results with the tones of the local drum language and that of some old tribal songs. We look forward to seeing further fruits of studies for which Mr. Carrington clearly possesses special gifts. More information of this kind is necessary for the effective mastery of the language for the purposes either of speech or writing. We understand that Mr. Carrington has ready a good deal of material dealing with the drum language in the Yakusu area, and hope that this may soon be available both for experts and in more popular form.

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We regret that in our last issue an error occurred in the article by Dr. Mott Harrison. On page 160, line 21 should have read: "*Pilgrim's Progress* undoubtedly occupied him, as only three".

A. G. B. The Story of the Life and Work of Archibald Geikie Brown, by George E. Page. (Kingsgate Press, 1s.)

Mr. Page, a former secretary of the East London Tabernacle, has taken advantage of the centenary of the birth of Archibald Brown to prepare a booklet outlining his career, and giving also details of the history of the Tabernacle and its contribution to East London, to the home ministry and to the Mission field. Principal Evans writes a foreword on behalf of Spurgeon's College, of which Brown was one of the earliest students, and Mr. Geoffrey King, the present minister, an epilogue, in which he appeals for a Rebuilding Fund, the Tabernacle having been burned down in one of the 1941 air-raids. Those of the older generation will find their memories stirred by these pages; younger readers will learn much about one of the best known and loved London preachers of the last century. Incidentally, we are told that Brown was elected President of the London Baptist Association when only thirty-two years old.

The Old Testament in Relation to the Gospel.

ANYONE able to approach the Old Testament simply as literature, and to consider it as but one among many other "Sacred Books of the East" would find it a strange and puzzling collection of writings. He might be fascinated by the brilliancy of its high lights, he would certainly be repelled by some of its deep shadows. On one page he would find the noblest and most majestic conceptions of God as the Creator of the world and the Redeemer of His people; on another he would read of God's alleged approval of bloodthirsty deeds and immoral acts. He might read, if it were not too wearisome, the minute and elaborate details of a priestly cult and a sacrificial ritual, with not a few quasi-magical elements—all presented as divine ordinance and God's foremost requirement. But he would also find passionate and eloquent denunciation of such a cult and such an emphasis, from men who held that religion essentially consists in justice, mercy and humility before God. Not less difficult to reconcile would be the narrow and vindictive nationalism of Esther, with the universalism of the large-hearted Book of Jonah. Whatever be the final verdict on the Old Testament, it is beyond question a book of strong and even jarring contrasts, of which the unity, if there be one, is by no means easily apparent. It certainly recalls the remark of a scholar of wide knowledge that "In no religion of antiquity was there such a strong tendency to bring opposites together as in Canaanite and Phoenician belief and practice."[1]

What of those who approach it as divine revelation? This strange and puzzling collection of literature was, in its Greek form, the earliest Bible of the Christian Church, long before there was any New Testament. But even those Jews who became the first Christians found it hard to reconcile the Old Testament with their own new faith in the crucified yet risen Messiah. We see them searching for prophecies of the Cross, or claiming, like the Epistle to the Hebrews, that the old was but a shadowy allegory of the new, or like the apostle Paul, asserting that Law and Gospel stand in sharpest antithesis. All through the Christian centuries, the Church has never quite known what to do with the Old Testament. Sometimes it was rejected altogether, as by Gnostic Christians; sometimes it was allegorised until a passage

[1] W. F. Albright, *Archaeology and the Religion of Israel*, p. 80.

which had seemed an intrusive element became an iridescent pearl; sometimes it was forced into the Procrustean bed of a systematic theology, and made into a text-book of dogma. At the present day, such methods have been largely discredited, and replaced by historical interpretation, *i.e.* by the insistence that the primary meaning of any passage in the Old Testament is to be that which it had when first written or spoken. The full and fearless acceptance of the principles of historical interpretation removes many of the difficulties once felt about the inconsistencies and contradictions of the Old Testament, for these fall into their place as parts of a changing history. But we must not shut our eyes to the fact that historical interpretation creates new problems and sets new questions which cannot be evaded. I do not mean questions of the historicity of this or that event, the truth of this or that statement; I mean that great previous question as to what historical revelation means.

Strictly speaking, a historical revelation is a contradiction in terms. History records a slow and blundering movement of human societies, which is not always progress. Its foreground is filled with the activities of men, and each generation disputes as to what its background really is,—God, fate, chance. It seems to be dominated by economic factors on the one hand, or by the wilfulness of its "great men" on the other, and its critical epochs appear to be largely at the mercy of accident. Could there be a more clumsy medium to reveal the nature and will of an unchanging God, holy and majestic? If an ancient king, such as the Babylonian Hammurabi wished to communicate his legislative will to his people, he engraved on stone a great compendium of law, public and unchangeable. If a modern king desires to make contact with the millions of his empire, he has the wireless at his disposal. God must have far more direct and conclusive ways of communicating truth than through the records of an ancient people. Yet, apparently, He has chosen the slowest and most misleading of all—the way of history. Why?

Two great answers to this question may be drawn from the realm of practical religion. The first is that God was dealing with each successive generation, so as to enlist their actual co-operation in the process. History, if it means anything at all, means genuine human activity, an activity which adds *quality*, rather than *quantity*, to the ultimate purpose of God. It is not, in its details, a foregone conclusion, however certain faith may be as to the cosmic result. An ancient writer[2] said of the famous statue of the Olympian Zeus carved by Phidias, and no longer

[2] Quintilian, XII. x. 9; the original is *cuius pulchritudo adiecisse aliquid etiam receptae religioni videtur.* I owe the reference to Macgregor and Purdy's *Jew and Greek*, p. 207.

existent, that "its beauty seems to have added something even to traditional religion." If the work of the creative artist thus adds to the invisible idea, shall we not believe that every human discovery of truth, every moral victory or achievement, every man of God[3] brings the new quality of actuality to the thought of God Himself. God has created man to be His fellow-worker, in however humble and limited a fashion. The passion to create something worth while is the source of the world's best work, in artist or artisan, in statesman or teacher, in explorer or inventor. It carries on to larger ends the instinct of the child's play and the boy's hobbies. But it is more—it is a real and vital link with God. Men are given the power to create by the great Creator of all things, and by their freely rendered creative work they enter, even unconsciously, into actual fellowship with Him. Traherne has finely said of God that "When all that could be wrought by the use of His own liberty was attained, by man's liberty He attained more".[4] Apply this to the historical revelation of the Old Testament, and we see how the stern conscience of Amos, the loving sympathy of Hosea, the faith and insight of Isaiah, the inner struggles of Jeremiah, are all taken up into the very substance of revelation. As revelation, they have their permanent value, but they also belong to particular men and particular generations; they show God's care for the individual life as well as for the goal of history. God gets His work done, but He values the workman not less but more than the work. The revelation of God in history is something wrought out in time to meet the needs of time. But the man in whom and through whom it is thus wrought out belongs to eternity. A historical revelation shows us what no other could—God working through man's freedom both *in* time and *for* eternity.

The second discernible reason for a historical revelation springs from its very limitations and apparent disadvantages. The God who is above history empties Himself in order to be manifested in and through history. His divinity is necessarily veiled in our humanity. No revelation of God can enter our world without clothing itself with the conditions of our world. God can be comprehended by us only at the point where He chooses to make contact with us, and that is a point of human experience. We recognise that there will be hills and valleys in a historical revelation, and always need a contoured map, but both hill and valley belong to man's earth as well as to God's creation.

[3] Cf. the Rabbinic saying, quoted from *Sifre*, Deut. 113, by Box in *The People and the Book*, p. 460: Before our father Abraham came into the world, God was, as it were, only the King of heaven, but when Abraham came, He made Himself to be King over heaven and earth.

[4] *Centuries of Meditations*, IV., 46.

We cannot call the high levels wholly God's and the low levels wholly man's, which seems to be the principle underlying some Biblical anthologies. It is all God's, for it belongs to that providential control of history through which He has chosen to reveal Himself. But it is all man's, for it is uttered in human speech, wrought out from human purpose, made of the very stuff of our humanity. God will be known, as it were, in disguise, known through the very disguise of our humanity, recognised for His intrinsic worth, and not on the ground of any lesser authority than Himself. Men are always trying to evade the responsibility of such a challenge, in morals or in religion or in politics, by delegating to another the choice God would have made by themselves. But not even Church or Bible, however, necessary for man's development, can relieve him from the need for moral judgments and the exercises of moral responsibility. If they could, they would defeat the very object of revelation, which is to train man into the right use of his spiritual freedom. We see, then, that the scandal of the Old Testament is the scandal of the Cross, writ large over the centuries—God's use of the human to reveal the divine.

In what has been said, it has been assumed that the Old Testament and the Gospel of the New form a real unity. I have no sympathy at all with the thesis recently maintained by a Christian theologian of Germany—Emanuel Hirsch—that the justification for the inclusion of the Old Testament in the Christian Bible is its antithesis to the New Testament, as showing us what the Gospel is *not*. Such a thesis might be maintained in regard to certain elements of the Old Testament, such as the Book of Esther for conduct and the Book of Ecclesiastes for doctrine. But it is quite untrue of the Old Testament as a whole. The earliest Christian communities were guided by a sure instinct when they retained the Jewish Scriptures with a new interpretation drawn from the Person and Work of Jesus Christ. After the New Testament writings embodying this interpretation were added to the Old, Augustine rightly expressed the relation of the two in words which have become famous: "The New Testament was veiled in the Old; the Old Testament is unveiled in the New."[5] We can accept that as true, even though our methods of exegesis are not his, nor indeed those of the long succession of exegetes who lived and worked before the full significance of a historical interpretation of the Bible was recognised. But, once this recognition is reached, how is the unity of the Bible to be

[5] Serm. CLX., quoted in Rawlinson's *The New Testament Doctrine of the Christ*, p. 18n, where also another expression of the same idea is given (*quamquam in vetere novum lateat, et in novo vetus pateat*) from *Quaest in Exodum*, II. 73, ad Ex. XX., 19.

maintained? If we shrink to-day from forcing Christian doctrine into "proof-texts" with a quite different historical meaning, in what way is the Christian Gospel still to be found in the Old Testament?

The answer can be put into a sentence—there is a deep continuity of *life*, human life guided and inspired by the Spirit of the living God, to be found in the Old Testament, which reaches its consummation and interpretation in the Christian Gospel. The relation is not that of a pattern endlessly repeated in the whole design as on a loom, but of root and stem and leaf and flower in the living plant. Beneath the visible continuity of land and people, there is the invisible continuity of spiritual development. I propose to illustrate this very briefly in regard to the Incarnation, the Atonement, and the characteristic type of life which we call Christian, since these three essentally constitute the basis of the Gospel.

(1) There is no book which deals so drastically and frankly with the sin of man as does the Old Testament; yet there is no book prior to the New which so exalts man's dignity and significance in the sight of God. Above all other creatures man stands supreme, born to rule them, and alone able to have conscious intercourse with the Creator of them all (Cf. Ps. viii.). So it is no accident of history that the human consciousness and conscience should become the supreme channel of revelation, as we see in the great prophets. There were many other channels, for the religion of Israel is rich in the variety of means of mediation. God and man came into contact through the divine control of physical events which we call miracle, through an elaborate sacrificial system bound up with the giving of oracles and the casting of lots, and finally through the Jewish acceptance of a written law as the complete and final revelation of the divine will. But the fundamental revelation was that through history, and history as interpreted by the prophetic intuition of the will of God. We do not always realise how sharply this highest mode of revelation stands in contrast with those other modes, the nature-miracle, the sacred rite, the sacred book, all of them shared with other peoples, and not peculiar to Israel. But this *is* peculiar to Israel, and without true parallel elsewhere—to know God through history interpreted by the moral consciousness of prophets, both elements being wrought into a divine unity. This is the great characteristic of the Old Testament. The prophets themselves are conscious of the immeasurable superiority of their direct moral and spiritual contact with God over that through the cult and its sacrifices,[6] that through idols, and even

[6] Quite in this spirit, Ep. Diognet. § 3 equates the use of material sacrifice with the use of idols.

(as with Jeremiah) that through a book.[7] The denunciation of all forms of idolatry by the higher religion of Israel is specially noticeable. The idol is the semblance of outer forms, the apotheosis of the material; it was fitly provided with chains (Is. xl. 19) for, as Claude Houghton somewhere says, it is the denial of the principle of growth. Thus it is the supreme antithesis of the spiritual. The prophets who claim that God is speaking to man through their human thoughts and feelings, and shaping their wills to His purpose, are in fact presenting the relevant positive truth over against the negative falsehood of the idol. They are exalting the spiritual in human nature to its highest by making it the channel of God's truth. Could we find a deeper or more impressive prophecy of the Incarnation than that? Jesus of Nazareth comes in the line of the prophets that He may rise above them into His unique place. It is the line of Israel's prophecy which is divinely chosen to be the form of the manifestation of the Word of God. The filial consciousness of our Lord is the prophetic raised to new heights of meaning. The deepest prophecy of the Incarnation is not that which first attracted Christian eyes, the future glory of the Bethlehem where David was born, and where a new prince of his line should appear; the far more vital continuity is that with *God's use of human nature in the Old Testament,* seen especially in prophecy. Jeremiah is not the forerunner of the Lord because he called himself in his time of persecution "a lamb that is led to the slaughter", but because, in his own imperfect way, he so yielded his consciousness to God that divine truth was born into the world through him. The principle of the Incarnation is no arbitrary claim of theologians; it is the principle which has inspired the highest religion of the Old Testament. It is fundamental in a genuinely historical revelation.

(2) When we think of the Cross of Christ, the spiritual continuity between the Old Testament and the New ought to be still more apparent. I do not, of course, mean in such unworthy trivialities as that of Clement of Rome (12), who regards the scarlet thread which Rahab hung from her window as a prophecy that "through the blood of the Lord there shall be redemption"; nor again that of the author of the Epistle of Barnabas (9), who extracts from the number of Abraham's 318 servants the name of Jesus and the symbol of the Cross by way of the Greek letters which may stand for this number. I mean that the religion of Israel is from the beginning a redemptive religion, which goes on ever deepening the meaning of redemption. The redemption of Israel from Egypt never lost its power to inspire confidence

[7] Note his prophecy of the New Covenant (XXXI. 31ff.) which has no use for the sacred book (cf. VIII. 8).

in the devout Israelite, though it was a redemption from physical bondage and wholly within the sphere of this present life on earth. The great prophets presented the God of Israel as able to redeem from spiritual as well as from material captivity, and in His name promised forgiveness to the penitent. They contrast Him with the lifeless idols of the heathen, a burden for weary beasts; whereas He is the burden-bearer, who carries Israel as His burden (Is. xlvi. 1-4). Hosea (xi. 8) breaks off his denunciation of the sin of Israel to cry in God's name:

> How shall I give thee up, Ephraim?
> How shall I deliver thee (up) Israel? . . .
> Mine heart is turned within me,
> My compassions are kindled together.
> I will not execute the fierceness of mine anger
> I will not return to destroy Ephraim:
> For I am God and not man.

In that same name, Jeremiah bids the disappointed and despondent Baruch rise to the height of keeping God company in His apparent failure, or as the Christian would say, of sharing the Cross with his Lord (xlv. 4, 5). In another place (xii. 11), Jeremiah uses a pregnant phrase concerning God's feelings for His invaded land: "They have made it a desolation: it mourneth *to my sorrow* (R.V. "unto Me"), being desolate."[8] "To God's sorrow"—no phrase could better express the truth of divine suffering through human sin which runs through the higher prophetic teaching of the Old Testament. It is the vicarious suffering of love, which will not let Israel go. It is the divine counterpart to Isaiah liii. in which Israel is called into the same fellowship of suffering, in order to save. How much that chapter meant to Jesus Himself we all know, and in Him the vicarious suffering of man and the vicarious suffering of God achieve their unity. If our eyes were clearer, we should see that there is a crown of thorns worn by Nature and accepted by God Himself.

The poetry of the Gospel, then, the great romance of God's love story, runs right through the Bible, if we are patient enough to search for it. It never was something that could be proved by argument; it is known, if it *is* known, like all poetic truth, *i.e.* by an intuition. It possesses the authority of its own beauty, and it needs no other. Long before Jesus proclaims the love of the Father in the parable of the prodigal son, a prophet had sketched, however dimly, the truth of the divine initiative (Jer. xxxi. 1-3), by the picture of Jehovah going out into the wilderness

[8] So Driver: the literal Hebrew is "upon me," cf. Jacob's words, "Rachel died upon me," to the same effect (Gen. XLVIII. 7). As Cornill says, it is God's burden which the prophet here feels.

to bring His people rest, and saying, "With everlasting love have I loved thee; therefore with covenant-love have I drawn thee." That love was a costly love to the God of the Old Testament, who is also the God of the New. It does not shrink from the suffering which sin must ever bring to holy love, whether in man or in God, and by that hidden suffering which was actualised in human history on the Cross, God saves the sinner.

(3) In the third place, there is the particular quality characteristic of the actual life we call Christian. Most people would agree that the best summary of it is to be found in 1 Corinthians xiii., the hymn of love. If we consider that hymn in its setting within the Epistle, we see two ruling features. It is more about the duty than the emotion of love; it is concerned with the hard, patient fulfilment of service even to the ungrateful for the sake of Christ. Further, it is set before us as the greatest gift of the Spirit, *i.e.* its fulfilment depends on the surrender of the soul to a higher than itself. Carry back these two elements of the Christian life, viz. obligation and inspiration, to their origin, and you must begin with the Semitic clan of the desert, existing only through the solidarity of mutual obligation, exercising within its narrow limits a rough justice and a genuine mercy. The larger life of settled Israel still needed those primitive virtues; we find the prophets demanding a morality which is that of the clan raised to a higher level, and demanding it as the essential condition for the approach of Israel to the God of Israel. Gradually the prophets came to see that God must help men to fulfil His own requirement, as in that "new covenant" which Jeremiah sees to be necessary, when God shall enter into individual and inner relation with each Israelite. Jeremiah's younger contemporary, Ezekiel, makes the necessity for supernatural aid more explicit, when he gives the divine promise, "A new heart also will I give you, and a new spirit will I put within you" (xxxvi. 26). The prophet Hosea, a couple of centuries earlier, had already diagnosed the real trouble, and quite on the lines of the Sermon on the Mount, when he spoke of "the *spirit* of whoredom" in Israel as the cause of its outward defection. The Gospel deals with this disloyal spirit by awakening a new loyalty, the loyalty of response to the redeeming love of God. But do not let us forget that already in the Old Testament God is set forth as a loveable God. "Thou shalt love the Lord thy God" is not so paradoxical as it sounds, for it is an invitation rather than a command (see Dt. vi.).

The Christian ethic, therefore, so different from the Greek[9]

[9] In Greece, the state was more artificial and ethics was based on the relation of the individual to social tradition and political order; the ideal was a harmony of man's nature, not obedience to divine law.

goes back to the sublimation of clan loyalties, with Christ as the centre of the new social solidarity, and the Holy Spirit as the constraining energy, and both conceptions spring from the Old Testament. There are many different levels of morality in the Old Testament, and the Ten Commandments by no means represent its highest point in this respect.[10] The highest ethical conception is that of the covenanted love between God and man inspiring and producing a covenanted love and duty between man and man, which becomes the noblest offering man can take to God. The Christian life of the New Testament, of which the wonder and the beauty is an inspiration and rebuke, has its roots in the soil of the Old Testament, and both root and fruit reveal, as they depend on, grace as well as nature.

I have done no more than outline a great theme which many years of Gospel ministry would not exhaust. I have been arguing for the value of the Old Testament not to the philologist or the archaeologist or the mere historian, but to the Gospel preacher. If it be said, as it sometimes is said, that the New Testament gives us all we need, and that the Old Testament may therefore be suffered to fall into comparative neglect, I would suggest three outstanding reasons which show God to be wiser than man in including the Old Testament within the Christian Bible.

In the first place, there is distinct educational value in having divine truth presented to us in simpler and more elementary forms, as well as in its highest manifestation. Until men have learnt some of the elementary things which the Old Testament can teach concerning sin and righteousness and judgment, they are not likely to appreciate the height and depth and magnitude of the Gospel of grace and forgiveness. That is specially true at the present time, when men are tempted to despise the apparent simplicity of the Gospel as being superficial and inadequate for the many and diverse needs of modern society. In the second place, the Old Testament has supplied an incomparable vocabulary of worship and devotion. How impoverished would be our worship and our private prayer without the Psalms—the twenty-third and the fifty-first for example? The difficulty to-day, as we all know, is that the new generation does not know this vocabulary, and does not understand us when we use it. The appeal of the Gospel is the invitation to begin a new life, which cannot dispense with the traditional language of devotion, or hope to invent anything that will ever replace the Old Testament.

In the third place, the Old Testament displays with incomparable power the living God who controls all history, past and present and future. The extensity of the Old Testament answers

[10] Lev. XIX. and Job XXXI. rank above the Decalogue in ethical value; see G. B. Gray, *The Divine Discipline of Israel*, pp. 96ff, 102.

to the intensity of the New. In contrast with the generation or two of New Testament records, there are the dozen centuries of changeful life, flung up against great imperial backgrounds, centuries which show God as their interpretative principle and as their dynamic energy. By universal consent, the world of to-day sorely needs both insight and faith. It seems to us more chaotic than ever before, partly because of modern publicity and rapid inter-communication. But without the prophetic interpretation, Israel's world would have seemed not less without meaning. The prophets did what the mirrors of the kaleidoscope do; they brought the jumbled fragments of coloured glass into an orderly and beautiful pattern. The prophetic insight evoked the faith of their disciples; the spiritual aristocracy of prophecy led the democracy of discipleship. From the time of Isaiah, we can see those disciples treasuring up the *obiter dicta* of their masters, or talking to one another as we overhear them in the book of Malachi, or engaged in the prayer and praise of the temple courts, or at last leaving their fishing-nets to follow a young Rabbi unique in grace and truth. That long line of many centuries projects its momentum through the New Testament Church into our own age, and both clarifies our purpose and renews our faith. The whole Bible is the historical revelation of the living God, who is not less present, active and gracious to-day than in those far-off centuries of Israel's history, when His mighty acts first revealed His eternal purpose to save and to bless.

H. Wheeler Robinson.

Gleanings from J. C. Carlile, gathered by Marguerite Williams. (Kingsgate Press, 1s. 6d.)

For many years Miss Williams most faithfully assisted Dr. Carlile in his work as editor of the *Baptist Times*. Her appreciation of the man and his writings led her to make regular brief extracts from his articles, and it is these which are made available in this booklet. Dr. Carlile had had a wide experience of life, he was an effective preacher, and he had a facile pen. These fifty passages are characteristic of his devotional writing and many will be glad to possess them.

Pascal's Serious Call to the Careless Worldling.

(Continued.)

MAN'S GREATNESS.

JUDGED by the multitude of men, man is indeed vile. But judged by the end to which he is destined, incomparably great (415). This appears already in the fact that he is a thinking creature. Unlike the animals, he is aware that to be like the beasts (as he now is) is miserable (341ff). For this means that he is fallen from his proper condition (409). His misery is that of a discrowned king (398). His ineradicable though vain desires for truth and happiness point in the same direction (437). The pursuit of glory, which is his greatest baseness, is at the same time the greatest indication of his excellence, for so high does he rate men's *reason* that no advantage satisfies him unless he has their esteem (400, 401, 404). Human justice, again, shows his greatness, in that he has extracted from his concupiscence an admirable form of government (402), *i.e.* people who have repudiated all laws of God and nature have made themselves laws, which they strictly obey (393). The ideal would be a union of rights and force, but being unable to make right mighty, they have made might right. Justice is in fact what is established (312). The established order, including different social ranks, is the safeguard against revolution (332). But people obey it because they believe it to be right. They must not be told the real state of the case. Canny folk will speak as the common people, and keep their own thoughts at the back of their heads (336).

This may be a convenient point at which to take account of Pascal's doctrine of original sin. He represents the Divine Wisdom as saying "I created man holy, innocent, perfect, filled him with light and understanding, imparted to him My glory and My wonders. But he could not sustain so much glory without falling into presumption. He would make himself his own centre, and independent of My help. I left him to himself, with the result that to-day man has become like the beasts, so remote from Me that he has left to him scarcely an equivocal light of his Maker. The senses, unchecked by reason, have swept him on to the search for pleasures. He is dominated by the force or the attraction of created things. There remains but an impotent kind of intuition

of the happiness of men's original nature, and they are plunged in the wretchedness of their blindness and concupiscence, which has become their second nature" (430). Fallen man is incapable of truth or goodness (436). The natural evil of his state is the cause of all his evils (139). His sin is punished by error. His knowledge is clouded by passion (423). His heart is hollow and full of filthiness (143). His reason, corrupted, has corrupted everything, yet he prides himself precisely on his wisdom (460). Man is now contrary to God (438), and this implies that we are born in sin; otherwise God would be unjust (489).

Pascal, of course, takes literally the Bible story of the Fall. But that is not to say that his general position is invalidated by the modern critical treatment of that story. It rests primarily on the firm ground of present-day observable fact. Man's state *is* thus wretched: and in order to explain it, alongside of the traces in him of a better nature, we must posit some sort of moral catastrophe, in which the whole race is involved. Pascal himself is by no means blind to the difficulties. "We can conceive neither Adam's glorious state, nor the nature of his sin, nor its transmission to us. All it concerns us to know is that we are wretched, corrupt, separate from God, but redeemed by Christ" (560). Nothing could be more opposed to our "miserable" notions of justice than the eternal damnation of an infant, incapable of choice, for a sin committed 6,000 years before he was born; and yet, without this mystery, man is more incomprehensible to himself than is the mystery itself. Clearly it is God's purpose that we should only truly know ourselves by a simple submission of our reason (434). Original sin is folly to men, but Christianity admits it as such (1 Cor. i. 25). Elsewhere Pascal recognises the influence of inheritance in predisposing to sin and of social environment in infecting us with it.

Seeing that man is thus doomed to ignorance (327) and self-contrariety (412, 413), the safest course is to keep the middle line, avoiding extremes, whether in thought or conduct (378, 379, etc.). It is dangerous to stress too much either men's meanness or their greatness (418). Man is neither angel nor beast, and if you try to make him an angel, you make only a brute (358). "If he is boastful (says Pascal), I shall abase him; if he abases himself, I exalt him"—always contradicting him till he understands that he is an incomprehensible monster (420). He must both hate and love himself (423). "I should like then to bring a man to want to find truth, to be ready to follow it where he shall find it, disengaged from passions, as knowing how much they obscure his knowledge, and to hate the concupiscence which determines him of itself. I can only approve those who seek with tears" (423, 421).

THE APPEAL.

How can man be got to face his tragic position, and to "seek with tears"? We cannot convince the careless, any more than they can us (795).—"All I know is that I must die soon, though what I know least is death itself. I only know that on leaving this world I fall for ever either into nonentity or into the hands of an offended God."[1] And from all this I conclude that I ought then to spend all my days without a thought of enquiry as to what should befall me (194). As though I could blot out eternity by refusing to think of it (195)! Why, it concerns the conduct of our whole life to know whether the soul is immortal or not (218, 194). Even in this life there is no good without the hope of another. One who does not seek is altogether unhappy and wrong. Such carelessness is to Pascal a monstrosity (194). These people must lack heart (196). Nay, nothing argues a *bad* disposition of heart more than *not* to wish the truth of the eternal promises. But indeed the majority of them are people who have heard say that it is "good manners" (194).

Here we have the proper background on which to view the famous and much discussed argument of the "Wager". In reviewing it we must bear in mind (1) Pascal's urgent sense of the careless man's awful danger, and his apathy in face of it: (2) the need of an argument that will shake such a man. Those whom he had in view were keen and habitual gamblers. He chooses a figure drawn from their master passion. When by its means he has shaken them out of their indifference into a spirit of anxious, humble enquiry, he will lift the whole discussion on to a higher plane.

Man's soul being yoked to a body, he thinks in terms of space, time and number, and cannot but regard these as matters of nature and necessity. Take, then, number and count—you cannot stop short of infinity. So infinity exists in number. All finite numbers are even or uneven: infinity can't be either. Hence we cannot know its nature. Similarly, while we may well think there is a God, yet since He has neither limits nor extension in space, we must be ignorant, not only of his nature, but even of his existence. God is infinitely incomprehensible. Christians therefore merely show their sense in confessing that they cannot prove their religion.[2]—"Ah! but that's no excuse for a non-Christian to accept it."—"God either is, or is not: what will you wager?"—"Since reason cannot decide, the right course is to decline to wager."—

[1] And "we shall die alone" (211).

[2] In p. 227 Pascal proposes procedure by dialogue—a form of the "order of the heart" (283). Of this we have an example, in what follows above.

"But you must: you are embarked. Suppose you say there is a God. If right, you have everything to gain; if wrong, nothing to lose."—"Quite true: but perhaps I am staking too much."—"Since the chances of winning and losing are equal, it would be worth while, if there were but two or three lives to gain, against one. But in this case there is an infinity of life, and that infinitely happy, to gain, a chance of infinite gain against a finite number of chances of loss; and your stake too is finite."—"The risk is certain, while the gain is uncertain, and the infinite distance between the certainty that you take a risk, and the uncertainty that you win, makes the finite good which you certainly risk equal to the uncertain infinite (gain)."—"Again, no! every gamester risks certainly to win an uncertainty. And it is false to say that there is an infinite distance between the certainty of risk and the uncertainty of gain. In point of fact, the infinity lies between certainty of winning and certainty of losing. If there are as many chances one way as the other, the course is to play equal against equal: then the certainty that you risk is equal to the uncertainty of winning."—"Admitted: but is there no means of seeing what lies beneath the game[3]?"—"Yes: Scripture etc."—"Well, but I am not free: I am forced to wager, but I am so made that I cannot believe."—"True: but this inability springs from your passions. Labour then to convince yourself, not by additional proofs of God, but by the subduing of your passions. Be willing to begin as did those who were once in your case, and have made the venture: they acted in every way as though they believed. Just that will naturally lead you to believe, and stultify you (i.e. your corrupt reason)."—"But that is what I am afraid of."—"Why? you have nothing to lose, and it will subdue the passions, your main hindrance. In short, you will gain, even in this life, by becoming honest, humble, beneficent, true . . . If this discourse pleases and convinces you, know that it is made by a man who was on his knees before and after, to pray this Infinite Being, to whom he submits his all, to submit to himself also your all, for your good and his glory" (233).

On this argument I add a few comments which may serve to bring out certain leading conceptions of Pascal.

(1) Proofs of God. "The philosophical proofs of God are too remote from human reasonings, and so involved that they impress most people but little: and those who are impressed at the moment, an hour after fear they have been taken in" (543). In nature Pascal sees too much for denial of God, and too little for certainty (229). We discern in it a Being necessary and infinite (469). Now to reason it is equally incomprehensible that

[3] Trotter translates "the faces of the cards".

God is, and that he is not (230). We may indeed argue from so many true things that we see to One who is the Truth indeed (233, init.). And no miracle is needed to make us see that we should *love* an only God (837). But just here comes the crux. What a distance there is between knowing God and loving God! (280). Knowledge of God from natural reasons is profitless and barren (556). A man may believe thus in God, and yet live an evil life (495). It is profitless as well as impossible to know God—or ourselves for that matter (548), apart from Jesus (549).

(2) Subdual of passions. This brings into view a peculiar and very important idea of Pascal's—his doctrine of the machine (246). He supposes a friend objecting "To what purpose search? Nothing happens." His answer is "Work the machine." In virtue of having bodies we are as much automata as minds. Proofs convince only the mind. But habit gives a bias to the automaton, which in turn draws the mind without its thinking. When once the mind has seen where truth lies, we must make use of habit to fix our belief, which otherwise escapes us constantly. We need a belief that is habitual, and inclining all our powers to obey this belief. Intellectual conviction will be inadequate, if the automaton is disposed to the contrary belief. He who accustoms himself to the faith believes it (89). *Act in all things as if you believed.* The will is a principal factor in belief (99). You would soon have faith if you gave up your pleasures. It rests with you to make a start, and test the truth of this programme (240). External penances dispose to internal penitence, as humiliations do to humility (698). In prayer, unite the outward forms with the inward element: it is only pride that keeps you back (250). And of course obey the precepts of morality: be at least "honnêtes gens" if you cannot yet be Christians (194).

(3) The heart. The best known of all Pascal's utterances is "The heart has its reasons, of which the reason itself knows nothing" (277). But there is more of it. "I say that the heart naturally loves the Universal Being and itself, and yields itself to one or the other, of choice, not by reason." Here heart is distinguished from reason. Reason is the organ of logical thinking about the natural world on the basis of data afforded by the senses. The heart covers (we may say) the parts of our mental processes which are instinctive, intuitive, immediate, *e.g.* the feelings, but also the fundamental conceptions which reason cannot prove, but has to assume as basic principles of all its reasonings, *e.g.* space, time, movement number. Knowledge of these is as sound as any of that which our reasonings supply. But especially it is the heart that perceives God. Faith is just "God sensible to the heart" (278). This perception of Himself God gives: we can only give men by reasoning a faith that is human

and not saving (282). Hence we need not be surprised to see simple folk believe without any reasoning. God implants the love of Himself and hatred of themselves (284). Again, men can believe without having read the Bible, because they have an entirely holy inward disposition, with which agrees what they hear of religion. They want to love God, but feel that they themselves have not the power, and they welcome the Christian message that God became man to make possible our union with Him (286). Such persons judge of the proofs by their heart as well as others do by the mind (287).—We can now pass to

THE PROOFS, which can be dealt with more summarily. Pascal is here much less original, a devoted Catholic layman, not consciously at least departing from the teaching and precepts of his church. He had made no considerable study of theology or philosophy, and his remarks on other religions are mostly superficial and unsympathetic. "They have neither morality that can please us, nor proofs that can give us pause" (619). That will be the true religion which knows our nature in its greatness and littleness, and the reason for both (433). It will teach worship of one God as source of all, and love of him alone as the object of all things (487). But beyond that it will constrain us to love God (491). Christianity alone meets these requirements. It is founded on a religion which itself has all the marks of true religion, miracles, prophecies, pure morality (737), except the love of God (675, 663). The Jews have a unique history. The oldest of peoples, yet they still persist, and all this is matter of prediction. They have faithfully preserved a book which records their disobedience to the law it embodies, and serves by its Messianic prophecies to condemn their rejection of Jesus. Thereby they furnish an incontestable witness to the truth of Christianity. The ceremonies of the Jewish religion are figurative of spiritual truth, as are the material benefits promised to the chosen people. Scripture has in fact two senses. Where God's word is false literally, it is true spiritually (687). Indeed everything in it that does not issue in love is figurative (670). Its obscurities are part of God's plan of "hiding" himself (Isaiah 45, 15). Perfect clearness would merely convey truth to the mind without moving the will or abasing our pride of intellect, which makes an idol of truth without love (581 f.) Were there no obscurity men would not perceive their corruption: but were there no light, they would have no hope of cure (586). There is enough clearness to enlighten the elect, and enough obscurity to humble them (578). In Jesus Christ all the seeming contradictions of Scripture are reconciled (684).

Christ is the expectation of the Old Testament, the pattern of the New, and the centre of both (740). He is a true interpreter

of the hidden things of prophecy (678). No one previously had taught anything like His way (733), nor can anyone do what He has done (600). Without Him we could truly know neither God nor ourselves (549). Without knowing our sins through Christ, we cannot truly know God, *i.e.* as Repairer of our misery (547). Knowledge of God that lacks this is mere Deism, and little better than atheism (556). Christ is indeed the true God of men (547). He is the universal Redeemer, who offered sacrifice on the cross for all men (774). He took on himself our unhappy condition that he might be able to be in all persons, and an example to all conditions (785). He is a God to be approached without pride, but under whom we can abase ourselves without despair (528). It is a condition of knowing Him truly to hate oneself (676).

The God that He reveals is not merely like the pagans' a source of geometrical truths or of an orderly cosmos, or like the Jews, a Deity that exercises his providence over the life and "goods" of men, so as to give a happy series of years to His worshippers. "The God of the Christians is a God of love and consolation: one who fills the soul and heart of those whom He possesses; who gives them an inward perception of their misery, and of his infinite mercy: who unites Himself to their inmost soul, and fills it with humility, joy, trust and love, and makes them incapable of having any end but Himself" (556). Thus the Christian faith aims at establishing hardly more than the corruption of our nature and its redemption by Jesus Christ (194). It consists properly in the mystery of the Redeemer, who by uniting in Himself the human and divine natures has drawn men out of the corruption of sin to reconcile them to God in His divine person (556). As we cannot love what is outside us, we must love a Being who is in us, yet is not us, *i.e.* God who is in us, *is* us, and yet not us (485 cf. 465). This union with God comes only by grace (430).—Christianity obliges us to think of the careless as capable of grace as long as they live, and of ourselves as capable of falling into their state of blindness (524). The true disciple is one set free by believing God's truth (519), and those are free children of God whose vocation it is to serve and be subject (671).

Finally, Christianity is the one religion adapted to all people, blending as it does the exterior element with the interior (251). The knowledge men had been able to attain by their greatest natural lights this religion taught to its children (444). The renunciation of pleasure to which Plato could not persuade some few chosen men, deeply indoctrinated therewith—to that a secret force persuades a hundred millions of ignorant men by means of a few words (724). Simple folk without strength resist all the great and wise of the earth, and lead them to submit to them

(783). Even gentle girls undergo martyrdom (772).—To sum up, no one is so happy, reasonable, virtuous and lovable as a Christian (541).

We will take leave of Pascal in adding his personal testimony to what the grace of God had done for him (550). "I love all men as my brethren, because they have been redeemed. I love poverty, because He loved it. I love (earthly) goods, because they furnish the means of assisting the wretched. I keep faith with everybody. I do not render evil to those who do it to me; but I wish them a state like mine, in which neither good nor evil is received from men. I try to be just, true, sincere and faithful toward all men: and I have a tender heart for those to whom God has united me more closely: and whether I am alone or before the eyes of men, in all my actions I keep in view the God who is to judge these actions, and to whom I have devoted them all . . . and every day I bless my Redeemer, who . . . from a man full of weakness, miseries, concupiscence, pride and ambition, has made a man free from all these evils by the power of his grace, to which is due all the glory."

A. J. D. Farrer.

Young, Strong and Free, 52 Talks to Boys and Girls, edited by J. R. Edwards. (Kingsgate Press, 2s. 6d.)

Dr. Townley Lord and Miss Phyllis Morgan selected these talks from more than two hundred submitted for a recent *Baptist Times* competition. Many of them show great ingenuity and no doubt have been (and will be) most effective addresses. Not more than three or four deal with Biblical incidents or texts; very few find their inspiration in Christian history. One cannot but ask, if these talks may be accepted as a cross-section of those now being given in our churches, whether the right use is being made of the few minutes specially directed to the children.

The Flexibility of God's Unchanging Purpose.

IT has always been the firm teaching of Christian theology that God is immutable, eternally the same. No view of God which denied that God is unchangeable in His essential nature and His eternal purpose could hope to satisfy either the heart or the intellect of Christian people. We feel after Him as One whose unvarying nature and unchanging purpose give unity and stability to the universe, and afford confidence and strength to our human lives. "I, the Lord, change not" (Mal. iii. 6) expresses the conviction, not only of the Hebrew prophet, but of the deepest religious thinkers of all ages. God is revealed in Jesus Christ, who is "the same yesterday, to-day, and for ever" (Heb. xiii. 8). God is "the Father of lights, with whom can be no variation neither shadow that is cast by turning" (Jas. i. 17).

Christian theology has rightly emphasised this doctrine of immutability in reference to the eternal purpose of God. If, however, the doctrine is pressed too far, so as to imply a rigid inflexibility in the purpose of God as it operates in the historical process, it raises difficulties for Christian faith and practice. If "the unchanging purpose of God" be interpreted, as it has been interpreted, as meaning that God, in working out His purpose in history, cannot admit into His plans and methods any change or variation at all, then it seems to be impossible to find room (*a*) for the fact of human free-will, (*b*) for the practice of petitionary prayer.

(*a*) If, as experience testifies, man is really free to choose between alternative actions, then the future actions of man are not fixed and predetermined, and therefore cannot be known even to God. God, therefore, as human actions proceed, will experience change both by becoming cognisant of new situations as they arise and, in some cases, by adopting fresh means towards the effecting of His eternal purpose. His ultimate purpose remains constant, but the subordinate plans which subserve the ultimate end have continually to be re-adjusted and adapted to meet the contingencies which arise in consequence of man's exercise of that freedom of will with which God has endowed him.

It is sometimes argued that man's free-will is not incompatible wtih God's foreknowledge of all future human actions; that God, knowing the character of a man perfectly, will know also which of various alternative actions he will choose, although the man is free to choose in the sense that his choice is not determined 'from outside', but by his own character. Such

an argument, however, points, not to free-will, but to self-determinism. If our future actions are wholly determined by our present characters, there is no free-will in the sense in which we claim to experience it.

By saying that a man is free to choose we mean that nothing either in his own character or in his environment completely pre-determines his action. Both character and environment are, of course, contributory factors; but, if his action is really free, they do not necessitate it. He is, in respect of his actual choice, an " uncaused cause " or " unmoved mover ". It is a fact of experience that a person can, in doing a particular act, either rise above or fall below the level of his previous character. Empirically we " feel " ourselves to be free in this sense.

If then, the future actions of man are not predetermined, they cannot be known at present even to God. If they were known to God, they would be already determined, fixed and inescapable, and free-will would be impossible. But free-will is an assured fact of our moral experience. It follows, therefore, that the future activities of mankind cannot be known in every detail by God; unforeseen contingencies will continually arise, and, in order to deal with them, God repeatedly chooses to make re-adjustments in his plans.

For instance, if God intended to achieve His purpose in history by making the Jewish nation the nucleus of His kingdom on earth, then the Jewish rejection of the Gospel must have caused Him to alter, not His ultimate purpose, but the means whereby that purpose should be achieved. Such instances could be multiplied a thousandfold, if we take into account the innumerable temporary frustrations of God's will which arise from the exercise of free-will by individual men and women. This need of flexibility within His general and eternal purpose is part of God's self-limitation occasioned by His gift of free-will to man.

(*b*) It is impossible to reconcile rigid immutability in the purpose of God, as operating in history, with another fact of religious experience—the conviction of the efficacy of petitionary prayer. Prayer is of the very essence of religion, and the most characteristic part of prayer, from which it derives its name, is petition. Adoration, praise, thanksgiving, confession, are all important parts of prayer regarded as worship and communion with God, but prayer in its most characteristic form is petition—the actual asking for something.

If God's purpose is already irrevocably and unchangeably determined with regard to every detail of the future, it is difficult to find room for the petitionary prayer to which we are accustomed. This difficulty has led many thinkers to conclude

that the only justifiable petition is "Thy will be done". But, in point of fact, we instinctively make many other petitions, and we have the authority of Christ for doing so. He taught us to ask our Heavenly Father for good things. It is true that, by His own example, He taught us to add "if it be Thy will". We ought not to pray for anything which we know to be contrary to God's will. But among the things which are not contrary to His will there are many which God will give to us if we ask for them, but which perhaps He will withhold from us if we fail to ask for them. Whether He will or will not give them to us is not already determined by a rigid and inflexible purpose of God, but depends in part upon us.

A minister often visits a home where a loved one lies seriously ill, and is asked to offer prayer. He instinctively prays that, if it be God's will, the loved one may be restored to health. God may already have decided that for the accomplishment of His purpose the life of the sick one must be taken. But, as the minister prays, he trusts that, if this be not so, his prayer (and the prayers of those who are with him) may be effectual in securing a boon, which, if the prayer had not been offered, might have been withheld. The testimony of religious experience to the efficacy of prayer and the conviction that praying may make a difference to the direction of God's activity are so strong that we cannot cease to believe in them in deference to an abstract view of God based on *à priori* reasoning.

Accepting, then, as most religious people do in experience, the efficacy of petitionary prayer, we are bound to conclude that God is free to choose, here and now, whether He will or will not grant certain requests. This implies that, although God's ultimate purpose may be fixed and unchanging, the means whereby that purpose is to be achieved are not in every detail pre-determined. God may, in fact, if He sees fit, change or modify His immediate plan in response to a request which pleases Him. It is hardly too much to say that what is involved in this controversy concerning the purpose of God is not merely the freedom of man, but the freedom of God Himself. If God is a living Person, in a social and reciprocal fellowship with free men, then His activity cannot be thought of as rigidly and irrevocably pre-determined. The amazing wonder of prayer is that it can indeed, if God so choose, move the Hand that rules the Universe.

The difficulties which theologians have brought upon themselves by their insistence on the rigid and absolute inflexibility of God's purpose in history may be illustrated by a passage from Aquinas[1]: "Is it proper to pray?" he asks, and in answering the question he says: "We must so lay down the utility of prayer

[1] Summa, Pt. II,—ii Qu. lxxxiii. Art. 2.

as neither to attribute any fatality to the course of human history, subject as it is to Providence, nor again reckon the divine arrangement to be alterable." "Divine Providence not only arranges what effects are to take place, but also from what causes and in what order they are to arise. Now among other causes human acts count as causes of certain effects. Hence men need to do sundry things, not that by their acts they may alter the divine plan, but that by their acts they may fulfil certain effects according to the order arranged by God. And so it is with prayer: for we do not pray to alter the divine plan, but to obtain what God Almighty has arranged to be fulfilled by prayers, 'to the end that men by asking may deserve to obtain what God Almighty before all ages has arranged to give them', as Gregory says."

Such a theory reduces men to the level of puppets moved by a God who pulls the strings. Every act of man, on such a view, is predetermined by God, even the prayer which appears to be efficacious. Indeed, according to Aquinas, every event in history, including the granting of a particular prayer, and the prayer itself takes place according to a fixed and unalterable divine pre-arrangement.

This is not what we mean by prayer. Prayer is a free act of the spirit of man. If we really believed, as Aquinas tells us, that both our prayers and their answers had already been predetermined by God "before all ages", our prayers would no longer seem real and we should feel reduced to the level of machines. Such a price is too high to pay simply to safeguard a doctrine of traditional theology.

There must be room for what the Old Testament so frequently calls the "repentance" of God, a change or modification in the working out of His eternal purpose. We cannot dismiss the Biblical references to the "repentance" of God as mere instances of anthropomorphism. Prophets like Amos and Jeremiah, who are deeply convinced of the immutable purpose of God, also speak of His "repentance"[2] The two truths are held side by side in the Old Testament. They even appear in the same chapter: in 1 Sam. xv. 29 we read: "He is not a man that He should repent", yet in verse 2 we read "It repenteth Me that I have set up Saul to be King", and in verse 35 "the Lord repented that He had made Saul King over Israel." Both the immutability of God's purpose and its flexibility in its detailed working out in history are safeguarded in the Bible. The Biblical conception of God is far better balanced than that of traditional theology.

In modern times the most violent attack on the rigidity of the

[2] Amos vii. 3, 6. Jeremiah xviii. 8, 10; xxvi. 3, 13, 19; xlii. 10.

traditional conception of God has come from William James, who errs by going to the opposite extreme in teaching a view of God in which He is made to appear less than divine. There is, however much force in his protest against the wide divergence between traditional theology and the facts of religious experience. "There is a sense in which philosophic theism makes us outsiders and keeps us foreigners in relation to God, in which, at any rate, His connexion with us appears as unilateral and not reciprocal. His action can affect us, but He can never be affected by our reaction. Our relation, in short, is not a strictly social relation. Of course in common man's religion the relation is believed to be social, but this is only one of the many differences between religion and theology." (*Pluralistic Universe*, p. 26).

We cannot follow William James, however, in his conception of a finite and "growing" God. A fundamental principle of the Christian conception of God is that He is in His essential nature infinite and eternally perfect. But when we think out thoroughly God's relationship to other free moral agents, like ourselves, we cannot escape the conclusion that the Infinite God has in amazing condescension voluntarily limited Himself by His immanence within the historical process of time and space, by giving to His creature man the boon of free-will, and by His willingness to hear and respond to our petitions. One aspect of this self-limitation must be a certain degree of flexibility in the working out of His purpose for which traditional theology seems to have left no room.

A. W. ARGYLE.

John Leusden's New Testament.

AN interesting Graeco-Latin New Testament has recently come into my possession. It is a second edition, published in 1741, but there is a preface by its editor, John Leusden, written in 1698. The preface makes some illuminating observations with regard to certain "notulae" incorporated in the Greek text, and gives an account of the Latin version which is adopted, *i.e.* the version of Arias Montanus (1571).

The title-page reads: 'H ΚΑΙΝΗ ΔΙΑΘΗΚΗ. NOVUM TESTAMENTUM, cum Versione Latina ARIAE MONTANI, in quo tum selecti versiculi 1900, quibus omnes Novi Testamenti voces continentur, asteriscis notantur; tum omnes & singulae voces, semel vel saepius occurrentes, peculiari nota distinguuntur, AUCTORE JOHANNE LEUSDEN, PROFESSORE. Editio nova accuratissime recognita. AMSTELAEDAMI, apud J. WETSTENIUM & G SMITH, MDCCXLI."

The first part of the preface contains in the main an explication of the "notulae" used with the Greek text, but there is a preliminary paragraph stating that this edition has been printed with the greatest care, and without any distressing abbreviations. "Do tibi hic Novum Testamentum Graecum nitidissime & correctissime impressum, sine ullis litterarum compendiis, quae vulgo abbreviaturae dicuntur. Hae saepius Tyronibus, & quandoque etiam doctioribus, molestias facessere & remoram injicere solent."

As to the "notulae", they are used as follows:

(1) 1900 verses are marked with an asterisk, for they contain all the vocabulary of the New Testament (which Leusden estimates as 4,956 words.)

We may compare two recent estimates: "A careful calculation shows that the total number of words in the New Testament, excluding all proper names and their derivatives, is 4,829". (H. A. A. Kennedy *Sources of New Testament Greek* p. 61, 62).

"The total vocabulary of the generally accepted text of the New Testament contains 4,969 common terms". (G. Abbott-Smith in a note facing p. 1 of his *Manual Greek Lexicon of the New Testament*). (2) The 1,686 words which occur once only

or are "hapax-legomena" are marked with a dagger †. (3) The 3,270 words which occur twice or more frequently are denoted thus‡. (4) At the end of each chapter, there is a dual enumeration, first of the number of "voces" it contains, and secondly of the number of words which occur here only in the New Testament.

It may be well to give the explication summarized above in Leusden's own words: "Versibus mille & nongentis (1,900) cum omnes versiculi Novi Testamenti sint septies mille, nongenti & quinquaginta novem (7959), praefixi Asteriscum: quia omnes & singulae voces totius Novi Testamenti, quae sunt quater mille, nongentae & quinquaginta sex (4,956) in annotatis versiculis continentur. Omnibus & singulis illis vocibus Novi Testamenti, sive semel sive saepius occurrentibus, distinctam notulam praeposui. Vocibus unicâ vice, vel unico tantum loco extantibus, quales in Novo Testamento occurrunt mille, sexcentae & octuaginta sex (1,686) praefixi talem notulam (†.) Sed voces bis vel saepius in Novo Testamento occurrentes, quales sunt ter mille, ducentae & septuaginta (3,270) tali notula ‡ ab aliis distinxi.

Praeterea in fine singulorum Capitum expressi duplices notulas numericas, quarum priores exprimunt in genere numerum vocum illo Capite annotatarum, & semel vel saepius ibidem occurrentium; posteriores vero, quibus semper haec notula † praeponitur, denotant voces semel tantum extantes. Exempli gratia: In fine Capitis decimi-quinti Matthaei extant hae notae numericae, 16. † 2. cum in illo Capite annotaae sint voces sexdecim, & inter has duae, semel tantum in Novo Testamento atque hoc ipso loco, occurrentes.

Mediante hoc Testamento Graeco quivis brevi tempore poterit percurrere omnes voces Novi Testamenti Graeci."

In two subsequent paragraphs the editor refers any readers who wish to have information of a grammatical or exegetical nature to some works of his own. In his *Compendium Graecum* they will find "harum omnium (4,956) vocum—analysin & resolutionem", and in his *Compendiolum* they will learn "themata & significationem omnium & singularum vocum ut & loca S. Scripturae, in quibus quaelibet vox extat". Of the latter work he says "quod jam simul cum Novo Testamento Graeco, cum Graeco-Latino & cum Graeco-Belgico, iisdem typis Wetstenianis, & eadem forma in lucem emittitur."

The remainder of the preface is concerned almost entirely with Arias Montanus and his Latin version: "Latinam addo hic Versionem Ariae Montani, quae fere omnibus Christianis, cujuscunque professionis, placet: nam est adstricta verbis, & verbotenus fere cum Textu Graeco convenit. Benedictus Arias Montanus, Hispalensis, missus a Philippo II. Hispaniarum Rege,

ut Antverpiae editioni Bibliorum Regiorum praeesset, Versionem Vulgatam emendavit, ejectis ex eadem ad marginem multis vocibus, & substitutis aliis, quas judicabat melius cum Textu Graeco convenire. Haec igitur Versio Latina Ariae Montani non est plane nova; sed antiqua Vulgata, ab ipso sic interpolata ut verbis Graecis Latina responderent. Sic enim in titulo libri *Novum Testamentum Graece, cum Vulgata Interpretatione Latina, Graeci Contextus lineis inserta; quae quidem interpretatio, cum a Graecarum dictionum proprietate discedit, sensum, videlicet, magis quam verba exprimens, in margine libri est collocata: atque alia BENEDICTI ARIAE MONTANI Hispalensis opera e verbo reddita, ac diverso characterum genere distincta, in ejus est substituta locum.* Haec Versio Ariae anno 1571. approbata fuit a Facultate Theologica in Academia Lovaniensi; prout videre est in fine Novi Testamenti interlinearis."

A brief passage of dialogue follows:

"Dices: Multa in Versione Ariae occurrunt, quae Latinis auribus sunt ingrata."

[This anticipated objection reminds us of Augustine's early attitude towards the Latin Scriptures, "(scriptura) visa est mihi indigna, quam Tullianae dignitati conpararem" (*Confessions* iii. 5), or of the criticism which Peter of Blois sought to counter, that the speech of the Gospels was "durum, insipidum, infantilem" (for this latter judgment see Helen Waddell *The Wandering Scholars* p. XVI.)]

"*Resp.* Arias id agens ut Textum Graecum verbotenus redderet, & singulis vocibus Graecis voces Latinas superponeret, non potuit non saepissime Graecismos exprimere, Latinis auribus ingratos, Latinate neglecta. Arias igitur, hos considerans Graecismos, expressis verbis monet ne aliquis Versionem ita interpolatam separatim sine Contextu Graeco in lucem edat. Sic enim ille, in fine praefationis: *Ea vero mente non sumus, ut nostra haec Latina Interpretatio separata a Graeco contextu, in cujus gratiam a nobis elaborata est, ab aliquo unquam excudatur.*

Nos ergo Versionem ejus Interlinearem, facientes collateralem, quali modo ea nunquam est edita, non peccamus contra ejus intentionem. Sicut ante hos LXX annos fecit Jo. Keerbergius, qui illam tribus aliis, Vulgatae scil. Syriacae ac Erasmianae, junctam, at Graeco textu destitutam, Antwerpiae expressit."

The preface closes by mentioning the support of another scholar for the present version: "Ut Doctorum judicia super hoc N. Test. Graeco-Latino Ariae intellegerem, placuit Specimen aliquod hujus novae Editionis publico Examini Academico subjicere, quod insignis Juvenis BERNARDUS BROUWER,

Amstelodamensis die xx Novemb, an. 1695. publice defendit. Vale Lector Amice & laboribus meis fave.
Dabam Ultrajecti ipsis Kal. Martiis 1698."

Two maps are included in our edition, one for the Gospels ("Loca Terrae Sanctae quorum sit mentio in Evangeliis"), and one for the book of Acts ("Tabula Geographica ad Acta Apost.")

Mr. H. F. D. Sparks in his study of the Latin Bible in *The Bible in its Ancient and English Versions* (ed. H. Wheeler Robinson), remarks (of the years 1511-1546) "In the later editions of this period the prefatory matter has completely disappeared" (p. 119 footnote). Hence it may be of some interest to note this preface of a considerably later day, containing as it does some brief extracts from an edition of 1571. Arias Montanus' work may not have enjoyed as universal a circulation and favour as Leusden suggests ("quae fere omnibus Christianis, cujuscunque professionis, placet."), but it is interesting to read something of the aims and methods of a Vulgate editor whose New Testament appeared in the interval between the Council of Trent and the issue of the Clementine edition of 1592. Incidentally, some of Arias Montanus' words in his "titulum" ("sensum, videlicet, magis quam verba exprimens") are reminiscent of Jerome's statement of his purpose "non verbum e verbo sed sensum exprimere de sensu" (quoted by Sparks, *op. cit.*, p. 115), but perhaps such a verbal parallel is hardly very significant in this connection, when the two writers are engaged upon a task so similar. The mention of Louvain in connection with Arias Montanus brings to mind the edition of John Hentenius, published at that place in 1547, but the preface does not suggest any dependence on the earlier scholar's work.

It may be of interest to cite some readings adopted by our edition at points of textual complication in the New Testament where there are significant Latin variants. Mr. Sparks gives some illuminating examples of such, and I turn to some of them in this edition:

(1) At Mark vii. 3 we have "si non *pugillatim* laverint manus". This differs from the Vulgate renderings "crebro" and "diligenter" and from the form "momento" found in some of the Old Latin mss. (*e.g.* in a). It approximates most closely to the reading "pugillo" found in the Old Latin mss. c. ff. i, q, r. according to Swete (Commentary on Mark).

(2) At Acts viii. 37 our edition has the longer reading along with the inferior mss.

(3) At Philippians iii. 3 the reading is "Nos enim sumus circumcisio, spiritu Deo servientes" as against the stronger attested "*dei*".

(4) At Philemon vi. Montanus reads "ut communicatio fidei tuae *efficax* fiat". This seems to be the better reading, but the majority of Latin mss. have "evidens" (mis-reading the Greek as ἐυκγής).

(5) At 1 John v. 7, 8, our version has the later and less valuable form of text found eventually in the Sextine and Clementine editions, with some very slight variations: "Quoniam tres sunt *testantes* in caelo, Pater, Verbum, et sanctus Spiritus: et hi tres unum sunt. Et tres sunt testantes in terra, Spiritus, et aqua et sanguis: et tres *in* unum sunt". The participial form "testantes" which here replaces "qui testimonium dant (or 'dicunt')" and which I cannot find in any other Latin authority, suggests a tendency on the part of Arias Montanus to render all Greek participles by their strict counterparts in Latin, where in other versions the finite verb is used (cf. "servientes et gloriantes" in Philippians iii. 3, where the more common rendering is "servimus et gloriamur.")

With regard to Leusden, there are several references to his work as a grammarian in Winer's *Grammar of New Testament Greek* (Ninth English Edition pp. 6, 15, 16, 18, 30), but his contribution is not rated very highly. His New Testament may not be an important contribution to scholarship and criticism, but it is a work of great labour, with an interesting preface.

D. R. Griffiths.

Some Baptist Churches on the borders of Bedfordshire and Huntingdonshire.

THE writer, spending some time near St. Neots, took the opportunity to enquire into the history of the Church at Hail Weston, whose date is given in the Baptist Union Handbook as 1636. This enquiry has led him to seek information regarding certain neighbouring Churches, who have kindly allowed him to examine their records. Information has also been obtained from the manuscript work in five volumes, by Joseph Rix, M.D., on the Churches of St. Neots and Hail Weston, in the possession of the Dr. Williams's Library.

It is probable that there were Nonconformist meetings at Hail Weston in 1636. The village is within two miles of St. Neots, and Nonconformists in the town would naturally find it a convenient place for meeting. But the Baptist Church there has no right to such a date.

KEYSOE.

John Donne, born at Tudhoe, County Durham, took his B.A. degree at Cambridge in 1653, and became Rector of Pertenhall, Bedfordshire, in the same year, under the Great Seal. But when Charles II returned in 1660, this was treated as null and void, and he went to live at the neighbouring village of Keysoe. A Church had been formed there in 1652, but appears at first to have met on the third Sunday of each month. Unfortunately its original Church Book cannot be found . The present book begins May 12, 1790, with extracts from the original book, including Church Covenant, and rules for admission of members. It says that the earliest entry in the original book gave the amount of a collection on December 21. 1657.

John Donne had been coming to preach to these people in 1658, and when he left Pertenhall he became the first Pastor of their Church. The date of his appointment is unknown, but he presided at a Church Meeting on December 22, 1662, when Brother Rogers was admonished for preaching without the consent of the Church. An entry in May 1664, which was not in Donne's writing, authorised Brother Rogers to exercise his gift whenever and wherever he be called thereto. Donne was probably already in prison, and James Rogers duly joined his Pastor there, and was released from Bedford Jail at the same time as John Bunyan and John Donne.

There is no doubt that Donne's children, born at Pertenhall, were christened there. The Keysoe Church Covenant gave members liberty concerning baptism, both with respect to subjects and mode. Calamy says that Donne was a Baptist some part of his life: perhaps he learned from John Bunyan while they were confined at Bedford. The Church at Brook End, Keysoe, has long been Baptist.

A return of prisoners at Bedford in March 1669, shows that John Bunyan was there, and convicted upon the statute of 35th Elizabeth for conventicles; also John Donne and Thomas Haynes, convicted upon the late statute (that is 1664) for conventicles, and ordered banishment. However, they were still there three years later, and were set free with John Bunyan. We all know the story that John Bunyan was sometimes allowed out; and it seems that John Donne was also favoured. At any rate, attention is drawn to the present tense in the Archdeacon's Return of Nonconformists, 1669:

Bolnhurst. Independent. About 80. Of mean condition. John Donne, ejected out of the Rectory at Pertenhall. He usually preaches at his home in Keysoe.

Keysoe. Independent. About 100. Meanest quality. George Fowler, woodard; Nathaniel Ancock, dairyman; Oliver Mason, labourer; William Craddock, miller; Peter Yorke of Deane, woodard; Thomas Brace of Bolnhurst, husbandman, who preach at the house of George Fowler.

When John Donne was released, John Bunyan obtained for him a licence to preach at his own house and at that of George Fowler; but his ministry was short. His health had been ruined. The date of his death is not known; but his successor had come and gone by 1677.

In 1726 they were meeting in a building that had been a barn; but in 1741 they obtained the site at Brook End, Keysoe, and built the present Chapel.

They have had many Pastors, one of whom, the Rev. Reynold Hogg, was one of the founders and the first Treasurer of the Baptist Missionary Society.

The membership has usually been 50 to 70; but in 1879 and 1880 they had a remarkable influx, and received the following new members:

1879: April, 13; July, 10; October, 6. 1880: February, 10; May, 10; July, 11; and the membership rose to 110. To-day it stands at 40.

The Church decided in 1874 that while membership be restricted to baptised believers, paedobaptists may be admitted to the Lord's Table.

On January 19, 1812, Joel Miles formed another Baptist

Church at Keysoe Row, about a mile from Bolnhurst and two miles from Brook End, and provided an endowment. This Church was united to that at Brook End in 1901; but the old thatched Chapel, which was originally a barn, is still used for one service every Sunday.

HAIL WESTON

An entry in the Church Book of Bunyan Meeting, Bedford, shows that there was a congregation at Hail Weston in 1669, and mentions the name of Ralph Luke of Eynesbury. He was a member of the Church at Keysoe. In 1672 he was granted a licence to preach, and in July of that year he desired the sense of the Church at Keysoe about going out to speak the Word, and they promised their "thoughts" next month, but the Church Book makes no further reference to this.

In 1675 he was "presented" by the constables of Eynesbury for not coming to church; and in 1679 James Measures of Hail Weston was presented for suffering conventicles in his house, contrary to the statute.

On July 1, 1691, a Church was formed at Hail Weston, with Ralph Luke as Pastor. James Measures was also a member, and there were thirteen others who had been members at Keysoe. They appointed Brother Parrott "to sing the praises of God in this Church of Christ". As to baptism, there is an entry dated April 17, 1690: "Brother Hancock called forth to minister water baptism to those belonging to this Church that shall have light thereon." Somebody has struck out the words "called forth", and written above them the word "allowed". The Church Covenant dated 1691, said that if any members wished to be baptised, they should have liberty, and the Church should provide the means.

At first they met in a hired barn, but in 1702 John Brown, yeoman, conveyed to them for the nominal consideration of five shillings his great barn, "to be used for a Tabernacle meeting-house, or place for the worship of Almighty God."

In 1718 they built a chapel at St. Neots, and removed there, and that building is known as the Old Meeting. The village tradition says that it was the Congregationalists who removed there, and that the Baptists were left at Hail Weston; but there is no trace of a Baptist Church in the village for about fifty years. On the other hand, Dr. Rix says that it is probable that the Congregational Church at the Old Meeting, St. Neots, was once Baptist; and he points out that in 1855 they were still using Dr. Rippon's hymns.

In 1744, William Joyce, carpenter, became a member at Keysoe, and in 1746 was transferred to Kimbolton. In 1751 he was living at Little Staughton and began to preach there, for

which the Kimbolton Church admonished him. He therefore joined a Strict Communion Church at Cambridge, and continued his preaching. The Hail Weston Church Book begins with the words "June the 14th, 1757, the people at Little Staughton were constituted into a Church. William Joyce, Pastor." Several of them were transferred from Keysoe.

In 1759 they built a Chapel at Hail Weston, about four miles away; for three years they met on alternate Sundays at Little Staughton and Hail Weston; and in 1762 removed to Hail Weston; and the chapel was enlarged in 1780.

In 1793 Joyce's mental powers failed, and the Church unwisely invited two men to preach, and then failed to agree regarding them; and their differences resulted in the formation of three churches, or congregations, at St. Neots and Eynesbury.

They have since had fifteen Pastors, and there has been none for about twenty years.

There are some interesting entries in the Church Book regarding Baptisms.

> "October 7, 1827. This day at noon according to the appointment made last Church Meeting, our friends Mrs. Page and Mrs. Law were baptised by immersion in the presence of the Church and congregation, which appeared larger than on any similar occasion. During the preceding week some anxiety had been felt on account of the very delicate state of sister Page's health, lest she should suffer inconvenience from the ordinance owing to her consumptive habit. But with gratitude be it recorded, neither particular inconvenience or injury was sustained. May the circumstance be a means of strengthening the faith of an imperfect worm for the future. And now unto Him who liveth and reigneth be the glory and dominion for ever and ever. Amen."
> It may be added that Mrs. Mary Page lived to old age.
> "August 2, 1829. The father of Eliza Bozett attended and protested against his daughter being baptised, for she was only nineteen. Fearing he might conduct himself improperly and thus expose himself to punishment, and thereby wound the feelings of his child, the administration of the ordinance was deferred until more convenient opportunity. This opposition gave rise to the enquiry whether the meeting-house was properly registered; and as no person belonging to the Church could answer the question it was thought best to ascertain the fact."

Five weeks later there was another baptismal service, and the girl was one of those baptised.

The Chapel was not registered until 1904.

October 30, 1836. Four men and two women who were about to join a Church at Huntingdon were baptised, also one man and two women who were joining the Church at Hail Weston.

> "The morning was cold, and the ground covered with snow some inches deep, but the countenances of the candidates and other friends seemed to present a happy contrast, their hearts being filled wih joy and love. O that others may be stirred up to follow their example."

October 30 seems early for some inches of snow; but Messrs. Charles Letts & Co., the diary publishers, confirm that that date was a Sunday.

The village of Elton, in the North of Huntingdonshire, is proud of its claim that the first harvest festival in England was held in the Church, the lovely idea of Bishop Piers Claughton, who succeeded F. W. Faber as their Rector in 1845. The Hail Weston Church Book has an entry dated September 30, 1821:

> "October 5 is appointed for Harvest Meeting to return God thanks for His mercies."

But perhaps that Harvest Meeting was not quite the same as the Bishop's "Festival."

LITTLE STAUGHTON.

There were people at Little Staughton in 1668 and 1669 who were in trouble for refusing to come to Church, and for not baptising their children. They appear to have been members at Keysoe, and we have seen that when a Baptist Church was formed in 1757, several of its members were transferred from Keysoe.

When that Church decided to meet at Hail Weston and to leave Little Staughton entirely, the few who remained continued to meet for prayer and occasionally were indulged with a sermon. Then they heard that John Emery, who was born at Bolnhurst in 1739, and was a member at Carlton, was a good preacher, and Carlton allowed him to come to them once a month. Eventually a Church was formed on October 18, 1766, with eight members, and John Emery as Pastor.

At first they met in the house of William Pearson, then in a small barn. That had to be enlarged, and when it overflowed with hearers a chapel was built, but the Church Book omits to give the date. In 1793 it had to be enlarged to take 450 people, the membership then being about 200. John Emery had a farm at Ravensden Grange, about six miles away. He died in 1799, in his sixtieth year.

In the course of 178 years this Church has had only six Pastors, John Emery, October 18th, 1766, died September, 1799; John Miller, May 3rd, 1801, resigned August 1806; James Knight, October 5th, 1806, died August, 1837; Thomas Robinson, June 28th, 1836, died May, 1889; Charles B. Warren, March 3rd, 1872, resigned September 1901; Alfred Barnabas Hall, September, 1903, resigned 1928. The dates of the resignations of James Knight and Thomas Robinson are not shown in the Church Book, but there is a statement that the latter was Pastor for thirty-eight years, which does not seem to be correct.

A. B. Hall, who resigned in 1928, still lives at the manse and acts as Moderator, and preaches sometimes although ninety years old. His previous pastorate was at Carlton, from which Church John Emery and Thomas Robinson had come.

The Church Book has a Calvinistic confession. The Church has always welcomed baptised believers to the Lord's Supper, but none others.

A few extracts from the Church Book may be interesting. On February 2, 1790, Brother Thomas Joyce was authorised to exercise his gifts in the meeting before the Church and nowhere else. On January 12, 1791, Thomas Joice (evidently the same man) was "to be silenced from exercising his gift whilst farther orders from the Church"! But Thomas Joyce did not approve of this, and persuaded the Church at Keysoe to apply for his transfer, in order that he might be able to exercise his gift. The minute on April 10, 1791 is "We readily comply." There is a corresponding entry in the Keysoe Church Book saying that their new member was to have opportunity to exercise his gift among them.

There are several other references to gifted brethren. One of these seems to be ideal, excepting perhaps in grammar:

> "The Church of Christ meeting in this place finding that our brother John Peacock having in their view a gift for the work of the ministry, he was therefore requested to speak before the Church on February 2, 1803 which he did both on Church meeting day, and on Lord's Day mornings occasionally until the 27th day of December 1803, when the Church seemed to be satisfied and did hope the Lord had not only called him to, but had also given him the gifts for the great work, he having as well as the Church repeated application to supply the Church of Christ at Rushden. Therefore on January 18, a day of prayer was fixed upon in order to give to him this liberty to go and preach the Gospel whenever and wheresoever the Lord might be pleased to call him in providence so to do."

The Church Book has a copy of a long letter, undated, explaining to the Church at Ringsted why Thomas Lee separated. They also wrote on June 1, 1785 to Hail Weston, reproving them for accepting Thomas Lee. Hail Weston sent a letter on June 29, 1785, signed by William Joyce, two Deacons and nine Members, acknowledging their fault. But there is no reference to this correspondence in the Hail Weston Church Book.

In the days of its prosperity, Little Staughton was generous. Between May 1803 and November 1814, they had nine collections for other Churches, and distributed £77 6s. 4d.

In 1944 a Government Department requisitioned a number of houses at Little Staughton, and the Chapel. It was closed at the end of June, and has since been taken down. Until possession of the site can be regained, and a new building erected, the Church is worshipping in the Schoolroom.

ST. NEOTS.

When, in 1793, William Joyce became childish and had to resign the pastorate at Hail Weston, that Church invited two ministers named Mackerness and Rands to preach with a view to the pastorate. There was so much difference of opinion among the members that it was not possible to call either of them, and in 1795 William Alcock became their Pastor.

But some of the members much preferred Thomas Rands, and formed a Church in Kidman's Yard, St. Neots, of which Rands was Pastor for 25 years. Henry Kidman was a butcher at St. Neots, who had been a member at Hail Weston: and the Church met on his premises.

William Alcock lived at St. Neots. He preached at Hail Weston on Sunday mornings and afternoons, and in the evenings in a building behind the "Fox and Hounds" at St. Neots, to a congregation who had become dissatisfied with Thomas Rands.

Some sharp difference arose between William Alcock and the owner of the Fox and Hounds, so Alcock ceased to preach there, but another man provided premises for him to preach on Sunday evenings at Eynesbury.

Then the people at the Fox and Hounds invited George Pruden, a member of the Church at Little Staughton, and he was their preacher for about twelve months.

In 1799 John Stevens, a young man who had been Pastor at Oundle for two years, came to St. Neots and was invited to preach at the Fox and Hounds. On October 1st, 1800, a Church was formed there with 13 members. Stevens resigned in 1805, and eventually became a pillar of the Strict Baptists, at Meard's Court, Wardour Street, London.

In 1811 George Murrell became Pastor, served the

Church until 1868, and died in 1871. In 1817 the Chapel in New Street was opened. In 1821 the building was lengthened, and a gallery erected; and in 1897 considerable improvements were made, including a new vestibule.

John S. Wyard became Co-Pastor in February, 1865, but resigned in April, 1866 because the Church did not think that his Calvinism was strong enough. More than 20 members, however, liked his teaching so much that they formed a separate Church. This met at first at the Corn Exchange; but in March, 1873 they opened a Chapel at East Street. C. H. Spurgeon paid them a visit six months later, and the crowd, inside and outside, was so great that the meeting had to be transferred to the Wesleyan Chapel.

The Church at Kidman's Yard closed when Thomas Rands died. It is doubtful whether Eynesbury ever became a Church. The building at East Street now belongs to the Romanists. And New Street is the only Baptist Church at St. Neots.

GEORGE E. PAGE.

A Nineteenth Century Revival in East Anglia.

IN the middle years of the 19th century the Strict Baptist Churches of the Suffolk and Norfolk Association—the majority of which were small village causes—passed through a time of gracious spiritual awakening.

The beginning of this revival was marked by the cultivation of the spirit of prayer. Not once only, but year after year the Association had urged the churches to observe quarterly Prayer Meetings. This was one of its resolutions:

> "It was unanimously agreed to recommend to the Churches the continuance of the quarterly Prayer Meetings for the fuller outpouring of the Holy Spirit, on the several Lord's days, which in past years, have been devoted to this solemn and much needed intercessory service."

In this way there was a unity in the fellowship of prayer through the counties. On four Sundays in each year this special intercession linked the Associated Churches together at the Throne of Grace, the only place where nothing could break the bond.

But prayer was not limited to four Sundays in the year. The little church at Wetherden, with its 36 members, reported in 1857:

> "At one time during the past year things seemed very dull, but some of our dear brethren were stirred up to unite in special prayer, and the next ordinance day we had the happiness of baptizing two, and receiving them into communion."

The next year Wattisham wrote:

> "For several years past we think we have not discerned and realised so much of the spirit of unity, love, and prayer, as has late been manifested."

That same Church reported in 1859:

> "The importance of deep searching of heart, and of earnest, importunate supplication have been felt by many of us, and a considerable time during the former part of the year, meetings for prayer and fraternal communion were almost daily held and sustained.

And this was how, on May 10th, 1859, Charsfield celebrated the Jubilee of its formation:

> "A special meeting for prayer was held . . . when twenty of the brethren prayed. The service continued about two hours and a half. We sang short between every

prayer. This for unction, fervour, and heartfelt joy, exceeded all we ever before experienced; every heart seemed to vibrate 'truly God is in this place.'"

Or again, Stoke Ash reported in 1860:

"We have held prayer meetings in most, if not all of the villages in the winter, and they are still continued in some of them, one or two nights in the week, in others three or four, and in one village for several months they were held every evening except Saturday. These gatherings have generally been good, and we have found them times of refreshing from the presence of the Lord."

A second outstanding mark, both of this period of spiritual awakening and of that which immediately preceded it, was the honesty of the churches in regard to their condition. The veil was off their faces, and they saw their spiritual life as it was. There was no attempt to belittle the work of grace that was apparent, nor was there any desire to gloss over the ugly side. Indeed there was at times a terrible frankness. What, for instance, could be more outspoken than this short report from Bungay in 1854:

"We regret to report the decrease and declension of this Church: the things that remain are ready to die."

Fortunately this Church shared in the rising tide of religious fervour and came again to prosperity. That was an extreme instance, but in all the churches there was searching of heart. In 1860 Beccles wrote:

"We have seldom if ever enjoyed a year of so much harmony, peace and love."

But Fressingfield in 1862 reported:

"Satan has been permitted to make inroads: differences, shyness, and want of brotherly love exist. One village station is thoroughly broken up."

This same frankness appeared in the letter from Great Yarmouth, Salem Chapel, in 1864:

"The brethren in this ancient town express their regret that the preached word has not during the year been productive of the fruits of the Spirit in the conversion of sinners."

In that year, however, nearly all the churches reported great blessing, and the letter from Wattisham was far more characteristic of what was happening throughout the counties.

"For some few years past, a revival has been evident among the people here, and the present is characterized by hopeful signs of the continuance of the Divine Favour."

A third evidence of the working of the Spirit, not so clearly marked as the others, was seen in a wholesome re-action to the unpleasant experiences of Church life. Here are two reports made in that great year of 1864. The first, sent from Hadleigh, read:

> "Our condition may be compared to a vessel at sea, sailing for a short time with a fair wind, but a few clouds gathering, which at first did not appear of much consequence, gradually a storm came on, and our little bark appeared in great distress. We, however, escaped with the loss of some of our crew."

The second was from Pulham St. Mary, which had been

> "visited by many painful afflictions, which are acknowledged by the brethren to have proved salutary dispensations, all working for their good."

The working of God's Spirit was recognized in the midst of His people, so that they realised that "all things work together for good to them that love God."

There is no doubt that this spiritual awakening was in part the result of the formation of the Baptist Missionary Society in 1792, for since then the sense of the responsibility of the Church for the unconverted had greatly increased, but this revival was not only the harvest of that spiritual sowing, it provided seed-corn for yet more sowing and a greater harvest, and its most important result was a renewed interest in missionary enterprise both at home and abroad.

In a resolution of the Association concerning the Baptist Foreign Missionary Society, the several churches were, in 1859,

> "urged by their respective representatives to renew their efforts to augment the funds of the society, by public collection, at the earliest practicable period, and to promote a more general co-operation for the furtherance of objects, the accomplishment of which is believed to be the special mission of the Church of Christ, and a sacred obligation devolving upon every branch thereof."

In 1862, the need of the German Mission under the superintendence of brother Oncken, of Hamburg, was stressed. The American War had made the financial position difficult, and the Associated Churches were urged to raise enough for one missionary, at least, and, if possible, two,

> "that the gospel of the grace of God may be sent into the benighted regions of Northern Europe."

This interest in the German Mission continued for a number of years. In 1866 Pastor Oncken spoke at the Annual Meetings,

and the Association appointed two of its members to go to Hamburg and see the work for themselves.

The work of the Home Missionary Society also claimed a great deal of thought and prayer. This society, founded in 1831 for Suffolk and Norfolk, had, in these years of quickened interest, extended its work to the counties of Cambridge and Huntingdon, and year after year its claims were put before the Associated Churches. This was their resolution of 1860:

> "It being the imperative duty of every redeemed vessel of mercy to be devoted in all things to the service of the Lord; and especially to use every means for the furtherance of the Gospel, the churches are urgently requested to give their prayerful and liberal support to the Home Missionary Society . . . . that the designs of this valuable society may be efficiently carried out, and its operations extended throughout the several counties for whose spiritual benefit it was formed."

The most outstanding fact of this evangelistic spirit was the work of individual churches. Some of the smallest of them had regular preaching in the surrounding villages with well-attended services in cottage-homes and open air, so that the truth of God was everywhere spread abroad. Take, for example, the little Church at Hoxne. This Church was so small that the Association hesitated to receive it into membership. Its first application in 1845 was turned down and it was not received in until 1859. Still the Association felt doubtful, and in 1862 told them bluntly that it would be better for so small a company to join some other Church. The Hoxne friends thought otherwise, and two years later reported that they had raised £100 toward the erection of a new chapel. The following year they reported its completion and debt reduced to £160. From that time, under the gracious influence of the Spirit, they prospered, and within a few years their reports spoke of five or six villages in which they held regular preaching services. The same spirit pervaded nearly all the churches, and large and small alike were enabled to bear a wonderful witness to the saving power of God.

One other result of this spiritual awakening, and possibly the most impressive was the amazing attendances at the Annual Association Meetings. The attendances rose from hundreds to thousands. The large tent, pitched in some field or park near the village chapel was crowded to overflowing. One year 2,000 were present, another 2,500, and another 3,000, until in 1870 at Occold it was estimated that 3,500 persons were within and without the tent, "so mightily grew the word of God and prevailed."

MAURICE F. HEWETT.

The Baptist Connections of George Dyer.

A FURTHER NOTE

THREE years ago in an article in this Journal (Vol. x. No. 5, January, 1941) I drew attention to certain inaccuracies in the account of the early life of George Dyer given by E. V. Lucas in his *Life of Charles Lamb* and by Sir Leslie Stephen in the *Dictionary of National Biography*. They suggest that after taking his degree at Cambridge in 1778, Dyer was usher in a school at Dedham; that after a short time there he entered the family of the Rev. Robert Robinson, of Cambridge; that, on the latter's death in 1790, Dyer joined Ryland's school in Northampton: and that in 1792 he went to London. The fact that Ryland moved his school from Northampton to Enfield, in 1785, makes this scheme impossible, and investigation of Dyer's movements soon revealed other incidents that had to be fitted into the story, e.g. a period of preaching in Oxford, to which one of Robinson's biographers bears testimony, and Dyer's unsuccessful suit for the hand of Ryland's step-daughter, to which E. V. Lucas himself alludes.

The reconstruction of Dyer's movements which I tentatively submitted was as follows: that, after being in Dedham for a twelvemonth from 1777-8, he was befriended by Robert Robinson and lived in or near Cambridge; that in 1781 he went to preach to a congregation in Oxford with no very happy results; that in 1782 or 1783 he went to Northampton, leaving there three or four years later when he failed in his suit for the hand of Miss Stott and when Ryland moved to Enfield; that Dyer then returned to the Cambridge neighbourhood until his settlement in Clifford's Inn in 1792.

This suggested account of Dyer's movements I can now definitely confirm in certain important points. The Angus Library of Regent's Park College contains a number of autograph letters of the Rev. Daniel Turner. He was the much respected minister of the Abingdon Baptist Church from 1748 till his death in 1798. The monument in the chapel at Abingdon finely describes him as "The Scholar, The Poet, The Christian". "Good Mr. Turner", as he was called locally, exercised a wide influence in the neighbourhood, and it was he who presided over the reconstitution of the Baptist church in Oxford in 1780. Most of Turner's letters in the Angus Library are addressed to members of the Munn family, of Watford. There is one, however, which begins, "My Dear Sir", with no indication of the identity of the recipient. The relevant passages are set out

below, and it will be seen that they give a new, vivid and valuable picture of Dyer as a young man, and confirm the view that he preached in Oxford, that he was introduced there by Robert Robinson, and that in 1782 he went on from there to Northampton.

"Abingdon, June 14th. '82.

My dear Sir,

I have answered your queries. Dyer is an excellent man. He has one foible, that is, he is apt to be a little eccentric and to be carried away by sudden starts of fancy sometimes into a behaviour not so manly as I could wish, but it is always with the most benevolent intention, the overflowing of the heart. He would not hurt a worm. In his preaching without notes he is sometimes excellent, especially when he is not overawed. But sometimes he pauses rather too long. He came quite raw to Oxford in the preaching way, not having had time to form his mind, and Robinson is too much of an original to be a pattern for young men who are pleased with his manner and naturally attempt to imitate it; which there is not one in a thousand can do. For the temper of the man and the good stuff in him you will not easily find one to excell, and time and encouragement would make him a good preacher. In short, he is a man I have a very high esteem of, and would do anything in my power to render him happy. He is a very good classical scholar. But he is upon going to Northampton as I hinted in the paper of queries. Though the matter is not absolutely fixed. I expect every post a letter from Mr. Ryland to determine it. If Mr. Ryland chooses to engage him he has the prior claim. There he will have time to study divinity more attentively and fully, and will seldom preach, which is my reason for recommending him thither. But should Ryland not choose to engage him, then query whether I may send him to Watford? Let me know this as soon as you can."

All that need be added is that Robert Robinson made a preaching tour through Berkshire and Oxfordshire in 1780 (*Select Works*, Bunyan Library, p. liv.). It was no doubt after seeing the situation in Oxford on the spot, or after personal contact with Daniel Turner with whom he had been in correspondence since 1774, that Robinson sent his clever young friend, Dyer, over from Cambridge. It will be seen that Turner's shrewd and kindly judgment is in line with the later and more famous picture of Dyer drawn by Charles Lamb.

ERNEST A. PAYNE.

Reviews.

Mennonites in Europe, by John Horsch. Pp. 416, two dollars. 610, Walnut Avenue, Scottdale, Pa., U.S.A.

Anabaptists have been hardly known to Englishmen, except as meteors extinguished in 1536, an idea unfortunately revived by Richard Heath fifty years ago, under Baptist auspices. This episode is here dismissed in eight pages, whereas forty full-page illustrations from Switzerland, Strassburg, Belfort, Antwerp, the Netherlands, Danzig, Elbing, and Russia show where to look for a people with a history of four centuries. They caught attention at Zurich in 1525, and a German atlas shows that within thirty years the Swiss Brethren were prominent also at St. Gall, Berne, Basel, with outposts at Augsburg, Strassburg, down the Danube and in the highlands of Moravia; while from Bonn to Rotterdam and along the coast by Emden, Hamburg, Lübeck even to the mouth of the Vistula, a second group was strongly organized. Students of the Parker Society volumes could indeed know how English exiles regarded them in the days of the Tudors, otherwise they were little but a name, a bad name. Only within this century did A. H. Newman write a coherent story in English, then a Dutch Mennonite contributed three pages to the *Encyclopedia of Religion and Ethics*. At last a full-length story is available from a German who went to America in 1888 to escape military training, which has been anti-Christian in the eyes of nearly all Mennonites.

They took their rise in Switzerland, and nearly won Zwingli, who however adopted the principle of a State-church, and therefore applied to them the old method of prison or death. Their first great contribution was that in 1527 they had a meeting at a village just across the Rhine, and put out a Brotherly Agreement of Some Children of God, on some points they had been considering. It advocated Believers' Baptism, After-care and discipline, Strict Communion, Pacifism, a Ministry, refusal of Civil Office, and of all Swearing. Soon afterwards there was a curious contact with English Reformers, for Froschauer of Zurich, who printed the first Bible in English for Coverdale, had been invited by the Lichtensteins to make Nikolsburg a publishing centre, and here he worked for Balthasar Hubmaier. They were continually persecuted, and though executions ceased in 1614, milder methods drove them to search for toleration in the Palatinate, where our King James' daughter was Electress, and in Bohemia where her husband was a winter-king. This volume

has a long and interesting account of their misfortunes, their industry, their stedfastness, their refusal to adopt the views of Socinus, which were so welcome in Poland.

Leeuwarden, the capital of Friesland, was the centre of a parallel movement, headed by two brothers, Obbe Philips a surgeon, and Dirck a Franciscan friar; their activity began in 1533. Dirck soon won Menno Simons, and these two worked all along the north coast evangelising, till Dirck settled as Bishop at Schottland near Danzig. Inland there was less success, due largely to the Elector of Saxony, who was persuaded by Luther and Melanchthon to carry out the Edict of Speyer and persecute. Thus at the castle of Wartburg, where Luther began his translation of the Bible, a Mennonite prisoner was transferred from Eisenach to die in a dungeon. Another leader was Leonard Bouriens, an educator, ordained bishop in 1551 at Emden by Menno, and ranging on the coast and the islands. He kept a record of baptisms, which seem to have been reserved now for the bishops, after converts had been taught by ordinary members. In 31 years of itineration through 142 places, he baptised 10,378 converts before he died at Hoorn. Horsch gives no list of bishops, but if all were like the sixteen he mentions, it is no wonder there were great accessions. Bishop Brixius of Groningen led other Mennonite scholars in translating a Dutch Bible printed at Emden in 1560, reissued thirty times that century, besides many Testaments.

Persecution died down, ending in Holland with 1574. Before John Fox issued his Book of Martyrs, the Mennonites had published their Offer des Heeren, so-called because they regarded the martyrs as offering their bodies willing sacrifices. It was often augmented and revised, and last century part of it was translated and issued by our Hanserd Knollys Society, with many of the hymns in which they delighted. Bishop Cornelis of Dortrecht called a Mennonite conference there in 1632, when fifty-two Flemish and Friesian ministers agreed to a Confession he drafted, so well approved that it was translated into French and German, then into English by 1712, and it is still current in America. Three years later, bishop Schabalje of Alkmaar published *The Wandering Soul*, which contained an epitome of history from the creation till A.D. 109; this is far the most widely circulated of all their books, quite 53 editions known in Dutch, German and English, the latest being in 1919 from the House which sends out the present volume.

The eighteenth century was for most nations and churches a season of decline. From this the Mennonites were rescued by the Tsarina Catherine II, who badly wanted colonists, and offered each family a quarter of a square mile as a gift, free

of taxes for ten years. Over two hundred families accepted, and settled in a province fitly named Ekaterinoslav, not far from that Kharkov which has figured lately on our daily maps. It was these Mennonites who reclaimed this district, and made the Ukraine into a wide granary. Their story is fascinating, how they repeatedly claimed their right of home rule, kept on their use of German, supported a mission to Java and Sumatra, whose headquarters was at Amsterdam. When civil war in Russia broke out in 1918, it was a sore test for pacifists, and with the Bolshevik rule another mass migration began. In the Kiel Canal, as Baptists went to our congress at Stockholm, we passed a shipload of Mennonites on their way to the land of the free. They had already shown their readiness to give national service, as foresters or under the Red Cross, and as their predecessors in 1861 had faced the same problems, we may soon find in a companion volume how Mennonites in the United States, Canada and Paraguay are entering on a new phase of their career.

Horsch has pointed out the leading doctrines and practices, discussing them at length. Whether for information, for principles, for cheapness, this volume is worthy of all attention and study.

W. T. WHITLEY.

The Baptist View of the Church and Ministry, by A. Dakin, (Kingsgate Press, 1s. 6d.)

This book deals with problems which are in the forefront of Christian thinking to-day. The widespread feeling that Christian organisations are on the whole outmoded and irrelevant compels Christians to give thought to the nature and function of the church. Changes are occurring within many Christian organisations and the shaping of these changes calls for an understanding of the principles which have made the organisations; as Dr. Dakin remarks on p. 6 " . . . the problem of Baptist statesmanship at the moment is to adapt our organisation to the new conditions in such a way that by the adaptation our essential principles will be, not negated, but further elucidated and advanced."

The purpose of the book is to " stimulate thought and discussion "; it is offered " not in any sense as an authoritative word, but for consideration and discussion." The book fulfills this purpose admirably. It is a provocative as well as an informative book. The principles set forth are clearly grasped and clearly expressed in concise statements. No careful reader can fail to understand Dr. Dakin's positions; such clarity makes an excellent beginning for thought and discussion.

Many readers will appreciate those sections of the book which offer descriptions of the organisation and practices of Baptist churches. These sections are excellent. A careful study of Dr. Dakin's descriptions of a church meeting, pp. 21-24, or of Baptist worship, pp. 28-35, will impart to many attached to our churches a richer meaning as they share in these acts. The statement on p. 28 concerning the evangelical experience underlying Baptist worship—"In it (our worship) there is, first, the continued effort to appreciate ever more fully what God has done for us in Christ, and then, secondly, to appropriate ever more fully the benefits and blessings of it."—could itself be expanded into a book. The valuable feature of these sections of the book is that they are interwoven with other sections setting out the Baptist conceptions of church and ministry so that common practices in worship and organisation are seen to be the outward expression of deep rooted convictions.

It is in his elucidation of Baptist principles that Dr. Dakin is most provoking. Here controversy is inevitable! Some of this controversy will be aroused by the brevity of the book, a feature which we appreciate in busy days but which causes omissions. The most serious omission is that of an adequate exposition of the New Testament basis of Baptist principles. The book contains only four references by chapter and verse to the New Testament, and in addition there are a few unspecified quotations. Many passages assume the New Testament background but it would be helpful to have a careful exposition of the New Testament evidence regarding the nature and function of the Church and ministry. This is all the more desirable because our Baptist position was formulated from an intense study of the Bible and, as Dr. Dakin himself remarks: "The Bible indeed is the one bit of furniture indispensable in a Baptist chapel." p. 28. The necessity for this New Testament basis reveals itself when we consider more fully Dr. Dakin's conception of (*a*) the church and (*b*) the ministry.

(*a*) The Church.

The discussion on the church begins with an indication of the threefold use of the word "church" in the New Testament p. 7. Some references here would be illuminating! The definition of the third of these usages does not seem to be sufficiently exact. We are told p. 7 that "a church is a company of Christians with the Lord in the midst," and this seems to be interpreted as the individual congregation. Throughout the book when the word church is spelt with a small "c" it appears to denote the local congregation. But is this strictly the New Testament sense of the word? Such phrases as "the Church of God which is at

Corinth" suggests that the word refers to all the congregations in one locality; and the fact that Ephesians was apparently a circular letter supports this. The parallel to-day then is not so much with the individual congregation as with the small district association. There is a strong emphasis in the New Testament upon the fellowship of the churches. The well known phrase "the communion of the Holy Spirit" indicated not merely the individual believer's communion with God but also the new fellowship created by the energy of the Spirit among the believers. This conception was seized upon by our Baptist forefathers, for in the early days of Baptists the association played a prominent part and many ministers and churches were eager to develop the wider fellowship. It is to be doubted then whether so strong an emphasis upon the individual congregation can be maintained either on New Testament evidence or upon Baptist tradition.

Following this beginning the book sets out the principle of the gathered church in a brief but adequate chapter. Perhaps the time-honoured title "Independent", which is no longer well understood and often much misunderstood, could have been elucidated instead of mentioned; especially since this has been so well done by Daniel Jenkins in his book on "The Nature of Catholicity." All this suggests that Baptist folk will have to do some thinking about the *nature* of the church, and that is equally true of the *function* of the church. On this theme Dr. Dakin's positions raise many questions. He makes the striking—and timely!—contrast between the church as the body of Christ, *i.e.*, as the instrument of God's purpose, which is the popular conception, and as the bride of Christ *i.e.* as the fellowship created by God for His glory (pp. 11-12). He is undoubtedly right in saying that the latter conception "would bring the Church, as such, more into the focus of our thought instead of leaving it on the periphery; it would fasten our loyalty under God more closely to it; and make the building up of the Church itself more definitely the grand aim of our Christian strategy"; and he asks the pertinent question " . . . does it mean that we have unconsciously secularised the idea of the Church?" p. 11. Here it must be noted that he is speaking of the Church as the whole fellowship of believers in all ages, in time and in eternity. This at once raises the question of the relationship of the Church to the Kingdom of God, a question which may be outside the scope of the book but cannot be ignored. The Roman Catholic Church equates the Kingdom of God with the church, though with a meaning to the word church different from that of this book. Is this the Baptist position? Is this the New Testament position? If we cannot make this equation how are the two related, and what is the

function of the church in regard to the Kingdom? Can we also accept the statement that the Church is the grand aim of Christian strategy? If we maintain the word church in its absolute sense the aim seems too distant to be effective in practice: if we allow it to degenerate, as it would in the minds of many, to Christian organisations the aim is not big enough; and in any case, it seems to place a limitation where the Christan conscience has been turning away from limitation. In the closing sentence of his book Dr. Dakin himself turns to the idea of the Kingdom: "The one consideration of importance is, What is best for the Kingdom of God." Some further definition of the place of the Church in the eternal purpose would seem to be indicated, and all this suggests that we have to see the Church both as the fellowship created by God for His glory and as the instrument whereby He continues His redemptive work in the world.

(*b*) The Ministry.

From his conception of the church Dr. Dakin works out his conception of the ministry, for, as he remarks on p. 41 "The theory of the ministry among Baptists must of necessity accord with their idea of the church out of which it springs." It will be felt by many that the strong emphasis upon the individual congregation in the first part of the book leads in the second part to a position difficult to maintain; viz. that a Baptist minister is one in charge of a Baptist church. Once again an exposition of the New Testament would be useful. Admittedly the ministry of the New Testament church was in process of formation, but a study of it is significant in revealing what conceptions of the ministry were in the mind of the Apostles. One outstanding feature of the New Testament ministry is that on the whole it belonged to the whole church. Elders and bishops seem to have been more restricted in their activity and to have confined themselves to one locality though not to one congregation; but other ministries *e.g.* apostles, prophets, evangelists, teachers were apparently ministries of the whole church. Once again our Baptist tradition seems more in line with the New Testament position than with that which Dr. Dakin emphasises, for men like Andrew Fuller and Robert Hall, though pastors of one congregation, obviously belonged to the whole Baptist community and strove to serve the whole community.

But we must not be misled by what is after all a comparatively unimportant matter *i.e.* who has the right to the title of "Baptist minister", and ignore the important conception which Dr. Dakin will present. For his main contention is that the ministry is not an order separated from others in the church but is a mode of serving the church. Since all members possess

the gift of grace all are equipped, all have the responsibility of ministering; thus there are varieties of ministries as different members exercise their different talents. " . . . we are trying to define the word 'minister' in such a way as to make it clear that it designates an office in the church and not an 'order' based on unique endowment." p. 46. What makes a man a minister is the Divine call to serve the church in this way and the recognition of such a call by the church. Such a man is a minister of the Gospel. His ministry may be exercised in many places and in many ways, and for each of these there is an appropriate term. The term we use for one who exercises his ministry in a Baptist church is "Baptist minister". The significance of all these statements is their denial that the ministry is a special order endowed with special grace not given to others. Here an exposition of the New Testament would be particularly valuable, and would largely support this position. In his commentary on the Epistle to the Romans C. H. Dodd remarks p. 195 " . . . Paul made no such hard and fast distinction between clerical and lay ministries as later emerged in the church. His point is that whatever special talent a member of the Church may possess is a gift of the grace of God. . . and gives no claim to dignity or pre-eminence in the community, but marks out that individual for a particular line of service, to which he must devote himself." R. Newton Flew in his careful study of the New Testament church in the book *Jesus and His Church* makes the same point, as one saying will illustrate p. 256 " . . . the ministers exercise powers and functions which are inherent in the Church. But no one ministry is singled out as alone constituting the Ecclesia." We may also note how Dr. Newton Flew's emphasis that the New Testament ministry was dependent upon the Word of God and was created by it is echoed by Dr. Dakin on p. 49, in his important discussion of the authority of the ministry: "The authority of the minister in his church is chiefly spiritual. His authority rests on the Gospel." If Dr. Dakin is right in asserting, as he does on p. 19 that Baptists stand against sacerdotalism and sacramentarianism—and he surely is!—then he is stating the logical conclusion of that position, and this upon sound New Testament evidence. His book would be valuable for this reason alone, though other reasons have also been suggested for its undoubted value, that it calls us away from the priestly conception of the ministry and towards the example of our Master who claiming to belong to no special order was content to say "I am among you as he that doth serve."

L. G. CHAMPION.

The Cultic Prophet in Ancient Israel, by A. R. Johnson, Ph.D. (University of Wales Press, 3s. 6d.)

Dr. Johnson is to be congratulated both on his appointment to succeed his old chief, Dr. T. H. Robinson, with whom he has worked for many years, and also on belonging to a University with a Press that recognises the value for research of publishing booklets of this size and kind.

The book continues Dr. Johnson's interest in the cult at the temple at Jerusalem and its intention is "to show that, both in general and particularly as regards the Jerusalem Temple, the prophet originally filled a cultic rôle, of at least equal, if not greater importance" than the priest (p. 6). It is a stimulating, thought-provoking work, inviting criticism; the notes cover a wide range of subjects; and there is a careful discussion of the Hebrew terms. One misses a reference in the first section to R. H. Kennett's pioneer work on the Israelite priesthood in the *Journal of Theological Studies*, January, 1905, and a reference to another Cambridge work—the Cambridge Ancient History—would have perhaps given the author that "contrary case" which it is the scholar's duty to seek if haply he may find: a young nobleman is mentioned in the story of Wen-Amon as prophesying at the altar although not himself a "cultic specialist," and filled only with ad hoc inspiration.

The theory that the cleavage between prophet and priest was not so great as is sometimes thought has been generally accepted for some years, but Dr. Johnson's attempt to generalise this and prove that all prophets were connected with the altar and official cultus cannot be regarded as successful. He makes many assumptions which need proof. Does the fact (p. 25) that it was usual to visit a prophet on a New Moon or Sabbath provide an "obvious cultic association" or simply tell us what happened on workless days? Must a prophet be a "cultic specialist" because he resides in a holy city or is, like Nathan, a court prophet (p. 26)?—surely there are Baptist ministers residing in Canterbury or York whose "prophetic word is never spoken without effect," and yet who may be complete rebels against altar and official cultus; perhaps the same may be true of our Baptist Chaplains to the King! Jeremiah is not necessarily "a vital part of the cultic personnel" (p. 52) because he preached in the temple; would the author assert the same of Jesus for the same reason?

The final case from which he argues is perhaps most susceptible of a different explanation (p. 61). The very fact that so long a genealogical table is given to Jehaziel and that mention is made of the fact that he was a Levite may be intended to show that the case was an unusual one and, like the prophesying of the

elders in Numbers xi. 25ff, the inspiration was ad hoc and worthy of special mention.

We shall look forward to the further publication promised by Dr. Johnson, and thank him for this interesting contribution to the fascinating subject of the relation between prophet and priest in Israel's religion. J. N. SCHOFIELD.

Shorter Notices.

The Drama of the Cross, by C. Stanley Herbert, B.D., (Independent Press, 5s.)

These brief studies of the men and women who as His friends or His enemies were involved in the drama of Christ's Cross have been written by the minister of Lyndhurst Road Congregational Church, Hampstead. They are marked by frequent distinction of phrase, as in the striking chapter headings, by acute psychological and spiritual insight, and by a profoundly religious spirit. Mr. Herbert makes good use of his wide reading, and enriches his pages by many illuminating and beautiful quotations. The book has much suggestive material for the preacher. The slighting reference to oratory on page 45 seems to be out of place since Mr. Churchill stirred Britain with his great speeches at the time of Dunkirk. One or two misprints should be attended to: "cirences" on p. 43 should be "circenses," "J. H. Morrison" on p. 71 should be "G. H. Morrison", and a letter has been missed out of "awakening" on p. 121.

JOHN O. BARRETT.

Our Footing on the Heights, by Geoffrey R. King (The Uplift Press, 2s.)

This unpretentious booklet contains twelve sermons delivered by the Rev. Geoffrey King in East London during the past stressful two or three years. They are well worthy of issue in this more permanent form. Mr. King has gifts as a preacher and evangelist which are bringing him increasing recognition far beyond his own church and denomination. These sermons, printed as delivered, reveal not only his homiletic skill, but also convey to the reader a refreshing impression of eagerness, sincerity and strong faith. Royalties are to be devoted to the fund for the rebuilding of the East London Tabernacle.

Things Most Surely Believed, Addresses delivered at the Annual Assembly, 1944. (Kingsgate Press, 2s. 6d.)

Not for twenty years have the addresses delivered at the Baptist Assembly been issued in printed form. Not always are they worthy of such preservation. This volume, however, may be compared fitly and very instructively with the earlier one, *The Preaching of Christ,* which came from Dr. Glover's Cardiff Assembly. Dr. Dakin is the one speaker who appeared in 1924 and again in 1944. This year's programme was symptomatic of the revived theological approach felt necessary today, and it is interesting that it was a 'lay' President who planned this series of strong and meaty addresses concerning (1) God and His purpose, (2) Man and his goal, and (3) Christ and His Church. To them are added Mr. Price's own address 'Concerning the Ministry', Mr. Willis Humphrey's 'charge' at the Recognition Service, and Dr. Rowley's Missionary Sermon. Together, they make a stimulating and challenging apologetic for Christian faith and practice in the modern world, worthy of study by all Baptists and by those outside their ranks.

Younger Voices. Sermons on the World Task of the Church in the New Age. Edited by Graham W. Hughes. (Carey Press, 5s.)

There are here printed twenty-four missionary sermons by Baptist ministers, all of whom began their work in 1930 or after. The editor chose his team skilfully so that all the Baptist Colleges of England, Scotland, Wales and Ireland are represented, together with Cheshunt College, Cambridge. There is thus given an interesting cross section of the preaching of the younger men of the denomination, for in style and content it is not likely to be any less typical because most of these sermons were obviously prepared during the ter-jubilee celebrations of the Baptist Missionary Society. There is inevitably some unevenness and there are some unexpected disappointments. The sermons that read best were probably not the most effective when they were preached. It is worth noting how frequently the Archbishop of Canterbury is quoted. There is relatively little exposition of scripture and a rather too facile and romantic treatment of the World Church. Only two Old Testament texts were chosen. Nevertheless, this is on the whole a heartening volume. It bears the marks of conviction and enthusiasm. The Carey Press is to be congratulated on maintaining its usual high standard of book production. The photographs of the contributors are an attractive addition to the text, though one or two of the preachers might with advantage have sent in better likenesses.