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Editorial Notes.

The Seventh Baptist World Congress was held according to plan in Copenhagen from July 29th—which would have been Dr. Rushbrooke's seventy-seventh birthday, had he lived—to August 3rd. The number of delegates who registered their arrival were in the neighbourhood of five thousand, and between forty and fifty lands were represented. Danish Baptists number only seven thousand in all, of whom thirteen hundred are in Copenhagen. To arrange for so large a Congress strained their resources to the utmost, but they grappled valiantly with the problems involved and were generously helped by their fellow-countrymen. The official record of the proceedings, with the full text of the more important addresses, will be published as soon as possible by the Kingsgate Press. Here we confine ourselves to comment on one or two special matters.

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Dr. Rushbrooke was missed even more than had been expected. Particularly during the opening days, the Congress seemed like a ship without a captain and with no one able to take even temporary command. The danger of shipwreck, or perhaps of mutiny, seemed very real. But before long the sense of kinship and fellowship, which has always been strong among Baptists, and a deepening realisation of the need of an organisation such as the Alliance for the tasks and opportunities that are now before Baptists, brought a new direction, discipline and determination. The revised Constitution, which might have caused long and acrimonious debate, was accepted unanimously. In this connection a special word of thanks is due to Dr. Ellis Fuller, of Louisville, and Mr. H. L. Taylor, of Bristol. The delicate matters entrusted to the Nominating Committee were wisely dealt with under the able chairmanship of Dr. Theodore Adams, of the Southern Baptist Convention. Dr. C. Oscar Johnson, of St. Louis, a man known and trusted by all the Baptist Conventions of the United States, becomes President and, at his own suggestion, the next Congress will meet, if possible, in three years' time. By then the arrangements for a proper Alliance budget and a new and enlarged secretariat will have been carried through, and in these matters the lead that Dr. Johnson himself can give will be invaluable.

For another year at least Dr. W. O. Lewis continues as General Secretary with his unique knowledge of Europe and the Alliance, and his patience and shrewdness. Apart from the necessary organisational changes that have to be made there are three immediate tasks to be undertaken: first, relief and reconstruction, both in Europe and the Far East, secondly, a vigilant and vigorous championship of the cause of religious freedom, and, thirdly, co-operation in evangelism. The Alliance seemed to find itself again in the procession on Sunday afternoon and the open air demonstration which followed in the Stadion. The hundreds of uniformed Danish Baptist youth who led the procession were a reminder of the vast human resources and potentialities of a church which has thirteen or fourteen million members scattered in every continent and a community three or four times as large.

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The Conference on the study of Baptist history and principles drew more than two hundred and fifty of the delegates and proved to be one of the most successful and valuable of the sectional meetings. We reproduce here the important recommendation that was unanimously adopted:—

> That this Conference, convinced of the great importance of the study of Baptist history and principles and their adequate, scholarly and popular presentation, urges upon the Executive Committee of the Baptist World Alliance that steps be taken to promote co-operation between Baptist scholars and writers in all lands with a view to the preparation as soon as possible of:—
>
> 1. an authoritative Baptist bibliography, listing the most important works dealing with Baptist history and principle in different lands
> 2. a comprehensive history of the Baptist movement since the Reformation
> 3. an international Baptist Encyclopedia to take the place of that issued by Cathcart in 1881.
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> Further, this meeting calls upon all national Baptist movements to encourage by all possible means the preservation, study and writing of Baptist history.

Here are projects which it will take a generation to complete. But they are greatly needed, and it is good to have had such a programme so boldly put forward. Only with the help of the Alliance can these enterprises be properly undertaken. The bibliographical material contained in the speeches to the Conference of the Rev. K. A. Modén, of Sweden, and Dr. Johannes Mundhenk, of Germany, made it clear how much there is to be

gained by personal contact and collaboration. The members of our own Baptist Historical Society will follow with close interest developments in this field, and have, we believe, an important part to play.

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In 1945 the Baptist Convention of Ontario and Quebec appointed a strong Commission to prepare "a fresh statement of our Baptist beliefs in the language of today." It has worked under the chairmanship of Chancellor G. P. Gilmour of McMaster University and recently issued an interim statement for study and discussion entitled "The Baptist Position." The statement is in six sections: (1) The Introduction, (2) The Baptist Position, (3) Elements of Strength and Weakness, (4) A Glossary of Terms, (5) Topics for Discussion, and (6) Bibliography. Could not one of our denominational presses arrange either to sell or to reprint the statement that British Baptists may share with their Canadian brethren in this important piece of corporate study?

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Considerable attention has recently been focused on the Sabbath-Keeping Baptist Church which met at Mill Yard, Leman Street, Goodman's Fields, for nearly two hundred years and which still continues in existence, meeting now for worship on the premises of the Upper Holloway Baptist Church. The Rev. F. H. Amphlett Micklewright, of the Unitarian Historical Society, contributed to *Notes and Queries*, Vol. cxci, pp. 95, 137, 161 and 185; Vol. cxcii, p. 76 a series of notes on the Mill Yard community. These were supplemented in Vol. cxcii, p. 261 by an article by the editor of the *Baptist Quarterly* describing a booklet published in 1869 by W. H. Black, pastor of the Mill Yard church, a copy of which is in the Angus Library of Regent's Park College. Some years ago one of the oldest Minute Books of the Church was taken across the Atlantic to the United States where there are a considerable number of Sabbath-Keeping Baptists. We are glad to print an article by Dr. W. T. Whitley, the President of the Baptist Historical Society, dealing with those in England who have been of this persuasion. Further research may bring other interesting facts to light. Mr. Payne has already identified Daniel Noble, who was elder and minister at Mill Yard till his death in 1783, with the schoolmaster for whom Tom Paine acted as usher in 1766. The details of this interesting discovery were set out in a letter to the *Times Literary Supplement* of May 31st, 1947.

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We are glad to hear that a *Studiorum Novi Testamenti Societas* has been formed and that it has successfully held its

first General Meeting. In 1917, during the first World War, the Society of Old Testament Study was founded and for thirty years it has rendered most important service in promoting and co-ordinating Old Testament study. A similar Society for the field of New Testament study has long been needed. We wish we could anticipate that Baptist scholars would take as large a share in it as they have in the S.O.T.S. It is, however, some satisfaction that the first secretary is a former Baptist Union Scholar, Dr. G. H. Boobyer, now a member of the Society of Friends. At the first meeting of the S.N.T.S., Dr. A. E. J. Rawlinson, the Bishop of Derby, read a paper on "Christian Initiation in the New Testament," which has now been published by the S.P.C.K. as a pamphlet (price 1/-). It is an important contribution to the current discussion of the relation of baptism and confirmation. In this connection we are also glad to see that the Tyndale New Testament Lecture for 1946 has been published (The Tyndale Press, 2/6). It is by Principal P. W. Evans. The title, *Sacraments in the New Testament* is somewhat misleading, even though it is qualified by the phrase "with special reference to baptism." The lecture consists in a careful and valuable discussion of the authenticity of Matthew XXVIII, 19. Another Baptist contribution in this field which should not be overlooked by scholars is *Den Kristne Daab* by Principal Johannes Nörgaard, of the Danish Baptist Seminary at Töllöse (Dansk Baptist-Forlag, 1944, 5 kr). Of particular importance is its examination of the teaching regarding baptism of Luther and other Reformers.

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The opening sentence of the first paragraph on page 180 of our last issue should read as follows: "There is obvious force in this point, though one would expect Hoskyns to give more consideration to the fact that there is a deceptive simplicity of diction in the Fourth Gospel, which frequently conceals the difficulty of its conceptions, while rendering it very accessible to popular devotional use."

Lilwaakoi[1]—a Congo Secret Society.

IF any apology were needed for the inclusion of an article of this kind in the pages of the *Baptist Quarterly* it is surely that for the past century and a half, British Baptist history has been closely bound up with the growth of the Christian Church in "lands across the sea." More and more Christian workers in the Home Country are sharing the joys and sorrows, the problems and pains of the younger Churches in India, China and Africa. Members of a denomination which is recognised as being international rightly find interest in the doings of their brethren in lands other than their own.

Probably the biggest problem confronting the missionary in the Congo Field—as in other areas too—is the gulf which lies between the European's mode of thought and customs on the one hand and those of the African on the other. The Christian missionary, anxious to convey to African hearers the Good News of which he is the messenger, quickly recognises this difference between himself and those to whom he goes. It is not only a question of language (though that is difficult enough if the missionary would go further than merely knowing sufficient of the vernacular to make himself understood to a group of mission-trained boys who are constantly with him and who can interpret what he says to their friends). No, it is more a matter of African tradition and cultural heritage which are far removed from those in which the missionary has passed his early days and from which he has unconsciously derived his thought-patterns and his outlook upon Life. The better the missionary gets to know his way about these things, the more openings he can find for commending to African hearers the Way of Life which he has come to proclaim.

Some Africa missionaries, backing their views by reference to modern theological doctrines, would regard as worthless and even dangerous any enquiry into tribal tradition and the possible use of local culture in Christian preaching and Church organisation. Rightly filled with the sense of the adequacy of the Christian revelation and overwhelmed by its grandeur, they regard as too puny for consideration the accumulation of tribal wisdom and morality made before the coming of the white man. Others of

[1] o is pronounced as the *o* in pot. The accent above a vowel indicates that the syllable of which it forms a part is pronounced on a tone higher than unmarked syllables.

us, however, reading our New Testaments, learn of the missionary methods of one of the greatest of Christian evangelists—S. Paul himself—and note how he claims:

> To all men I have become all things to save some by all and every means.—(1 Corinthians ix. 22, Moffatt.)

We see too the way in which he pressed Greek poetry into his Christian purpose as he sought to engage the attention of the Athenians to the Gospel he wished to proclaim. And we feel that we are in good missionary company when we try to find, in African ways and customs, means to introduce to African hearts and minds the message we have come here to preach.

The following account of a Congo secret society still flourishing today among the members of the baMbole tribe will, we hope, give some insight into the way in which African institutions are rooted in tradition, how they have proved in the past to be valuable elements of African tribal culture and how some parts of them may be useful for the Christian missionary in his work.

* * *

Lilwáakoi is a society confined to males and found, so far as I know, only among the various groups calling themselves by the name of baMbole. The tribe is a large one with the remarkable gong-language name of:

enú alomo ásili—you men of lice!

—a name referring probably to the habit indulged in by some sections of the tribe of wearing their hair very long at the crown and caked into tight ringlets with a mixture of camwood powder and oil, which is a fertile medium for the rapid growth of the arthropods referred to. (The name is by no means an insult to the baMbole themselves though it brings a laugh to the lips of members of surrounding tribes with cleaner habits). BaMbole folk occupy the area to the South of the Congo river, West of Yakusu and Stanleyville; they extend away up the Lomami river beyond the government post of Opala. Tribal elders say that the *Lilwáakoi* society spread from the area around Opala northwards —the route followed by many of the changes in baMbole culture.

The name *lilwáakoi* is compounded of:

lilwáa—a curse word used in this and in other secret societies of this part of Africa (e.g. in the *libéli* ceremonies of the Lokele which caused the Church so much trouble in 1910 and 1924)

and *koi*—the leopard.

There is a legend about the leopard which explains the origin of the society. It is known only to those who are members of the

society and was told to me in whispers by a young man (one of our B.M.S. teachers) who, before he recounted it to me, looked furtively out of the window and door of the mud hut I was occupying to make quite sure that no unauthorised person was listening. The story is this:

In the early days a certain man had four wives. Wishing to set out on a long journey he called his younger brother to him and gave instructions about the way his household was to be managed in his absence, especially emphasising what was to be done if his wives bore children after his departure. "If a woman bears a girl," he said, "look after the child and the mother. But if a woman bears a son, kill both the child and the mother immediately." Then he set out on his journey. In course of time the first wife bore a child—a daughter; the second gave birth—to a girl also and the third wife likewise. The younger brother was delighted to be able to keep so many additions to the family. But the fourth wife gave birth to a baby boy. The temporary master of the household remembered his instructions, but was unable to bring himself to the task of doing away with the mother and the baby so recently born. A last he decided to deceive his elder brother by driving away the mother and child into the forest and then making a grave as though he had killed and buried them.

The mother and the child set forth into the forest and marched and marched until night-fall. She looked around for somewhere to sleep and found a cave in the side of a hill. There she entered and lay down her child. It was such a convenient place that she decided to make it her home. But unknown to her, the cave had another opening and in that opening a leopard had just given birth to a cub. While the two mothers were away, the babies left behind in the cave began exploring their surroundings and one day they met one another in the middle of the cave. They made friends and began to play games together and to get to know one another well. But the young leopard warned the little boy: "Never let my mother see your mother or she will kill her." One day, however, the leopard caught sight of the woman near the cave entrance. Afraid that the woman was about to molest her cub the leopard sprang upon her and killed her. When the little boy heard the news he began to reproach his friend the leopard cub. "Who will find me food now that my mother is dead?" he asked. The leopard cub promised that he would share with the boy all the food which his own mother brought to him and so they lived together happily for a long time. One day, however, some men came through the forest and saw the cave with the mother leopard inside. They surrounded the animal and killed her with their spears. Then they found the little boy in the cave as well. They

recognised him as one of their own people and insisted that he should return with them to the village. He wanted to stay behind in the cave but the men carried him off back to their town and there the whole story about his birth and his exile came to the knowledge of his father. The latter was, however, so pleased to see his son that he readily forgave the younger brother his deceit and welcomed the boy into his home. But the little boy could not forget his leopard cub friend and he went into the forest to look for him. When he found him he said: "You helped me when my mother died and I had no food to eat. Now I shall help you because my family have killed your mother." And so every night the little boy would put aside some of his own food and take it into the forest for the leopard cub, his friend.

No African people are more pleased than the baMbole at the death of a leopard. The man who kills such an animal is indeed a village hero. But the story about the leopard cub explains that the leopard can also be a symbol of covenanted friendship instead of hatred and reconciliation instead of war.

In their present day form the *lilwáakoi* ceremonies take place when a group of boys have grown up in a village or group of villages which have not seen the ceremonies for some years. A big event in the life of the village—such as the killing of a leopard—may be a signal for the commencement of the rites, though this is not always true. The *ofinga* or Master of Ceremonies organises the proceedings, which consist in painting the lads up with white chalk, red camwood powder and black soot and taking them into the forest near to the village for dancing and instruction. Plenty of food must be made available by the women folk of the village. Unlike the Lokele ceremonies of *libéli* the boys do not stay in the forest for months at a time but usually spend only the hours of daylight in the forest, returning to the village for the evening. The instruction given to the boys in the forest is designed to make them useful members of the community and has a definite moral background. They are taught, among other things:

do not commit adultery
do not steal
do not kill a person

For disobedience to these rules the penalty was death, though for crimes of the first and second kinds first offenders might be let off with a severe warning. Another interesting "law" is that concerning hospitality. "If you are preparing or eating food, invite any stranger passing by to share it with you."

Connected with the moral instruction and the dancing which is taught in the forest, is the learning of special words which are

really riddles. The novice buys this knowledge from the old men of the village by preparing food for them and then waiting upon their teaching when the food is eaten (we are reminded of the story of Isaac and his sons!)

"he travels right into the forest". . . the name for the talking-gong;
"the spirit which follows after". . . the leopard;
"the elephant's trunk". . . for the arm of a man;
"father of the village" . . . for fire, (without which man could not live);
"the arrow". . . for the eye (which sees quickly all that it looks upon)

and so on.

In after life the power of *lilwáakoi* can be of great value in preventing strife and bloodshed in the village. As the missionary walks through these baMbole villages he notices that communal club-houses which extend down the middle of the street have long poles attached to the end-walls, rather like flag-poles. They are flag poles indeed, but the "flag" is a leopard-skin kept in the house of the *ofinga*. Should serious quarrelling break out in the village and the peace of the place be threatened, the *ofinga* will produce his leopard-skin and hoist it to the top of one of the poles. Quarrelling ceases at once and the elders who have been through the *lilwáakoi* ceremonies invite the disputants into the forest to settle the whole palaver by arbitration. No blood must be shed while the leopard skin hangs up in the village. The B.M.S. teacher who supplied me with a good deal of information about the ceremonies told us all in a sermon one evening how he owed his life to the power of *lilwáakoi*. His family had committed a grave error in the eyes of another group of baMbole people and the only way of expiating the crime was by allowing one of our own men to be killed. Our teacher, who was then only a child, was chosen as the one whose blood should be shed to settle the affair. The executioner was advancing towards him with his knife when an elder of the *lilwáakoi* society stepped up and placed his hand between the knife and the lad's neck. "This must be arranged in the forest" he said, "among those who have entered the *lilwáakoi* society." And so it was arranged without the death of a young member of the troop which had done wrong.

There is one thing about this society, however, which the Christian missionary deprecates. That is the deceitfulness practised by the members of the Society towards all who have not joined up (in practice that means all young children and women and girls). In the olden days, if a man seriously flouted the authority of the *lilwáakoi* elders and contravened the rules laid

down, he would be executed. His body, so it is said, was then dried over a fire and the wizened corpse was dressed up in finery and paraded round the village as the "spirit" of the society. All non-members had to run away if it appeared. Nowadays, Government action prevents any such sanctions being applied to offenders against the elders and so an image is made instead by a competent woodcarver, the image being blackened over a fire to represent the dried-up corpse. But at the time of preparation of the wooden image, news is given out in the village to the non-initiated people, that a corpse has been obtained from a recent grave and has been dried over a fire in the men's communal house. Decaying vegetable matter is put into this hut from which smoke is seen to be coming in order to help with the hoax. The blackened figure, called *"ifésé"* is then decked out in native finery and paraded through the village during the *lilwáakoi* ceremonies as the "spirit" of the society. A B.M.S. teacher just across the river from Yakusu had to complain to me one day a short time ago that the ceremonies were being held in his village and that the "spirit" was paraded at the inconvenient hour of four o'clock in the afternoon, just as he was beating the school gong to call his children together. At the sight of the "spirit" all the children fled into the forest so that he could not hold school properly!

Should the Christian missionary have any dealings with such traditions as those of the *lilwáakoi*? Some would give an emphatically negative answer and would regard the time taken in collecting the kind of information I have noted above as a waste of opportunity and a squandering of missionary effort. Let it be said quite clearly that some customs of Central Africa are so degraded morally and so dangerous physically that the Christian Church is quite unable to use them in any way. Such was the case with the initiation ceremonies practised among the Lokele and called by them *libéli*. The young Christian Church at Yakusu supported and guided by such stalwart pioneers as Mokili, Lilemo, Bandombele[2] and others, rightly decided that no Christians could participate in the superstition, deception and cruelty inherent in the *libéli* rites. But this is not necessarily true of all rites and ceremonies of Central Africa and the missionary should be ready to apply to African tribal traditions of this kind the rule proposed by a Christian worker of an earlier century for dealing with "the spirits" (cf. I John IV: 1).

We have perhaps been too afraid of *lilwáakoi* in our area because of the possible relation between its ceremonies and the *libéli* rites of the Lokele folk—a relationship which is suggested by the common usage of the curse-word: *lilwáa*. But, apart from that word, there are a few things common to the two sets of rites

[2] W. Millman, C. E. Pugh and A. G. Mill respectively.

and I am convinced that a sympathetic knowledge of *lilwáakoi* ways might prove of considerable value to the missionary at work in our area today. Here, for instance, are some of the ways in which the tradition has been or could be used:

(i) The fundamental idea of the ceremonies is that of reconciliation of estranged parties through the blood of the leopard—this blood which has already been shed taking the place of human blood. It seems to be a ready made simile for expounding texts such as Colossians I: 21 which are fundamental to the Christian message—and our baMbole teachers have been quick to talk of the *lilwáakoi* rites in such a context.

(ii) The leopard-skin hoisted on the pole is the sign of a new convenant which takes away the old tribal law of vengeance and retribution. The teacher may have gone a little too far who claimed that the hoisted-skin " is our baMbole equivalent of the Cross of Jesus Christ "—but the one symbol can be a very useful pointer to the other. I am going to try to obtain a leopard-skin with which to cover my New Testament for use on our next baMbole itineration . Then, as I claim a place in the village club-house and begin to talk about the Christian Good News, I shall try to approach the Christian Message via the symbol af the *lilwáakoi*—from the leopard-skin on the cover of the Book to the words enshrined within its pages. I believe that the step from one to the other will be a natural one and easily understood for those who will listen to me.

(iii) And what a wealth of illustration, replete with African lore, in the *lilwáakoi* riddles! Sermon-preparers in the Home Country might be interested in a possible development of I Peter II: 21-25 using two *lilwáakoi* riddles as headings for the sections of the discourse:

atendélinjáso = he puts up with things.
iliki jáokéngé[3] = he binds the village together as with a cord.

Both are used for the domestic fowl. When a palaver is dealt with in the village, fowls are killed and eaten by the elders before proceedings begin. The fowl does not fly off into the forest when the owner seeks it—it " puts up with things, even death " (cf. Isaiah 53 for the expression of a similar idea, using a sheep instead of a fowl as the simile). But because the fowl is willing to put up with things, even death, it makes possible the arrangement of the palaver—it

[3] j should be pronounced as the *sh* of *ship*.

is, indeed, the "binder-up of the village." So, too, the Christ who

> "when he was reviled, reviled not again"—(1 Peter ii. 23),
> but . . . "was wounded for our transgressions . . ."—(Isaiah liii. 5).

This same Christ, because of his suffering, is able to lead us into the fellowship of his Father; through Him we "return unto the Shepherd and Bishop of our souls." (I Peter ii : 25)

(iv) Finally we must remember the moral basis of *lilwáakoi* instruction which can be a useful step towards the inculcation of Christian ideals of personal honesty and purity and of service for others. baMbole enquirers when introduced to the Ten Commandments have said to me: "But we had these laws before the White Man came here!"

In the solution of the problems presented to the Christian workers in Africa by the difference in mental outlook between black and white, the study of African customs and traditions is assuredly of vital importance—is indeed a practical necessity.

J. F. CARRINGTON.

Church and State.

AN EXAMINATION OF DR. KARL BARTH'S TREATISE "CHRISTENGEMEINDE UND BURGERGEMEINDE."

THE relation of Church and State has never been a purely academic subject. The imprisonment of Thomas Helwys for his religious convictions, which Baptists remember with just pride, was an example of that tension which has existed since the days of the primitive Church between the secular world and the spiritual community within it. During the present century this tension has become particularly acute on the Continent where the rise of totalitarian governments has caused the Church to pass again through the fires of persecution. It is as a reminder of this grim ordeal and not merely as a piece of scholastic research that we must read Dr. Barth's new treatise, and the issues raised in its pages have already been settled at the cost of suffering and even death in many a community over which the shadow of the Swastika has fallen. His central theme was originally given as a series of lectures in a number of German cities since the war, and is now published in pamphlet form for the general reader.

We are reminded at the outset that Church and State are not just terms, but communities of living people (hence the double use of the word "Gemeinde" in the title.) The Church is the community of those who have been brought together in any given place through a knowledge of Christ, and whose duty is to confess Him. As members of a spiritual body whose Head is Christ, they share a common life which is manifested inwardly by a common hope faith and love, and outwardly by the public confession of Him. The State, on the other hand, is the community of those who have been brought together in any given place for the purposes of mutual protection (i.e., the protection of the rights of the individual against his neighbours, and of the whole community against the rest of the world.) The function of the State is to legislate, to govern, and to administer justice.

Church and State are related, existing together in a world which still awaits its final deliverance; and the State is a mixture of believers and unbelievers without any clear conception of its relationship to God, spiritually blind and unconscious. Therefore, all its tasks and objectives are relative and limited, since it

has no certain vision of the truth. It possesses physical force which can be used for its protection. Yet this is itself a sign of its essential weakness, a reminder of the precarious position in which the safety of the State always stands. Always having to be on guard against potential foes, the State knows nothing of that œcumenical spirit which binds different communities of Christians together in the bond of peace.

Despite these obvious limitations on the part of the State, the Church cannot entirely separate herself from it. The problems of the world affect her life, the spiritual death which rules over the secular society sometimes penetrates into the Church, and there are Christian communities where neither faith nor hope nor love is alive. Moreover, the differences between the Churches of different lands are still so pronounced and racial influence so strong, that the œcumenical movement is still only a movement. The Church need not look down on the world too much!

Yet it is the Church, and she alone, which really understands the purpose of the State, for she alone knows the righteousness of God which the State must express in a limited and imperfect form. She alone knows the pride of man which would lead to chaos and confusion if it were unchecked, and she knows that God has ordained the secular State to prevent the breaking in of this chaos, to restrain the power of the evil doer, and to reward the good (Roman xiii, 3; I Peter ii, 14). This time, in which the State performs this function and through its constitutional forms expresses imperfectly the righteousness of God, is a time of grace (i.e., it is granted by His grace and for the purpose of allowing men to avail themselves of that grace). Being thus ordained the State, no less than the Church has a definite place within God's will and purpose, and its very existence is a sign that sinful men are still remembered and protected by Him. It is a source of benefit to an unholy world, maintaining within it a provisional and relative standard of holiness. And although it cannot be regarded as having any part in Christ's Kingdom, yet it belongs to those powers which are subject to Him as the risen Lord (Matt. xxviii, 18) and which cannot separate us from Him. (Rom. viii, 37ff). From such an institution as this the Church cannot cut herself off in indifference, for this would mean resisting the ordinance of God and incurring His condemnation (Rom. xiii, 2.)

The vocation of the Church is to exist as an inner core within the State, proclaiming the reign of Christ and the hope of the coming of God's Kingdom. The State has no such message to proclaim, it cannot even pray, but must be prayed for by the Church; it knows neither the source nor the destiny of human existence and the most it can do is to discharge its immediate

duty faithfully, always hovering between optimism and pessimism, hoping for the best and yet expecting the worst. It is to the service of this needy society that Christians are called, they must work and pray for the world, making themselves responsible before God for their unbelieving fellows, and submitting themselves to secular authority (Romans xiii, i. a) not in blind and unquestioning slavery, but because the wider circle of the world like the inner circle of the Church is centred in Christ, and because they have a responsibility to Him in this wider circle (Romans xiii, 5.)

The Church cannot prescribe rules for an ideal State; there is only one Body of Christ which must always remain distinct from the world. No form of government, however enlightened, can take the place of the Church or do her work. Therefore, while it is the responsibility of Christians to work for better social conditions, they must never equate any political system with the Kingdom of God. There is a limit to the goodness of all human systems, and the hope of Christians is not for an earthly Utopia, but for "a city that hath foundations, whose builder and maker is God."

When Christians take positive action in the life of the State, they will not be guided by natural law, which is the standard of judgement of heathen states, the commonly accepted idea of what is right and wrong. To make this the standard of judgement for the Christian would be to make the Church indistinguishable from the State, which can do no other than follow this natural law which leads only too often to disaster. Nor will the Church act in the political sphere for her own profit and the increase of her own influence. The Church is in the world not to enlist the world's support for her own ends, but to serve.

The Church may expect certain facilities from the State, for part of the State's divine significance is that it should provide opportunities for the proclamation and hearing of the Word. When such facilities are granted, whether in the provision for religious education and broadcasts, the protection of Sunday as a day of worship, financial assistance, or in any other way, the Church must accept them gratefully as gifts in which she recognizes God's providential purpose. And if such opportunities are denied, she must ask herself whether she is not at fault in not having made her witness strong and faithful enough to warrant her being regarded as an important factor in the life of society.

The word "witness" sums up the divinely ordained function of the Church; she is in the world to witness, to remind men of God's Kingdom. The aim of this witness is to bring continually before the State the facts of its relationship to God and its place

in His sovereign dispensation. For the Church knows that the law of the State is in its limited way an analogy of the Kingdom of God, and since the State in its spiritual blindness knows nothing of this, the Church must take the initiative in pointing it out. The Church will therefore act in the political sphere by giving her weight to any decision which will make clear the the sovereignity of Christ over the whole and direct the policy of men towards, rather than away from, the Kingdom of God. Her political activity is to witness, to arouse the State from its neutrality and ignorance and point it to God. Dr. Barth now proceeds to show how this line of action will express itself in specific issues.

Since the Church believes that God has revealed Himself in the person of a Man, she will defend the rights of man against all forms of exploitation and will uphold the State as the guardian of those rights. Since God became man, man must be the measure of all things.

The Church proclaims that the Son of Man has come to seek and to save that which was lost; she will therefore be the champion of the weak, the poor, and the oppressed. She will proclaim the need for social justice throughout every part of the community, and she will judge all forms of government by the measure in which this justice is found in them.

The Church is the community of those who have been called into the liberty of God's children; she will therefore, demand liberty for all in politics, home life, in art, science, and belief. She will not in every circumstance oppose a partial limiting of this liberty, but she will always oppose anything that savours of totalitarianism.

The Church is the community of those who live a common life. She will therefore strive for equality among all men, and will regard as an arbitrary convention the limitation of political freedom amongst certain races and classes, especially among women. But this equality will not be a dull uniformity, for just as the Church knows in her own life a variety of gifts bestowed by the Spirit, so she will recognize that there are different vocations within the secular society. And she will oppose the unifying of these varied functions in one controlling hand, whether it be that of a despot or of " das Volk."

Testifying to the true light that has come in Christ, and living by that light, the Church will be the declared enemy of all secrecy in politics and diplomacy. What is secret is wrong, what is open is right.

The Church is founded and nourished on the Free Word of God which she proclaims. She will therefore ascribe a great importance to free speech of all kinds, believing that through the

right word spoken at the right time decisive results can be achieved. She will therefore oppose all forms of censorship and control of public opinion.

The motive of Christ's followers is not rule, but service. The Church will therefore regard any rule which is not a means of service as an abnormality. There is a difference between "potestas" (which serves justice) and "potentia" (which controls justice and overcomes it.) The results of "potentia" are seen in the downfall of Bismarck and Hitler: "they that take the sword shall perish by the sword."

The Church is essentially œcumenical and concerned therefore, with the welfare of her entire communion. She will bring this same spirit into the political sphere and will present to the secular State a picture of super-national peace and co-operation which must be copied in the world of international affairs if the world is to be saved from collapse.

The Church knows of God's wrath and judgement, that it lasts but a moment, whilst His grace is for all eternity. From this it follows that she will sometimes regard as necessary violent solutions to political problems (e.g., revolution), but only when they cannot possibly be avoided. The Church cannot tolerate peace at any price, but since the Gospel demands a perfection like that of our Heavenly Father, she will pursue and encourage a policy of peace to the very limits of human possibility.

All the above examples, though not exhaustive, show that there is an analogy between the Kingdom of God proclaimed by the Church and the everyday issues of the life of the civil community. In emphasizing this analogy, the Church is committed to a policy of prophetic witness. And from what has been said, it will be clear that whilst no human system of government can ever claim to represent the Kingdom of God on earth, yet Christianity has a stronger affinity with democracy than with any other system.

Finally, Dr. Barth raises a practical question. Is it advisable that a special Christian political party be formed in any given place to carry into effect the outlined plan of prophetic witness? Such parties have already existed in Holland, Switzerland and Germany, and have not been generally successful. Any such party would have to enter the political arena on an equal footing with other political parties, might well be forced into coalition and compromise with non-Christians, and would be dependent for its influence on the obtaining of numerical majorities and the use of propaganda. And if the formation of such a party involved the alliance of Protestants with Catholics, it would also mean interpreting the Kingdom of God as the highest form of natural law and adopting a moralistic and humanistic philosophy. These con-

siderations are enough to rule out the desirability of any Christian political party.

In addition, such a party is not only undesirable, but also unnecessary, so long as the Church faithfully discharges her divine task, which is to declare the Gospel of God's grace. This Gospel, which deals with the King and His Kingdom now hidden but soon to be revealed, is prophetic and political and will remain so as long as the Church is the salt of the earth and the light of the world. If she will only speak impressively and authoritatively on social questions (and not only on those which affect her immediately, such as gambling and the use of Sunday), if she will only stand as an inner core of righteousness within the State, if she will only illustrate her preaching by her own life, the Church will do all that any party could ever achieve, and far more.

Those who read Dr. Barth's treatise will not only find it stimulating reading, but will find that much of his argument expresses the position held by Free Churchmen in England today. His opening definition of the Church as a community of people brought together in any given place through a knowledge of Christ and for the purpose of confessing Him, would find acceptance amongst Baptists and a great many others who share our doctrine of the gathered Church. Those who do not think in the terms of vivid contrast which form a characteristic of Barthian theology as a whole, will perhaps think his description of the State and its spiritual blindness a trifle overdone. But the central truth of this thesis is beyond question; the Church is in the world and yet not of the world, and those whom the Holy Spirit has called into fellowship with Christ and with one another form a distinct community in which His will is known and the life of His Kingdom is anticipated.

Concerning the vocation of the Church in the world, Dr. Barth enunciates two great truths, both of which will receive our assent as belonging to the Biblical conception of the Church as we have generally understood it. Firstly, the Church is charged with a priestly office in the world. The spiritual blindness of the State requires that intercession should be made on its behalf, and it is only the Church which can intercede since she alone is conscious of her relationship to God. The Church then, as Barth points out, has to make herself responsible before God for the rest of the world and has to pray to Him for those who know not how to pray for themselves. And although he does not commit himself to any doctrine of the priesthood of all believers as we are familiar with it, yet there is at the root of all Barth says the same truth which underlies this doctrine viz., that to intercede before God for all sorts and conditions of men is the privilege and duty of every member of the believing community. Our

view of the Church is not of a spiritual body in which some are called to be priests, but in which all are priests because they are believers, thus making the whole body priestly.

And secondly, the Church's vocation is prophetic, she must not only represent men before God, but also present God to men. The prophetic ministry of the Church will sometimes bring her into conflict with the State, and in her stand for those God-given truths which she has received she will need both courage and grace. But this ministry cannot be shirked if the Church is to discharge her responsibility to God and man, as the record of our forefathers in the faith should continually remind us. Dr. Barth makes it clear for us, in case we were in any doubt, that prophetic witness is not only a duty of the Church and of the believers who are its members, but an integral part of her life in this time of grace, in which God is still granting men the opportunity to repent and believe the Gospel she proclaims.

IRWIN J. BARNES.

William Robinson, *What Churches of Christ Stand For.* (The Berean Press, 1/-).

A new and revised edition of a valuable manual by the Principal of Overdale College, Birmingham.

Seventh Day Baptists in England.

ONE hundred and twenty-six works relating to English Seventh-day Baptists were calendared in the Baptist Bibliography of 1916. Dr. Thirtle contributed a most careful article on Dr. Chamberlain of London and Woodham in Essex to our Transactions. The one church that remains in Europe, long worshipping in Mill Yard, Whitechapel, has deposited its church book in America, and five articles prompted by this have appeared in *Notes and Queries* since September 1946, written by the Rev. F. H. Amphlett Micklewright, M.A., F.R.Hist.S. The time seems ripe for another study of the whole movement, in our own columns.

When King Charles had been beheaded, the question of a successor was sure to arise. In 1652 an eclipse of the sun on 29 March enabled someone to deduce and publish that there would be a "glorious rising of the Fifth Monarch." But as Oliver Cromwell declined to take the crown, Fifth-Monarchy men met in 1656 at Norwich and Coleman Street, London. When Richard Cromwell became Protector, John Wigan in 27 July, 1659 feared the result of excluding Fifth-Monarchy men from the regiments; then Peter Chamberlain stated some problems of the legislative power. The earliest tract about "King Jesus" appeared in 1642 from an Oxford scholar. By 1649 James Toppe, a Baptist of Tiverton, wrote to his friend Mark Leonard Busher, about "Christs monarchicall and personall reigne uppon earth over all the kingdoms of the world. . . . in wych is also shewed the tyme when this kingdom shall begin and where it shalbe." Here then are leading Baptists considering the Fifth Monarchy as imminent.

Another group of Baptists was directly considering the question of Saturday sabbath. James Oakford in 1649 published on "the doctrine of the fourth commandment . . . reformed and restored to its primitive purity." Thomas Tillam sent by a London Baptist church to the north was soon descanting on "the two witnesses, their prophecy slaughter resurrection and ascention." Thomas Chafie issued 102 pages on the seventh-day sabbath, William Aspinwall gave a brief description of the Fifth Monarchy, or kingdom, that shortly is to come into the world. In 1652 Tillam was at Hexham, both ministering in the abbey, and beginning to gather a church on a new basis. The return of Jews to England after centuries of banishment, called forth comment, and their observance of Saturday for worship caused "A lover of peace with truth" to show that the seventh-day sabbath was

proved from the beginning, from the law, from the prophets, from Christ and His apostles, to be a duty yet incumbent upon saints and sinners. Early in 1657, William Saller and John Spittlehouse made an appeal to the conscience of the chief magistrate of the commonwealth, touching the sabbath-day. The same year Spittlehouse and Aspinwall concentrated on the precise point of the seventh-day sabbath, while Tillam from prison wrote of the seventh-day sabbath sought out and celebrated. This was controverted next year by John Hanson. . . . This year saw also the anonymous tract writer of 1653 revealing himself as Edward Stennett of Walling.

A rector at Colchester, which town had seen much of the Seventh-day people, published at Ipswich 263 pages to prove that the Jews' sabbath was antiquated and the Lord's Day was instituted by divine authority. This simple doctrine appeared in 1659. Next year, Theophilus Brabourne followed with a short tract on the sabbath day, which he thought to be at the moment the highest controversy in the Church of England. Next year, Tillam was in prison, with time to publish 410 pages as a clear description of the true gospel church with all her officers and ordinances, while someone else bade a last farewell to the rebellious sect called the Fifth Monarchy men with its total dispersing. In 1661, John James of the Seventh-day church in Whitechapel was executed for preaching treason. In the next two or three years, Tillam and others organized a wholesale emigration up the Rhine to a settlement in a disused monastery; this drained away most of the Fifth-Monarchy men and many Seventh-day Baptists. This colony soon met with total disaster. But first it had been disowned by Edward Stennett, while Thomas Grantham put forth a pamphlet against the seventh day sabbath as ceremonial. John Collinges also published against those who contended for the old sabbath of the seventh day. Edward Stennett and W. Saller published separately to the contrary. In 1671 Saller examined a book by Dr. Owen concerning a sacred day of rest, while a brick-layer named Belcher was found preaching at Bell Lane on the sabbath. The late minister of Sherborne in Dorset announced his judgement for observing the Jewish or seventh day sabbath, which was opposed by Benn of Dorchester.

With 1672 Charles issued a Declaration of Indulgence, and in the new atmosphere an aged clergyman named Homes, put out an essay on concerning the sabbath. In 1677 Bampfield was free, and publishing books with marvellous titles; one of them taught that the seventh-day sabbath was the desirable day. On the other hand, John Cowell of Natton near Tewkesbury announced that the snare was broken, and that he had grounds for leaving off the observance of the sabbath of the Old Covenant. Bampfield

soon founded in London another Seventh day church, which endured till 1863, while Stennett criticised Cowell. A Colchester rector set forth in 1683 the doctrine of the Church of England as to "the Lord's day, or Sunday-sabbath;" this was lengthy, and a second edition was called for in 1695. Bampfield wrote two more books with unreadable titles, was imprisoned, and died in Newgate. On the Sabbath day, Saturday 1st February 1683-4 Joseph Stennett published an elegy and epitaph. With 1684, John Bunyan felt called on to deal with the matter, and offered proof that the first day of the week was the true Christian Sabbath. Next year, another Stennett, Jehudah, put out a Hebrew grammar and reader; this family was destined to be in evidence for quite two centuries. With the flight of James II in 1688, and the passing of the Toleration Act, the whole atmosphere ameliorated, and Joseph Stennett published poems on state affairs in 1690, while John Savage answered an anonymous pamphlet. Thomas Bampfield entered the field in 1692, and was opposed by Dr. Wallis, keeper of the archives at Oxford, besides a modest G. T. Bampfield replied to the Oxford scholar in 1693, who rejoined next year. A prominent ordinary Baptist, Isaac Marlow, took up the cudgels next year, while Joseph Stennett published sermons on ordinary topics, then at some uncertain date disputed with Charles Leslie as to observing the first day of the week as the Christian sabbath. At intervals he published hymns and translated from the French an account of the Spanish discoveries and cruelties in the New World.

With 1700 Benjamin Keach of Southwark entered the field to prove that the Jewish sabbath was abrogated and the Saturday sabbatarians were confuted. Perhaps he was incited to this by their occupation of Mill Yard in 1692, and the wealthy Joseph Davis from Whitechapel acquiring the manor of Little Maplestead in Essex, of which a map may be seen at the National Library of Wales in Aberystwith. Joseph Stennett published the works of Plato, and a poem in memory of King William, then advice to the young for the early conversion to God.

A member of the Mill Yard church was Nathan Bailey who kept a school, and soon proved himself a practical lexicographer till 1736. His publications began with a dictionary of all sorts of country affairs, handicraft, trading and merchandizing, etc., in 1704. Joseph Stennett the same year celebrated the victory of Blenheim, made a new version of the Song of Solomon, and answered an attack on Baptists by David Russen. He followed the progress of the war by sermons, while Bailey published Latin exercises for schoolboys, which were reprinted till 1798 in eighteen editions. Stennett was a loyal preacher, as he showed by a sermon on the Union in 1707.

That year, however, Joseph Davis of Mill Yard died in February, and a short "legacy" was printed with much curious information as the seventh day Baptists, which was reprinted in 1720. In 1869 the minister of "Mill Yard" put forth another edition; and in May 1947 the Rev. E. A. Payne sent a full account to *Notes and Queries*. The minister in Whitechapel, John Maulden, published a threefold dialogue, the third point being whether the Seventh or the First day of the week be the sabbath of the Lord. It was reprinted twenty years later, but he followed it up at once with a guide for a pious young man, both under the alias Philotheos. This was met by Edward Elliott of Wapping, newly come from an ordinary Baptist church in the west, who gave a brief examination of the chief arguments for keeping the Jewish seventh day sabbath. This was the second time he had touched the topic, as a year earlier he had cited scripture against the preaching of Stennett. This minister was not deflected from public affairs in his publications, which dwelt otherwise on deaths; he died in 1713.

Nathan Bailey issued another dictionary, on husbandry and gardening, 1717. Another member of the Mill Yard church appeared in Thomas Slater, whose family had steadily maintained membership here. A member of Woodbridge in Suffolk, John Rutland, ventured into print to vindicate stern Calvinism, about 1720. Then Bailey found his line of research most welcome. In 1721 he issued his Universal Etymological English Dictionary, which he kept improving with each of nine editions. The thirtieth edition came out in 1802, while a German edition appeared as early as 1752.

Four books for and against the seventh day came out in 1722 and 1724; then Bailey in five years put out the Colloquies of Erasmus (reprinted 1733, 1877, 1878), the Antiquities of London and Westminster (three editions), a spelling book, an edition of Ovid, and completed his dictionary work with a folio containing thousands of additions. His health seems to have failed, for he had several sub-editors, and only in 1736 did he complete his labours in this direction (though he lived till 1742), with a complete household dictionary for the use of both city and country.

A portentous volume of over 400 pages came out from Nicholas Wincop in 1731, stating and vindicating the inviolable obligations to the religious observance of the seventh day. Apparently nobody was interested enough to answer it. But editions of Maulden's ordinary preaching were called for as late as 1738, while the new minister, Robert Cornthwaite, opposed Transubstantiation, and a second edition was needed in 1734. He used his popularity to uphold the seventh day in three large pamphlets against Samuel Wright; defence of the usual view

was undertaken by a tallow-chandler named Thomas Chubb, and by Daniel Dobel, a shoemaker at Cranbrook, in the General Baptist church there.

Joseph Stennett published several sermons, including a proposal to encourage young men in their studies for the ministry, also a new version of the Psalms. Yet another Joseph Stennett, at Coate, celebrated the victory at Dettingen in 1743, the last in which a king of England took an active part. The invasion by the Young Pretender in 1745 called forth two patriotic sermons.

Indeed, the topic of the seventh day, though it received attention in America, elicited nothing more in print here for many years. Moreover, the churches which observed it sank into somnolence.

It is therefore fortunate that the church books can show quiet life of ordinary members to some extent. At Mill Yard, Robert Cornthwaite was invited to the Eldership in 1726, from Boston, where he had been in charge of the ordinary Baptist congregation. The shrinkage of most of the seventh day churches gave more support to those which survived; and with a manse, almshouses, burial ground, the minister could live happily. Peter Russell aided the Elder in later days. Daniel Noble was born in Whitechapel 1729, and his parents intended him for the ministry, Cornthwaite began his education. Hitherto there had been little official training for the ministry, only private tuition in what came to be called " Academies." One of these was under Caleb Rotheram at Kendal, and Noble went north (1747). Hence he proceeded to University at Glasgow. There is no information how the expense of this education was met. He did not escape the drift toward Socinianism which was prevalent, nor did he seem to have been attracted by the revival under the Early Methodists, nor the formation of the Baptist New Connection of General Baptists. Noble returned and was chosen Elder in 1755, continuing till 1783 when he was invited to the ordinary Baptist church at Paul's Alley, Barbican; in his time the church appears to have gently subsided into insignificance. It is not clear whether Russell or Noble was the technical Elder. When both had left, William Slater succeeded, maintaining himself by a school. A fire in 1790 ended public worship for a time. John Evans, LL.D., wrote a sketch of denominations, which was constantly revised; the edition of 1821 says that the place was closed. The trustees offered it to the church of Bampfield, but the Slaters objected, and lawsuits were instituted.

Fuller light comes from William Henry Black, a Scot from Aberdeen, a tutor and officer in the Public Record Office; a sketch of his life, which is very inadequate and even inaccurate, appears in the *Dictionary of National Biography*. That he had

long been the pastor here, or even a minister at all, was a surprise to most of those who knew him as a skilled antiquary. He was the mainstay of the General Baptist church at Cranbrook in Kent till his death in 1872, as well as being minister at Mill Yard, where he had married a Slater; removing to the manse on 17 September, 1844.

A new chapter began with help from America, where the seventh-day Baptists have been fairly strong from the seventeenth century. Their headquarters are at Plainfield, New Jersey, and they have a university at Alfred in New York state, whose centenary I attended a few years ago, representing the Joseph Davis Trustees. William Mead Jones became seventh-day in Haiti, 1850, and came to Mill Yard in 1872. Here he founded a newspaper, *The Sabbath Memorial,* followed by *The Sabbath Observer;* he won the reputation of knowing seven languages. One of these issues tells that in May 1859 he baptized a native in the pool of Siloam. He married a daughter of Black. Ernest Axon, F.S.A. paid a visit and attended worship; except for his party, every one present was in receipt of help from the endowments. American Sabbath keepers had no tradition of Socinianism, and Jones ended the connection. His interest was in Bailey, whose lexicographical works he studied, printing new editions . He led the Church back to the General Baptist Assembly (practically Unitarian) in 1887; and died in 1895.

The London, Tilbury and Southend railway compulsorily bought the premises in 1885 to establish a goods station. The coffins were reverently removed to Abney Park cemetery, and the purchase money was invested under supervision of the Charity Commissioners, who then took cognizance of all the funds and established a trust which benefits three bodies which have no other link. The Trustees, of whom I am one, met once or twice a year, and if the seventh day church once at Mill Yard has spent more than £100 not including any stipend to the pastor, pay £100 as a first charge.

From America came W. C. Daland as the next minister, but lawsuits were instituted, and he returned at the close of the century. More lawsuits followed, till a new pastor was chosen in Colonel Richardson, a man of very varied interests. In private life he was vegetarian, teetotaller, non-smoker; in public, Grand Arch Master of the Loyal Orange Institute. A call at his home in search of information yielded nothing beyond the sight of a great placard in the hall that the Sabbath began at sunset on Friday. He was not communicative, and apparently bore in mind the direction of the Elder in II John, not to receive into his house any one who did not bring the message that Jesus Christ is come in the flesh.

Richardson died on 18 November, 1920, and services were continued by an ordinary Baptist minister, Winston Haines, for nine years. Then James McGeachy, a Scot from Glasgow, who had been a Seventh Day Adventist since 1913, and missionary in Egypt, made a slight change to Seventh day Baptist in 1927, and became pastor of the Mill Yard church.

Bampfield's Calvinistic church never owned any premises, probably thinking wiser to hire an ordinary Baptist chapel for Saturday. Townsend joined the Monthly meeting in 1748, till his death in 1763. Robert Burnside became pastor, 1785-1826, sharing the Joseph Davis charity, 1810. On his death, J. B. Shenston became pastor, with a church of five members near. W. H. Black represented this church at the meetings of The Baptist Union till he became Elder of the Mill Yard church. But when his church joined the General Baptist Assembly, which otherwise contained only Unitarian churches, the Union expelled him and it. In 1844 Shenston died; he is to be distinguished from William Shenston, against whose character there is nothing. Services were continued by W. H. Murch till 1849, when apparently the members were too few or too aged to assemble. The last member died on the 11 October, 1863, receiving the ministrations of Black. Mrs. Black Jones in 1915 deposited the church book at Dr. Williams's Library in Gordon Square, but it is now again in the possession of the Mill Yard Church.

The organization in America sends a copy of its annual report to the Baptist Union of Great Britain every year, and in it is always a little information as to the "Mill Yard" church. Also the University at Alfred in New York state, sends its magazine which shows a very active and versatile staff. At the centenary of the town I was the guest of the Dean of Divinity, and greatly enjoyed the pageant supervised by an Englishwoman in the College of Ceramics.

It will be seen that for more than eighty years the Seventh Day cause in England has been most microscopic, and has not needed the attention of a minister. Many of the ministers have been able to do other work, frequently keeping schools. This may guide us to distinguish people who personally observe the Seventh Day Sabbath, from those who belong to a church which worships on that day. Of this the Stennett family is a good example. In the seventeenth century this was also illustrated at Bristol by an early member of Broadmead, who caught attention by sitting at her door on Sunday, knitting. In the nineteenth century a novel by Besant introduced a character of a woman belonging to the Mill Yard church.

W. T. WHITLEY.

Welsh Baptist Polity—II.
The Association.

FOR three centuries, the Association has played an all important part in the life of the Baptist Denomination in Wales. It has been our one basic and ever active form of organisation, and has, throughout the above period, received the confidence and esteem of the Churches. When the Baptist Union of Wales was formed, it was set up practically as a Union of associations.

The Welsh Association met, for the first time, at Ilston, Nov. 6th and 7th, 1650. The year is suggestive. The trying days of Charles I were over and the more spacious times of the Commonwealth had arrived. The Church at Ilston had also been formed in 1649, and the whole of South Wales was alive with unorganised Baptists. All needed information and instruction as to Church life and doctrine. Amidst the ferment of ideas and the new sense of liberty, the people held firm hold upon a few fundamental Christian principles. The new wine called for new forms of religious activity. All this meant schooling, teaching, training. The traditions and superstitions of the past were gone. The priest with his rule and "authority" was done for. A new class of spiritual teachers and leaders was required. To meet these new demands, the Association appeared as if spontaneously, to unite and guide the young churches.

During the years 1650 and 1656, this new organisation met nine times, at Ilston, Carmarthen, Llanharan, Abergavenny (twice), Aberavon, Llantrisant, Hay, and Brecon. There are evidences of meetings up to 1660, but all records are lost. During the Restoration, 1660-1688, darkness again covered the land. The Association vanished, and dissenting church life became an underground or prison affair. With the coming of William and Mary in 1689, a brighter day dawned upon Wales. The Welsh Churches were invited to send representatives to the English Association Meetings held in London, September 3, 1689, and attended not only in 1689, but also in 1690 and 1691. An effort was made to form the Churches of the Principality into two associations, Eastern and Western, but nothing came of it. In 1689, the English Association was divided in two, the churches of Wales joining with the Western half, meeting as a rule at Bristol and Taunton.

In the year 1700 one Association was established for Wales, and, from that year up to date, its series of annual assemblies

have remained unbroken. By 1790, several new churches had been formed in North Wales, necessitating closer intercourse and more help. Consequently, the one Welsh body became three Associations, the Northern, the South Eastern and the South Western. Still all three continued in close touch with one another as witness their annual " Letters " or Reports, the timing of their annual assemblies, their preaching arrangements, their annual collections for weak churches and the recognition of pastors and preachers.

THE NORTHERN ASSOCIATION.

The Northern Association was soon subjected to stormy times. J. R. Jones of Ramoth, Merionethshire, a minister of some strength and influence, became imbued with Sandemanianism, and corresponded with MacLean and Robert Sandeman, of Scotland. Many of the Churches of North Wales were rent in twain, and the Northern Association lapsed in 1795. Three of the Churches became members of one of the Southern Associations. In about ten years time, the new section became divided still further and involved the Baptists of North Wales in bitter controversy with the Campbellites, or Disciples of Christ, as well as with the MacLeanites or Sandemanians. It is not an easy task to disentangle the doctrines in dispute. The first thing that strikes an ordinary Baptist is, that all three parties stood for and emphasised principles and doctrines that all were agreed upon. For instance, the older Baptists practised monthly communion while the newer sections stood out for a weekly celebration of the ordinance. No principle was involved. The Association as such came in for criticism by the newer Baptists and were accused of over-riding the churches and of being a kind of Romanish conclave that wielded some form of ecclesiastical authority in matters of doctrine. Further, Sandemanians and Campbellites were opposed to the stated ministry and all forms of priestliness. Rather than the terms " bishop " or " minister," they would call their leaders " elders." Again these sections condemned Sunday Schools. They argued that the Sabbath should be honoured as a day of rest and worship. To them, conducting school was a secular business and therefore unworthy of the holy day. Furthermore, was not the teaching of Welsh one of the chief occupations of the Sunday School and surely the teaching of a language must be a secular concern.

These family quarrels, which were void of real differences, and were largely based upon imaginary distinctions, engendered bitter feelings and created lasting feuds as usual. The Campbellites have practically ceased to be in North Wales, the two or three small companies now remaining being regarded and helped

as a mission by the Disciples, in England. The Scotch or Sandemanian Baptists, have also dwindled to at most, six or seven small congregations in North Wales, and these have always been efficiently and zealously led and served by a small number of excellent brethren of sterling quality and good standing, who were well-versed in Scripture and acceptable preachers. The old asperities have disappeared and the old "reasons" for separation are non-exisent today. Weekly or monthly communion is equally acceptable to all sections. The Association, with its Committees and Assemblies, can no longer act as a bogey to anyone, being as it is, utterly void of any assumed authority and being nothing more than an obedient instrument of the freest of free churches. The Sunday School also receives the constant homage of all three Baptist sections to-day.

DIVISION AND WEAKNESS

A question occasionally asked is, why are the Baptists so numerically weak in North Wales as compared with the Welsh Presbyterians and Congregationalists, and with the Baptists of South Wales? Discussing North and South Wales, it should be remembered that the Counties of South Wales contain four times the population of North Wales, and that the industrial revolution crowded the coal regions of the South just in time to meet the great religious awakening of the so-called Methodist revival. North Wales was sparsely populated and in addition to that, Baptists were not in evidence there until nearly the end of the eighteenth century. Even then, when our belated Denomination entered upon its mission and prospects were promising, the Churches were paralysed by the Sandemanian controversy. Bitter argumentation usurped the place of evangelisation and, instead of expansion and church growth, young causes were withering under the deadly blight. When Thomas Charles of Bala, the eminent Presbyterian minister, pioneered and established Sunday Schools throughout the length and breadth of the land, and each school, within a few years grew into a thriving Church, Baptist unity was broken, zeal was quenched, new causes were dying and preachers missed the divine unction from their pulpit ministrations. Even Christmas Evans complained at one time that the spirit of God had forsaken him. In all this cause and effect are patent enough.

RESUSCITATION.

The Northern Association was resuscitated in 1802, in Anglesey. For upwards of forty years, the Churches of the six counties together with those of Liverpool and Manchester constituted one Association, which had three annual meetings, one

being the Chief Assembly the other two being auxiliary, or County meetings. These were always held within a few days of each other so that the "association preachers" could visit all three and proceed straight away from one to another. About 1844 the one body became two Associations, Anglesey and Carnarvonshire combining. Inasmuch as it was more convenient to go by boat to the meetings in Anglesey and Carnarvon than by road to Merioneth and Denbighshire, the Churches of Liverpool and Manchester joined the North Western Association. Soon after this, with the coming of better travelling facilities, the erstwhile separate branches of the Northern Association became three independent Associations and, as such, can look forward to the celebration of their centenary. Still, all three had but one "Association Letter," from 1791 up to 1895, except the years 1847, 1848, during each of which two "Letters" were issued.

THE SOUTH-EASTERN ASSOCIATION.

This body covered the populous valleys of Glamorgan and Monmouthshire with their thriving coal and iron industries, and saw a busy and successful time in meeting the demands of old and new churches. In 1831, after forty years of happy co-operation the Monmouthshire Association hived off, and went upon its own. In 1857 and 1858, a further sub-division took place when the Monmouthshire English Association was formed. In 1833, Glamorganshire started keeping house for itself and its own Association. On attaining to its Jubilee in 1883 this was also divided into two bodies, known as the East Glamorgan and West Glamorgan Welsh Associations. A most interesting function was witnessed in 1933, when, at the end of another half century, these Associations held their joint-assembly at Blackmill, and celebrated in love-feasts of fellowship, preaching and thanksgiving, their rich experience of God's grace and mercy, during all these years.

In the meantime, however, the Glamorgan English Association had been formed in 1860, and served the churches well for fifty-three years. In 1913, however, following the county tradition, the East and West Glamorgan English entered upon their separate existence, the latter taking in the English Churches of Carmarthenshire and being known for a while as the West Wales English Association. In 1907, the Glamorgan English Close Communion Association came into being and, after a short career, passed away in 1912. In 1865, the churches of Breconshire stood apart and established an association for themselves, leaving the original South Eastern Association with nothing but the Baptists of Radnor and Montgomery which became known as "The Old Association". This meant that the one body formed in 1791, had been sub-divided into eight associations.

THE SOUTH-WESTERN ASSOCIATION

This Association consisted of the Churches of the Counties of Pembroke, Carmarthen and Cardigan, and in 1832 separated into three County Associations. In 1841, however, those of Carmarthen and Cardigan were re-united and to this day, form the "Carmarthen and Cardigan Association." Pembrokeshire, with its distinct Welsh and English regions, remains united as of yore, and has continued, for well over a hundred years, to print its Welsh and English Annual Reports, but for one exception. The "Letter" or Report for 1897 never saw the light of day, and thereon hangs an interesting tale.

THE NORTH WALES ENGLISH BAPTIST UNION

Reverting again to North Wales, we find that the English Churches there were at first members of the Welsh Association but in 1879, the N.W.E.B. Union was founded, and for many years issued its own Reports. About the year 1912 this body became affiliated with the Lancashire and Cheshire Association, and, though retaining its identity, is really a branch of the larger organisation. The one Association of 1650-1656, and 1700-1790, or the three Associations of 1790-1830 now function as fourteen separate entities.

THE BAPTIST UNION OF WALES

With one and even with three associations the Baptists of the Principality had been able to take concerted action. With a multiplicity of such disconnected organisations things were different. To meet the new situation the Baptist Union of Wales and Monmouthshire was established at Llanwenarth, in 1866. The first Annual Meeting was held in the following year at Carmarthen. By this time the association had become strong and influential, enjoying the full confidence of the Churches. Some feared that the coming of the new Union meant the creation of a kind of authority that sought to control the life of both Churches and associations. Consequently, it was at first met with suspicion and a few associations stood aloof. By 1878, and the Annual Meeting of that year, held at Aberystwyth, all had joined in.

In 1861, a movement was initiated to commemorate the massacre of the Huguenots in France in 1572, and the "Ejection of the two thousand" on St. Bartholomew's Day in 1662 in Britain. Funds were collected; a College was established at Llangollen and the Baptist Building Fund was formed. At first, the target was £2,000. By the end of 1862, this was raised to £10,000. The year 1867 saw the promises totalling £12,000. The total loans granted to the churches, free of interest, by 1899,

amounted to £44,376. The leader on this occasion was Mr. Llewellyn Jenkins, a Cardiff printer, son of Dr. John Jenkins, Hengoed, and brother of John Jenkins, a Missionary in Brittany.

The Building Fund thus became the nucleus of the new Union. In 1871, the Minister's Provident Society was organised. In 1879 came the Temperance Society; in 1887, the Literature Society. In 1888, the Asurance Trust and the Sunday School Union. Later, at Rhyl, in 1895, the Home Mission was formed, under the presidency of Mr. Alfred Thomas, M.P., later known as Lord Pontypridd. All these Funds, Societies or Trusts, held their Annual Meetings during the same week and clustered around the Union. All were "independent" and yet all represented the same Churches. The Union Committee co-ordinated the miscellaneous hosts, during Union week, so that they, being one and many at the same time, would not clash. Each, however, managed its own affairs and published its own reports and papers.

In 1899, an important step forward was taken, when, as far as possible all branches were combined, and made the annual meetings of the Union Assembly their formal annual meeting, Every branch committee, therefore, submitted its Minutes and Accounts to the Council of the Union, which, therefore, became the chief administrative medium for all, and the means of presenting all reports to the Assembly. The year 1900 therefore became a landmark in the history of the Union.

A FULL TIME SECRETARY AND CHURCH HOUSE.

This, however, called for another change. So far, the Union had been served by part-time officers, both lay and ministerial. The work grew and duties became more exacting. Space for stores and office amenities were called for. After some correspondence in *Seren Cymrn,* our Welsh Baptist Weekly, and discussions in conference and council negotiations were opened with the B.M.S., a practical scheme was submitted to the Union and adopted. Subsequently, the Rev. Edwyn Edmunds, the then part-time secretary of the Union, was appointed as full-time secretary. According to the new arrangement, Mr. Edmunds became the agent of the B.M.S. in Wales, gave half his time to its work and received one half of his salary from that source. In order to meet the other half, the various Funds and Societies mentioned pooled their officers' honoraria and installed the new officer as their Secretary. Still the work grew. The B.M.S. desired a full-time agent for Wales and the Welsh Union welcomed the opportunity to receive the whole of its secretary's time. The Rev. Thomas Lewis of the Congo, a *persona grata* to all the Baptists of Wales, was appointed as the first full-time representative of the B.M.S. in the Principality, and the Rev. E.

Edmunds, loved by all, became more free to devote his whole time to the demands of the Union, and to visit the churches, where he was always sure of a hearty welcome.

The new arrangement necessitated other needs. A Church House and Offices were called for. In due time Ilston House was built, in a convenient spot in Swansea, with a serviceable suite of rooms, such as a Book-room, Council Chambers, Offices, Committee rooms, Stores and Dwelling house for the Secretary and his family.

It should have been stated that several other branches have been added to the work of the Union since the re-formation of its Constitution in 1899. The "Historical Association", was founded in 1901 and is rendering valuable service, but is formally apart from the Union. Likewise a Peace or Pacifist Society is also in operation, meeting during Union week with the approval of the Union, although maintaining its separate and independent existence. Recently also a Women's Branch has been formally added to the work of the Union, and is promising to render a good account of itself. On the other hand, the Sustentation Fund, started under the auspices of the Union continues as an important part of the business of the larger body. In 1920, or thereabouts, a sum of £50,000 was collected, under the leadership of Principal W. Edwards, Cardiff, as Treasurer, and the Rev. W. A. Williams, Pontypridd, as secretary, and invested. In addition to the proceeds from these investments, the Churches of Wales are at present contributing upwards of £2,500 per annum towards the maintenance of the weaker churches.

THE COLLEGES

The Baptists of Wales have been well-served by a number of Colleges, situate in various parts of the country. The school at Trosnant, Pontypool, from 1732-1770 turned out some eminent men, apart from those that had proceeded thence for a period at Bristol College. From 1770 to 1807 our Churches depended upon the Academies of England where many Welsh ministers were trained. During the years 1807-1837, the Rev. Micah Thomas conducted the Abergavenny Academy. This was removed to Pontypool in 1837 and thence to Cardiff. West South Wales established its College in 1839, at Haverfordwest and North Wales another in 1862 at Llangollen. With the coming of the University Colleges, all three Baptist institutions sent some of their students to Cardiff, Aberystwyth and Bangor and ultimately betook themselves bodily to these new seats of learning. Pontypool College removed to Cardiff, Haverfordwest College to Aberystwyth and Llangollen College to Bangor.

The Churches came to believe that they could, with advantage,

reduce the number of the schools of the prophets. In 1897, plebicites were taken. The first decided that two such institutions should suffice for Wales. The second located these at Cardiff and Bangor. The Haverfordwest—Aberystwyth College therefore passed away, in 1898, and was formerly merged in the older Abergavenny-Pontypool-Cardiff College. For many years the Welsh Colleges prepared some of their students for the examinations of London University, and quite a number took the degree of B.A. With the coming of the University of Wales with its four constituent Colleges, many of our young men were prepared for Welsh degrees. Some proceeding to the M.A. degree, while quite a good number have undertaken the six years course of study, taking the post-graduate course of B.D. as well. Needless to say, all this has had its effect upon our ministerial and church life. It would be invidious to mention the names of distinguished professors and successful students, let it therefore suffice us to say that, among both sections were found men of learning and culture, who served our churches worthily and well, and whose names and memory remain with us as a sweet-smelling savour and as a lasting inspiration to our people.

WELSHMEN IN ENGLISH PULPITS AND IN FOREIGN LANDS.

For from a hundred and fifty to two hundred years, Wales has given of its best to the Baptist Churches of England. It would be easy to cite eminent names of Welshmen, and of late, of students of our Welsh Colleges, who have occupied positions of trust and responsibility in English pulpits and Colleges, but here again we must avoid the odium of selecting names and of making comparisons. Wales is proud of the attainments and services of these men, nevertheless we cannot be unmindful of the loss to our Churches implied in their transference to England,. It is true that many of our young men have proceeded to English Baptist Colleges for their Education and training, but it is also equally true that they never return to minister in our Welsh pulpits afterwards. On both transaction the credit is on the eastern and the debit on the western side of Offa's Dyke. Of missionaries that have gone further afield to China with Timothy Richards, to Africa with Thomas Lewis, and to India with W. R. James, Daniel Jones, George Hughes and Dr. George Howells, we could cite a long list whose names cause our hearts to rejoice and quicken our gratitude to God.

E. K. Jones.

The Baptist Union—Looking Back.

I.

IT is dangerous to let any one interested in history "look back." He may look too far. So in the letter in which Mr. Aubrey conveyed to me the President's invitation to speak this morning, he wisely suggested that I say something about the development of the Baptist Union in the last fifty years. That is a long enough period to compress into twenty-five minutes, and, as I hope to show, there is a very good reason for concentrating attention on the story of the past half-century. It is a great story, and the story of a creative, spiritual movement within the denomination.

Let us begin, then, with 1897—the year of the great Queen's Diamond Jubilee. That year our grandparents were charmed by Barrie's *Margaret Ogilvie*, excited by H. G. Wells' *Invisible Man* and rather shocked by Marie Corelli's *Mighty Atom*. How many, I wonder, who are here this morning, were present at the Baptist Assembly in 1897. One could make a very entertaining "Baptist Scrap Book" of 1897, after the manner of the B.B.C. Turn back the denominational pages and what do we find? For those coming to the 1897 Assembly the L.B.A. arranged a "Soirée" (the word has dropped out of our vocabulary and will mean little to the younger generation). There was also a banquet at the Holborn Restaurant, at which 600 people were present. And, as if that was not enough for one year, there was also a Home Mission Centenary Bazaar.

Over the bazaar there was, I believe, some shaking of bearded and top-hatted heads, but its occasion suggests one reason for this morning's special theme, for in 1897 our grandparents were celebrating a hundred years of Baptist Home Missions. Another fifty years have passed. Why leave terjubilees to the B.M.S.?

For the 1897 centenary a young man—one of the rising stars of the Baptist firmament—had written a book of which the delegates were able to buy copies for a shilling—*The Story of Baptist Home Missions* by Charles Brown. It tells how in 1796 the infant B.M.S. initiated an evangelistic tour in Cornwall and how in the following year, it was decided there ought to be a special society for this kind of enterprise and how "The Baptist Society in London for the Encouragement and Support of Itinerant

[1] Address delivered at the Baptist Union Assembly, Bloomsbury Church, April 29th, 1947.

and Village Preaching" came into existence. There was no Baptist Union then. This was to be the Home Evangelisation Society, the B.M.S. the foreign. And when, in 1813, the B.U. was at length established its avowed aim was "to increase the spirit of missionary zeal and brotherly affection in the churches of our denomination"—deeply spiritual aims, mark you, which would issue, it was believed, in increased support for (1) the B.M.S. (2) the Academical Institutions—that is, the Colleges, (3) Village and Itinerant Preaching. It was hoped also to establish "a school for the children of our poor ministers." The increase of missionary zeal and brotherly affection, expressing itself in those or kindred ways, was, has been, is and must be the true *raison d'être* of our association together. By 1897 the Village or Itinerant Preaching Society had, by union with the Baptist Irish Society, become the Home Missionary Society and its direction and support was the special responsibility of the Baptist Union.

But what of the B.U. Assembly itself? What must have been an almost entirely male company met here as we do. The leaders were all crowded together on the platform below, for the pulpit had not then been reconstructed. Samuel Harris Booth (who had been Secretary for twenty years) was in charge of the proceedings. E. G. Gange was president and at the Assembly Samuel Vincent was elected Vice-President. How many of you could correctly guess the number of votes cast? Samuel Vincent had 117 votes and the other candidates 36, 32 and 13 respectively—they announced all the figures in those days—a total of 188. Two of the defeated candidates, James Spurgeon and William Cuff, were called in due course to the Presidency. The runner up in 1897 was destined for another office and a more remarkable service. I shall speak of him in a moment.

There was of course no Church House in those days. The B.U. had its offices in the Furnival Street Mission House. The income that passed through its hands (including, I think, Annuity Fund premiums), was then only £18,400. Mr. Strugnell estimates that it was last year about £200,000. The 1897 Assembly was told that a very important step had been taken during the previous year; a Central Ministerial Recognition Committee had been set up and had had its first meeting. I have mentioned the young minister of Ferme Park. Only one other still active amongst us had a leading part in 1897—another young London minister—J. W. Ewing.

II

I have spent some time on the 1897 Assembly because the details may help to make more vivid the transformation that has

taken place. The past half century falls into two almost equal periods, the first dominated by John Howard Shakespeare, the young man who in 1897 came second in the ballot for the Vice-Presidency. It is now nearly twenty years since he died and the spell of his personality has largely vanished, but our denominational life is still largely conditioned by his dreams and his achievements. He became Secretary of the Union in 1898 and was compelled by illhealth to lay down his office exactly twenty-five years later.

What can I say about Shakespeare that will recall the man and what he did to the older ones of you and help the younger ones to some picture of him? Let me first quote some words—written, I believe, by T. R. Glover, who by no means always agreed with him. Shakespeare it was who "taught all Baptists to form large ideals for their church, to conceive of it as a great society, where differences of tradition should not outweigh the fact of a common faith, and where women should have their function as well as men; and to realise it in its worldwide range and significance; and to live more consciously as members one of another." Fine words those, and every phrase justified. I am old enough to have seen Shakespeare many times. Strangely enough, my most vivid memory is of travelling in the same tram as he up the Lea Bridge Road. My mother spoke to him and there came to me then, schoolboy as I was, the sense of being in the presence of an unusual personality who somehow at once dwarfed his physical surroundings. It was the same feeling that came to me, years later and more powerfully, in the presence of Albert Schweitzer. Shakespeare had his measure of that rare quality, a compound of vision, energy, spiritual authority and outstanding capacity.

What did he do? I can only list a few of the more important things. First—and this was first in time, and the means to much else—the Baptist Union acquired the privately owned *Freeman* and turned it into *The Baptist Times*. I must not stay to comment on that, and it would perhaps be dangerous. We are all eagerly anticipating the day when you, Mr. President, will appear as a witness before the Secretary and his colleagues when they inquire into "the financial structure" of the *Baptist Times* and "the monopolistic tendencies in control"! Next Shakespeare carried through to triumphant success the Twentieth Century Fund which gave the B.U. a finely placed headquarters of its own, and provided money for church extension and for the sending of picked ministerial candidates for post-graduate study. Then came the first *Baptist Church Hymnal*—a new book for a new century. The brief reign of Edward VII is often interpreted as an appendix or epilogue to the slowly dying Victorian era. But this

was not the spirit in the new Baptist Church House. Fresh enterprises and schemes followed one another in swift succession —the reorganisation of the Baptist Deaconess Mission; a new Training College for Women; a Fire Insurance Company; the Baptist Union Corporation; the Baptist Women's League (one of the most daring and successful plans); then the great Sustentation Fund (Nehemiah's wall our fathers called it), which for the last thirty-five years has made it possible for us to maintain our witness in literally hundreds of places; then, as a necessary, though at first much suspected accompaniment, General Superintendants, men who should be at once the guardians and the expression of the new sense of denominational fellowship—the first group were appointed in 1915 to what has proved to be a most gruelling life, but one the spiritual significance and value of which has become increasingly apparent. Then, in addition to these major developments in denominational polity, Shakespeare pressed forward with a Young People's Department and a Publication Department. He got Charles Joseph to care for the Lay Preachers. He brought the Total Abstinence Association into closer contact with the Union. It was a great co-ordinated programme, conceived and directed with statesmanlike vision, with a deep spiritual purpose, and with sufficient momentum for it to withstand the shock of the 1914-18 war.

Shakespeare was the outstanding personality, but of course all these things were not achieved by him alone. Laymen like Henry Wood, Judge Willis, George White, John Chivers, John Horsfall, Dale Shaw, Herbert Marnham—and, not least, two taken from us during recent months, Ernest Wood and Cecil Rooke—by their loyal and generous service made possible these developments. An older generation of ministers—princes of the Victorian pulpit like McLaren, Charles Williams and J. R. Wood —had launched the young secretary on his career. A somewhat younger group—of those no longer with us, John Clifford, F. B. Meyer, George Pearce Gould and J. C. Carlile may be mentioned—carried the burden of the enterprises Shakespeare initiated. The modern Baptist Union is in great measure the memorial of men like these, and of women like Mrs. C. S. Rose and Mrs. Carey Bonner, and of officials of associations and churches up and down the land who co-operated in these striking developments.

III

I said that the fifty years fell into two equal halves. Several friends have assured me that Mr. Aubrey and I are wrongly cast for this morning's programme. He should be speaking on this theme and I on his. At the end of the morning you will

know the chief reason why he was given the second topic. But a hardly less important one is that the last quarter of a century is his period. It was at the Assembly in 1925—twenty-two years ago—that the minister of St. Andrew's Street, Cambridge was appointed Secretary of the Baptist Union. What a different position it was that Mr. Aubrey inherited from that which Shakespeare received from S. H. Booth! The last years of Shakespeare's régime were shadowed ones; there was the 1914-18 war and its aftermath, there were differences of opinion on politics and on Reunion, there was his illhealth. But all Mr. Aubrey's secretaryship has been exercised in a time of national and international confusion, strain and conflict. The first Assembly for which he had responsibility was that held in Leeds during the General Strike. Six of the others have been "War" Assemblies. To have remained on the bridge during the storms of the past two decades has demanded physical, intellectual and spiritual resources such as few possess.

That Mr. Aubrey has carried the burden without breaking under it has been due in considerable measure—he, I am sure, will agree—to one of the most remarkable and respected men in our midst, one who has been a masterbuilder of the B.U., one who himself incarnates its best spirit and purpose and that of lay folk throughout the denomination. You know who I mean: W. H. Ball. I am told he entered the B.U. office in 1892, though it is hard to believe. Shakespeare trained him, or did he train Shakespeare? Certainly he has guided M.E.A. And the reward of his extraordinarily efficient and self-effacing service is this (and let us tell him so now) that when we go to the Church House, whatever our business, of all the great ones there, there is no one we would rather meet on the stairs.

But think of what has been achieved since Shakespeare's resignation.

(1) The steady development of the lines of service he inaugurated, e.g. the extension of the Women's Department, the reorganisation of the Deaconess Order and the reconstruction of its College, the remarkable expansion of the Young People's Department, the growing recognition of the Lay Preachers Federation.

(2) Important new enterprises, symbolised by the Baptist United Fund (which during lean years made possible the continuance of Sustentation Fund grants), the Superannuation Fund, the Forward Movement, the War Emergency Fund. These funds were more than mere money-raising. Each was the expression of a spiritual impulse. They have made churches and ministers a fellowship and

brotherhood as never before, and the Baptist Union would have failed disastrously had it not embarked on each of them.

(3) The consolidation and unification of the varied enterprises in which the B.U. is involved, shown for example in the transfer of the Psalms and Hymns Trust to the Church House, in the linking of departments, but most strikingly in the plans for the new Home Work Fund.

The volume of business transacted in and from the Church House has increased enormously in the past twenty years. The war was responsible for the growth of the Chaplaincy Department and for work connected with the War Damage Commission. Quite apart from that the day by day work of the Union has multiplied two or threefold. It could not have been undertaken but for great devotion by the staff and but for much generous voluntary service.

IV.

There are some things in the story of the past 50 years which one regrets. Here I tread perhaps on delicate and debatable ground, but these things should, I think, be mentioned if we are to get the picture into perspective.

At the beginning of the period bold and statesmanlike plans for College amalgamations collapsed. Fifty years ago and again ten years ago schemes to bring the Baptist Union and the B.M.S. together under one roof failed to win approval. The consequences of those failures are—and will, I think, continue to be—serious for they touch issues which will have increasingly to engage our attention.

Then there is the matter of our numerical strength. What about those statistics? From 1897-1906 there was striking growth in the total membership of churches affiliated to the Union. It was a largely fictitious advance due to the linking on of churches not formerly in membership. The *Daily News* census of 1903 revealed the extent to which the mass of the population was drifting away from the churches. From 1906-21 there was gradual decline in our numbers, then from 1921-26 an unexpected and shortlived upward trend, followed by twenty years of serious and unbroken loss. Neither B.U. evangelists, nor Discipleship Campaigns have stayed the drift. We are all in this together and so are all the Christian communions in this country. On paper our Baptist Church membership is again just about what it was in 1897.

Lastly, as we look at this darker side of the picture, let us be honest and confess that in certain quarters there remains unfortunate and unworthy suspicion of the Baptist Union and

all its work. There are some amongst us who ought to have been its leaders who have held aloof and have sometimes criticised. The organisation has of course still many imperfections. No one would claim that all the decisions arrived at in the Church House are wise or right. They are, however, the best decisions that can be arrived at by those there to make them.

But who can doubt that the modern Baptist Union is a great creative experiment and that it has real spiritual and theological significance? It is not a business concern but a living organ of churchmanship, an instrument forged and shaped for the purposes of the gospel, an essential expression of our fellowship in Christ, something that should constrain us to support and service as does the local Christian Church, as does the Association, as does the missionary society.

V.

As we look back over the period we see a number of new movements and tendencies, discerned only dimly if at all in 1897, which condition our life today. They make a Baptist Union essential. If our fathers had not created one for us, we should have to be starting on the task ourselves—and with how many more difficulties! Let me mention three things.

(1) Changed social and economic conditions—the new planned society of the twentieth century, with all its technical and scientific devices. I cannot elaborate that, but how obvious it is that it makes imperative a representative and authoritative central organisation for our denominational life.

(2) Changed Baptist relationships. In 1897 memories of the "Downgrade" controversy were still painfully fresh. As recently as 1915 it had its echoes in public discussion in this Assembly. There have been other cases of mutual theological suspicion. But there is wider and deeper Baptist brotherhood and fellowship today than ever before. It is symbolised in the fact that last year we had at Regent's Park as senior student a man sent on to us by Spurgeon's College and that Spurgeon's College has been training one of our men. There are still differences of opinion and emphasis among us—and rightly; but it is all that now knits us together in the Baptist Union that is the surest safeguard against misunderstanding and division. There has been a striking growth of interest and confidence in the Union, shown in the greatly increased attendance in the Assembly. The Baptist scholarship of the past half century (and other people's scholarship) has given us a new status in this country. The Baptist World Alliance—another of Shakespeare's visions—made a reality by the notable life work of James Henry Rushbrooke—

has made us conscious that we are part of a great world communion with links with America, the Continent of Europe, Russia and other parts of the world.

(3) Changed ecclesiastical relationships. A resolution was passed in 1897 welcoming the setting up of the National Free Church Council. Think of all that that, and the Federal Council and now the Free Church Federal Council have meant in the last half century. Think of the changed relationships between the Free Churches and the Anglican Church. The fifty years opened with the conflict over the Balfour Education Act and a Norwich by-election which was freely spoken of as a fight with the gloves off between Nonconformity and the Church of England. It ends with a bishop preaching the B.M.S. sermon. It ends with conversations regarding intercommunion. It ends with the British Council of Churches and the World Council of Churches. Some of these developments have caused heart-searching amongst us. But what lies behind them all? A re-discovery of what is meant by Christian fellowship, by the Body of Christ, by the holy Catholic Church—not a congregation, nor all the congregations together, not a denomination, nor all the denominations together, but that great historical and supra-historical community which unites all who call Jesus Lord. That we may have our part in this rediscovery—which is surely one of God's greatest gifts to this generation—we need the Baptist Union to foster and express our own witness and fellowship.

Said Dr. Shakespeare once: "I feel it to be profoundly true that the Divine Spirit moves upon our Free Church Assemblies, constituted by prayer, as upon the Apostolic Church on the Day of Pentecost." I feel it to be profoundly true that this Divine Spirit has been at work in the history of the Baptist Union during the past fifty years.

ERNEST A. PAYNE.

Rev. Charles Brown, D.D.:

THE MAN AND THE MINISTER.

"KNOW ye not that there is a prince and a great man fallen this day in Israel?" The death of Charles Brown has removed from our midst one of the best loved ministers and one of the greatest preachers of the early twentieth century. It is not easy to find just the right adjective to describe him as a preacher. He was popular in the sense that he was much liked and always drew a congregation, but not in the sense that there was anything cheap or meretricious in his preaching. He was admired, but not in the sense that his sermons were works of self-conscious art. He had indeed a sincerity that lifted him right above self-consciousness, and he spoke forth the truth as only the single-minded can.

Few are the preachers who can gather and maintain a four-figure congregation. The second Ferme Park Baptist Church, for his congregation outgrew their original building, seated 1260, and it was full with rarely a seat to spare twice a Sunday, Sunday by Sunday, year-in, year-out, for the twenty years in which I knew it, with the possible exception of a streaming-wet Sunday and the month of August in the days of family holidays. If you wanted a regular sitting, your name went on a waiting list, usually for seven months; while for a casual sitting one waited in one of the entries until seat-stewards, who knew well their area of pews, were told that Mrs. Blank could not come that Sunday and immediately filled her seat. If you were not in your place by 10.55, you risked losing it. For the monthly evening communion service the whole of the ground-floor of the church was full, and to the mention of this service in the notices Dr. Brown invariably added "And we invite all who love the Lord Jesus Christ to join with us." This open invitation was Dr. Brown's own act, originally questioned by some of the deacons but soon approved with conviction. Those who attended will remember the tones of his voice with the well-known sentences "We welcome into membership of this Church our friends (whom he mentioned by name) who come to us from the Church at Such-a-place" or "who join this church on profession of their faith in our Lord Jesus Christ, and I extend to them on your behalf the right hand of fellowship"; and then as he returned to the table "I received of the Lord that which also I delivered unto you . . ."

Membership of Ferme Park was not of course hereditary, but members' children and children's children joined the church in due course, most of them graduating through the Sunday School. Dedication Services at which such children's children were first brought to the church gave him especial pleasure. "We do not baptise infants" he explained, "finding no warrant for the practice in Scripture," and having read (or recited) how Jesus had laid His hands upon the young children and blessed them, he suited his action to the word. Similarly the baptism of children's children was a source of profound joy and for one such girl, his baptismal text was "I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also." A boy might get the more stirring charge "Thou therefore my son be strong in the grace that is in Christ Jesus." Those who attended his occasional courses for young believers are unlikely to forget them. After explaining the scriptural origin and present-day meaning of church ordinances and wording, he expounded the phrases used by Paul to describe the members of the Christian Church, such as "called to be saints."

Charles Brown's children's sermons were a joy not only to the children but to the grown-ups too. Having a quiverful of children himself, he knew exactly how to talk to children, spicing his serious words with an occasional sally and thrust that went home. In one address he had occasion to remark "Of course teasing is good for girls," and, noticing the looks we who were brothers gave to our sisters, he added "and even better for boys." His talks on *The Pilgrim's Progress* (subsequently published as *The Wonderful Journey* and *The Children on the King's Highway*) we discussed at home week by week both in retrospect and in anticipation, and it was a real grief to us that we had moved to London too late to hear the talks he gave on *The Holy War*.

There was a directness in Dr. Brown's sermons as of a teacher speaking to his friends. Theology was there but never obtruded; Biblical Scholarship was there but never paraded; an up-to-date awareness of politics was implicit; and he spoke to the hearts and needs of people he knew. He was amused when folk told him they "had heard him preach that sermon" on such a date. He replied that they must be mistaken, only to be assured that the hearer always noted beside a verse the date on which she heard it used as the text of a sermon, with the initials of the preacher. "Ah!" Dr. Brown would say; "you may have heard me preach from that text before, but not to-day's sermon, for I wrote that on Friday. I always destroy sermons after the occasion for which they were prepared." There were times when he preached the same sermon twice. He found that on the Sunday

of the annual exchange of Free Church pulpits, some of his flock deserted Ferme Park to hear Charles Brown a second time, so, urging his congregation to support the visiting minister, he mentioned that he would preach the same sermon in the evening. So too, when Dr. Arthur Dakin came to be his Co-pastor, they agreed that each should preach once a Sunday at Ferme Park and once at Campsbourne (originally a mission and subsequently a branch of the Church) and that each should repeat his morning sermon at the evening service. So closely were Ferme Park and Campsbourne related that it proved quite impossible to separate their membership and for the Baptist statistics the churches had to be bracketed with one set of figures for the membership roll. Those who did not understand suggested that this was to give a fictitiously impressive figure for the size of the church, but the plain fact was that numbers of church workers were so much members both at Ferme Park and at Campsbourne that it was quite impossible to rule that they belonged to one and not to the other.

Dr. Brown's character studies, particularly of Old Testament prophets, were of entrancing interest. He kept abreast of Biblical scholarship though not accepting all new claims. "What does it matter," he once asked his congregation, "if the Higher Critics say that David did not write many of the Psalms, so long as they leave us the 23rd and 51st?" Speaking of the walk to Emmaus he quoted the little known suggestion that the second disciple was the wife of Cleopas. I remember his quoting from Proverbs "Where no oxen are, clean is the crib" and expounding it thus: "You can keep your house immaculately tidy if you have no children; but it's not worth it."

References to current politics were fearless, never partisan, and only occasionally revealed "which side he was on." Those whose memories take them back to the two elections of 1910 will remember that most of the Liberal posters mentioned Free Trade and Home Rule. Hearing that one of the senior deacons, a life-long Liberal, could neither bring himself to vote for Home Rule nor for the Conservative Party, Charles Brown preached on the duty of voting and added "I would rather a man voted on the wrong side than that he did not vote at all." Was it about the same time that, quoting the text over the Royal Exchange "The earth is the Lord's," he commented "and the apostrophe comes before the 's'"? He spoke with deep feeling of the resignation of Augustine Birrell after the Easter Rising in Dublin in 1916 and of the defeat of Sir John Simon (now Lord Simon) at Spen Valley in 1918. "I see no cause for rejoicing at the defeat of a good man, and I cannot think the House of Commons the richer for the accession of Horatio Bottomley and the loss of Mr.

Asquith and Sir John Simon." The side wall of his house was covered with Liberal posters during the 1910 elections, and he defended this freedom. In the pulpit he was a preacher and not a politician but at 17, Dickenson Road, he was a citizen with all a citizen's rights and duties. During the 1914-18 war I heard Charles Brown say "I'm afraid . . . (a very well-known figure) does not always tell the truth; and when a man doesn't tell the truth it does knock the bottom out of things." My last memory of a political utterance in the pulpit was about 1920 during the Irish troubles. The Lord Mayor of Cork was in gaol and, further to embarrass the British Government, went on hunger-strike. The Government, much harassed and exasperated, refused to release him and, as he seemed likely to die, much was said of the government's responsibility. "That foolish man killing himself in Cork Gaol" was Charles Brown's sane comment.

To his Church Dr. Brown was like the beloved father of a large family. He laid down inflexible rules. There was no raffle at a Church bazaar; there was no dancing on Church premises; there were no Saturday meetings on Church premises. If a deputy organist chose an unfamiliar tune, Dr. Brown would interpose before the choir commenced the singing: "I do not think we know that tune," and the choir quickly told the organist which tune we did know. Dr. Brown was at his happiest at the Old Scholars' Reunion, which always finished with Family Prayers conducted by himself; and at the Sunday School treat, at one of which I saw him enjoying a ride on the Roundabout. When Ferme Park Brotherhood marched to a neighbouring Church for a united service, there was Charles Brown marching at their head.

My last reminiscence is of a Sunday School Anniversary and seeing Dr. Brown suddenly leave the pulpit. He returned in a minute or two leading a stranger up to sit beside him. The church was packed and during the service a blind man had groped his way in and was bewilderedly seeking a place. There was no visible place empty save the long pulpit seat. It was characteristic of the spontaneity of Charles Brown's tenderness.

How much more might be written! There are few men of this century of whom an almost Boswellian life would be more worth-while. Dr. Brown exemplified at its best the great tradition of Liberal Free Church Minister as our parents and grandparents knew it, and we who knew him are thankful that we had that privilege and rejoice in our memories of him and his message.

W. Macdonald Wigfield.

Forty Years with the B.M.S.

A REQUEST from one editor to another has the character of a royal command, even when compliance with it necessitates overcoming a reluctance to write in the first person. For I have been asked to relate something about my forty years at B.M.S. headquarters.

I cannot remember a time when I was not interested in missionary enterprise. I grew up in a home where the *Missionary Herald* appeared regularly. It was given away in those days and my father received a copy as a deacon of the church. It was far different from the magazine we knew up to the outbreak of the last war. Tradition says that once a month Alfred Henry Baynes, then B.M.S. General Secretary, took a sheaf of missionaries' letters from his desk and sent them to the printers with the request, "Do the best you can with these," and left details of selection, order and lay-out to them. The result may not have been satisfactory from an editor's point of view, but I, at any rate, felt as I read those lengthy letters beginning "My dear Mr. Baynes," and ending "Yours affectionately," that I was being admitted to the day by day experiences and intimacies of the Congo and China pioneers, and thus the flame of missionary ardour was fed. Missionary stories told once a month in Sunday School by our elderly minister and the monthly missionary prayer meeting also helped to feed the fire, as did the missionary activities of the Christian Endeavour Society.

At the age of seventeen I succeeded my father as church missionary secretary and joined two bodies which helped to shape my future. The first was the Young People's Missionary Association (founded in 1848 as the Young Men's Missionary Association and changed to the London Baptist Monthly Missionary Conference in 1914). This organisation introduced me to the Mission House and to my first piece of service as its organist. The other, the Young Christians' Missionary Union (later the Young People's Missionary Movement) which originated at Spurgeon's Tabernacle, brought me into touch with one of the master influences of my life—Ernest J. Wigney.

Wigney was a pale-faced, black-whiskered assistant bank manager in Fleet Street, whose frail body housed a flaming spirit. In the late nineties he organised and led the young people of Spurgeon's Tabernacle until they were supporting a dozen

missionaries. He drew other churches into the union and set their youth, myself included, to service. He rented an office on the top floor of the bank building as a centre for his missionary activities, installed a clerk to further them, and refused promotion in his profession in order that he might continue to be close at hand. He importuned conservative secretaries at denominational headquarters to form young people's departments so that the future of the enterprise might be safeguarded, and with success at length. He was in the true Carey succession in that he lived for the Kingdom of God and toiled in the bank to pay the expenses.

One day in 1907 Wigney told me across the bank counter that the B.M.S. General Committee led by the new, young and energetic General Secretary, C. E. Wilson, was looking for a young man to serve in its projected Young People's Department and that my name had been recommended for consideration. Personal interviews followed with Wilson and with a small sub-committee, of which F. G. Benskin, then chairman of the Young People's Committee, was a member, and my appointment was confirmed at the April Committee Meeting. I entered the Mission House as a member of the staff on May 20th.

A benevolent watchdog in the person of old John Farrow occupied a porter's box in the entrance hall of the Furnival Street premises. He had retired from a post as coachman and had come to the Mission House for what it was expected would be a short term. Instead he remained for something like thirty years. In those days men could serve if they so wished to a ripe old age. Today we retire at sixty-five. I walked past John's box that first morning, up the main staircase towards my room on the top floor with all the assurance of twenty-two, to be brought back to earth by John's challenge, "Here! Where are you going?" We were all under John's authority in those days.

The Mission House of 1907 was vastly different from the Mission House of today. The sombre building with its gloomy portico and spacious staircases, retained much of the atmosphere of the Victorian era. True, the breeze brought in by C. E. Wilson was beginning to have its effect. But silk hats and frock coats were worn even by some of the juniors. Men formed at least seventy-five per cent of the staff. Now the proportions are reversed. Typewriters were still something of an innovation and a press was used to copy letters in some offices. Internal telephones consisted of speaking tubes. There were no Carey Press, Lectures and Exhibitions Department, or Young People's Department, with their satellites.

I found a preliminary three-point programme had been laid down for the Y.P.D. 1. To foster the formation of study circles.

2. To secure support from C.E. Societies for the maintenance of the Congo Mission steamer, *Endeavour*. 3. To form branches of the Praying and Working Band (afterwards the League of Ropeholders). The first appealed to me strongly, for I had led study circles at Wigney's bidding, without specialised training, on the principle that as swimming is learnt through being in the water, so leadership is achieved through practical experience. It also led me to another directing influence.

It happened that other missionary societies had also appointed men to develop their young people's work about this time. Some of their number, who had previously become friends and colleagues through the Student Volunteer Missionary Union, saw that they could work more effectively together than in isolation. So it came about that my early engagements included a conference at which I represented the B.M.S. The other members included J. H. Oldham (U.F.C.S.), with much experience already behind him; G. T. Manley (C.M.S.), Cambridge senior wrangler and ex-missionary in India; Tissington Tatlow (S.V.M.U.); Malcolm Spencer (L.M.S.) and a few besides. That conference ultimately resulted in the body long familiar as the United Council for Missionary Education (Edinburgh House Press), launched without official sanction or financial capital, with the object of providing first-class graded missionary literature and other educational material for all sections "from the nursery to the pulpit." Its success has been remarkable. Many of its books have become classics. It pioneered in church and missionary co-operation and prepared the way for Edinburgh 1910 and all that followed from that. Its publications, used by churches and missionary societies of many complexions, have played their part in promoting greater knowledge, deeper understanding and closer unity. I pay my tribute to the men I have mentioned, with their academic, cultural and religious attainments, who welcomed me, an ex-articled clerk many years their junior, into their circle and established a friendship that still exists. Most of them have long since passed to other spheres of service or have retired, so that I happen to be the only original member still on the Council.

Study circles grew like a snowball in the years up to the first world war. Their method was novel and appealing. Each member possessed a textbook, a chapter of which was read each week in preparation for guided discussion at the following meeting. The advocates of the method were zealous crusaders. They were certain that its effectiveness as a means of spreading knowledge and shaping well-grounded convictions would remove once and for all any apathy and lethargy in the churches towards missionary enterprise and provide men and means for the realisation of the current slogan, "The evangelisation of the world in

this generation!" Each circle member was urged to draw others in by forming and leading circles, and "Are you adding or multiplying?" became one of our numerous slogans. We even foresaw the day when public services and preaching would give place to the whole Church meeting in study circles! Such are the enthusiasms of youth! It is doubtful whether this method would succeed in these shallower picture-minded days. Like other ventures of the Young People's Department, it appealed to a particular time and situation.

To recount in any detail other doings of the Young People's Department through the years might prove tedious to the reader, but some milestones are worthy of notice. The first Summer School at Folkestone in 1910 with F. B. Meyer, J. C. Carlile, J. R. Wood, J. R. M. Stephens and other leaders in silk hats and frock coats; the formation of The Twenty Thousand; the conferences for members of the teaching profession; the terminal squashes for students in Furnival Street; the development of missionary education and support in Sunday Schools and Young People's Societies; the great Annual Rallies for children and young people in Spurgeon's Tabernacle; and much else. Nor should a reference to the revolt of the Young People's Committee in the 1920's, led by Hugh Martin, another close friend and counsellor, be omitted, when its members protested to the powers that were that I was being taken away to other duties to the detriment of its work. Let it suffice to say that I continued the oversight of the Young People's Department until 1932 when Ernest Payne succeeded me to begin his ever-growing and increasingly valuable service to the Society at headquarters. For the rest, the title of Assistant Home Secretary was conferred in 1927 when B. Grey Griffith became Home Secretary, and that of Editor in 1940 when I followed Ernest Payne and the official drastic paper cuts were made—cuts which still continue to operate.

I have served with four Home Secretaries. John Brown Myers was in the closing stages of his thirty-three years tenure of office when I joined the staff. The relation between his successor, W. Y. Fullerton and myself, approximated to that of father and son. His strength lay in other directions than that of administration. Committees irked him and more than once I have heard him say after a sitting, "Now we can get on with our work," or, "If you and I don't know how to do our jobs, those men can't tell us the way." Which was somewhat hard on devoted committee members. Fullerton was big in every way—body, mind and spirit. His personality was a tower of strength to the B.M.S. especially during the theological troubles of the early twenties. People in all parts said, "As long as Fullerton is at the centre there can't be much amiss with the B.M.S." and they maintained

their loyalty in consequence. He allowed his juniors a free hand. He might not agree with their suggestions or plans, but he would say, "If you think there is anything in them, go ahead and I'll support you." And he kept his word. When in 1917 the Baptist Laymen's Missionary Movement (now the Baptist Men's Movement) was formed and its promoters were looking for a secretary, Fullerton made it possible for me to accept the position saying, "You take it. It is your big opportunity." Sharing the platform with him on many occasions, I have known him to be below his usual form, and I could only conclude that this was deliberate so that the younger man might have his chance.

Fullerton's appointment involved radical changes at headquarters. C. E. Wilson, like his predecessor A. H. Baynes, held office as General Secretary, with responsibility for home and foreign adminstration. The Committee decided in 1912 that there should be two secretaries of equal status, the one Foreign and the other Home, but that these divisions should not be watertight. Wilson and Fullerton were well matched. They had previously shared an exacting deputation visit to China in 1907-8, and a bond of mutual affection and esteem enabled them to run easily together. In many ways they were complementary. The one revelled and excelled in administrative work, the other was happiest in pulpit and on platform. The one was a master of detail, the other was apt to leave this to others. The one led in the ever-increasing co-operative activities of Edinburgh House, the other was not attracted by them. Both were great-hearted servants of God and of the work committed to them. Each trusted the other with the result that they were true yoke fellows. Wilson was pre-eminent in his support of Summer Schools and other youth enterprises and has been loved by my children since their earliest years.

Far-reaching changes were effected in this period. In 1914 the first steps were taken towards the unification of administration and appeal, when the independent Baptist Zenana Mission became the B.M.S. Women's Missionary Association. The goal in co-ordination was reached in 1925 when all the Auxiliaries—Women's, Medical and Bible Translation—were merged with the main body with a single administration at home and abroad, one missionary staff, one Treasury and one appeal. In these and other major movements, Fullerton was in his element and proved his worth as a tactful and able negotiator. The Society's administration is still the subject of enquiry and action, which is as it should be in a living concern.

In this period, too, the Arthington Fund of over £450,000 became available. The terms on which it was bequeathed involved the appointment of special committees and the setting up of special machinery, plans for spending the money on wise and productive

lines, the carrying out of those plans and preparations for the time when the Fund would be exhausted.

Grey Griffith was and is a good companion and a first-rate talker. We juniors usually took our afternoon cup of tea with him, and would draw him out on some real or fancied difficulty about a text or subject, knowing well that we should receive a lengthy and valuable enlightenment that would serve us in good stead on some future occasion. Among his contributions to the Society, his action which resulted in the transformation of the Annual Members' Meeting from an attendance of less than a hundred individuals to the present representative gathering approaching a thousand should be mentioned. Of J. B. Middlebrook and his able and courageous leadership and administration much could be said. Its evidence is continually before us and we thank God for him as we do for his predecessors. The bond of affection for him grows with the years.

Other comrades of the way include W. E. Cule, editor for thirty years and a great encourager, inspirer of my first attempts at writing and with a flair for giving commonplace efforts the touch of inspiration; and J. R. M. Stephens, whose funeral I attended two days before drafting this article, who showed how vision and attention to detail should be combined in organizing things on a big scale.

The four decades have had their periods of gravity and stress when the road was difficult and obscure. They have also been marked by joy and gaiety. I remember the mirth of younger members of the staff when I perpetrated this in a publication. "Our readers will regret to hear of the serious illness of the Rev. J. R. M. Stephens. During his absence the work will be carried on by Mr. Hemmens and the staff. Our readers will pray for Mr. Stephens' speedy recovery."

Men and women in administrative posts are birds of passage. They miss the inspiration of intimate church fellowship and the joys of settled family life. Their work would be impossible apart from the loving understanding and care of the ladies who have elected to share their lives, and I pay my tribute to the partner of the way who has nobly borne an undue share of responsibility in the home and to whom is due the fact that our children walk in the way we would have them go. On the other hand, visitation of hundreds of churches and periods in hundreds of homes, have resulted in an enrichment of spiritual resources and in the formation of friendships whose value can never be duly estimated.

Forty years have brought vast changes in all aspects of denominational life. Throughout the first two decades the B.M.S. could depend upon a group of wealthy supporters to come to its aid in times of emergency and need. Large deficits were sub-

stantially reduced and occasionally cleared in a matter of hours by a few individual gifts. Those days have gone. The rank and file of the churches is less numerous. Yet the B.M.S. is in a far stronger position today than it was in 1907. Its hold on the churches is firmer and more broadly based. Declining church and Sunday School membership has coincided with an increased missionary staff and an expanding income, which means that practically every church has a core of members whose loyalty to our mission abroad, and to our work at home for that matter, stands any strain and responds to every call. This is the ground on which we rest our hopes as we face a future in which, it is abundantly clear, the work of God throughout the world must make increasing demands and heavier claims upon us all.

H. L. HEMMENS.

Reviews.

The New Bible Handbook, edited by G. T. Manley, assisted by G. C. Robinson and A. M. Stibbs. (Inter-Varsity Fellowship, 10s. 6d.)

This Handbook is simply written for the general reader, and is designed to give him a broad acquaintance with the source and significance of the books of the Bible. It is divided into four parts, of which the first treats of the Bible as a whole, the second of the Old Testament, the third the Inter-Testamental period, and the fourth the New Testament. The separate sections on the books of the Old and New Testaments offer a very brief account of the date and authorship, an analysis of the contents, a short exposition of the message, and some themes for further study. The whole is written from a strongly conservative standpoint, and if that were all there was to say it could be commended to those who are content with traditional views on authorship and who are eager to possess the religious meaning of the Bible.

So far as the New Testament is concerned little more need here be said. Despite its general conservatism it makes no dogma of tradition. The Pauline authorship of the Epistle to the Hebrews is abandoned; Synoptic criticism is accepted without question and Q is acknowledged as a Gospel source; even Form-criticism is recognized to be valuable, despite the extreme scepticism that has marked some of its advocates. Here the authors are content to present their own views and to set forth positively their interpretation of the life and teaching of Jesus without maligning those who do not in all points share their views. The section devoted to the Inter-Testamental period is also, within its necessarily brief compass, a useful summary of the history and ideas of the period.

Unhappily the section devoted to the Old Testament must be much more severely criticized. Here the authors are not content to present their own conservative views. They like to misrepresent those who take a different view, and frequently asperse the *bona-fides* of their scholarship. We are given a long list of the contributors to this volume, but we are not told which author contributed which chapter. There is therefore, collective responsibility for the whole, and in particular the three editors must accept responsibility for the whole. Amongst the contributors there does not figure the name of a single well-known

Old Testament scholar.[1] It would often appear that the authors are dependent for their information on the writings of those they malign, though their debts are not always recognised. At other times they rest on authorities that are themselves second or third-hand workers and not authorities at all. Frequently well-known scholars are cited as authorities for some statement that is acceptable to the authors, when their general point of view would not for a moment be accepted as authoritative. All this tends to throw dust in the eyes of the reader, and it was doubtless because of this that the book was described to the reviewer as thoroughly dishonest before he had read a line. With this description he does not agree, however. He prefers to describe it as incompetent, so far as its Old Testament sections are concerned, and as written by the blind and for the blind.

The commonly accepted critical view on the date and composition of the Pentateuch is anathema to the authors. It is all traced to the rationalistic and evolutionary views of Wellhausen, and it is blandly stated that it rests on nothing higher than a determination to reject miracle. One of the contributors to this volume states that "both advocates and opponents of Wellhausen's theories come to their consideration with certain convictions already formed, which influence their conclusions." If the author cares to discredit his own reasoning by the admission that it is but a rationalization of conclusions determined *a priori*, that is his own affair. But he has no business to assume that this is true of all reasoning. Inquiry that is not free is not true inquiry, and there is nothing to be ashamed of in bringing to God the service of a consecrated mind. Here as in other things service and freedom are not incompatible. It is, in any case, wholly false to suggest that all who accept modern views on Pentateuchal criticism began with their conclusions. So far as the reviewer is concerned, he approached the question from the most conservative standpoint, and when faced with the critical arguments he studied Orr's *Problem of the Old Testament* in order to find the answers. It was that book which convinced him, against his own conservative predisposition, to accept the point of view it vainly strove to overthrow. Many of the theological and philosophical ideas of Wellhausen he rejects, as do other Old Testament scholars; for Pentateuchal criticism does not rest on the evolutionary presuppositions of that scholar, any more than does Synoptic criticism, which he also accepted. Pentateuchal criticism began long before Wellhausen, and without any such presuppositions, and it is possible to recognize our

[1]The name of J. Stafford Wright, however, deserves to be better known. His Tyndale Lectures on *The Date of Ezra's Coming to Jerusalem* (1947) is a careful and scholarly piece of work.

debt to Wellhausen and to others who contributed to its growth, without being bound by all his or their ideas. Two distinguished Baptist scholars, H. Wheeler Robinson and Theodore H. Robinson, have adopted the critical view of the Old Testament. It is regrettable to find another Baptist Robinson permitting his name to stand on the title page of a book which implies that every scholar's acceptance of this view rests on an *a priori* disloyalty to the Christian faith.

To treat in detail of the arguments of this book is impossible here. One or two samples may be given. The difference between the first and the second accounts of Creation is said to be due to the fact that the first may rest on a vision vouchsafed to Moses, while the second represents Adam's standpoint, transmitted in a written tradition through Noah. It is stated that this is supplementary to the former, but not contradictory. The writer is doubtless aware that the former states that man and woman were created together after all the birds and the beasts, while the latter states that man was created before the birds and beasts and woman after. The honesty of the writer who cannot perceive any contradiction here may be recognized; but only if his intellectual incompetence is recognized.

Again it is stated that the attribution of the Book of Isaiah to more than one author has as its constant factor an unwillingness to admit the predictive character of the later chapters. Here again it is probable that the writer is quite honest in his attribution to others of intellectual dishonesty, and is merely ignorant of the real grounds on which their conclusions rest. All who assign certain chapters to Deutero-Isaiah recognize fully their predictive character. For it is no less prediction to announce the near future to the exiles in Babylon than to announce the distant future to the men of Judah in Jerusalem. The one is prediction that has meaning to those addressed; the other is not. The one is spiritual prophecy, prediction that is infused with a living message from God; the other is not. The prophecies of Deutero-Isaiah *assume* the conditions of the exile and *predict* what is to emerge from those conditions. It is, indeed, interesting to note that one of the contributors to this book, in treating of the Servant Poems of Isaiah, observes that "these have all an immediate reference to *the historical situation of the moment,* but few deny that they find their fulfilment in the life, death, and resurrection of Jesus Christ." What reference they can be given to the historical situation of the eighth century B.C., is not stated. In so far as they can be given any reference to a historical situation it is to that of the exilic period, and if that is neither the time of their utterance nor of their fulfilment, it is hard to see how it can be called a reference to the situation of the moment.

Again, similar charges are levelled against those who hold that the Book of Daniel was written in the second century B.C. It is once more stated that the question is decided on *a priori* grounds according to the view taken of its supernatural elements. The present writer has devoted much attention to this question, and is not aware that he has ever based his case on such a consideration. He has presented much objective evidence, which the writer of this chapter has clearly either never seen or never digested, or he could not have made such statements as the one that Cyaxares or Gobryas have been suggested as the originals of Darius the Mede. It is perfectly true that they have been suggested, but both suggestions are completely impossible, as the present writer has shown on objective grounds. Again, Driver's statement about the Aramaic of the Book of Daniel is stated to reflect that great scholar's "characteristic assurance," and dismissed on grounds that only reveal the writer's ability to be irrelevant. Actually S. R. Driver was supremely known for his caution, and the present writer has shown that his caution was here fully justified. We are told, as though it were an answer to Driver, that recently Aramaic forms and documents have been found centuries older than Daniel's time. No Aramaic documents centuries older than those known to Driver have been found, and no recent discoveries have provided any evidence different from that known to him and fully taken into consideration. The present writer has published a full vindication of Driver's statement, based on documented facts and not on vague irrelevance. Again it is probable that it is ignorance and not dishonesty which is responsible for this throwing of dust in the eyes of readers. Further, it is stated that the view of the four kingdoms of the Book of Daniel for which the present writer has argued in a monograph rests on an *a priori* determination to explain away the predictions of the book. Such a statement would be malicious if it were not ignorant. A genuine acquaintance with the facts, and especially with the fact that scholars against whom such a charge could by no stretch of language be levelled have held the fourth kingdom to be the Greek, might have saved the author such misrepresentation.

In the same way, it is stated that the book of Jonah "has been assigned by those who doubt the possibility of its miracles to the fourth century B.C.," as though once more the issue is one to be settled on *a priori* grounds. Against this it is argued that "the magnitude of Nineveh, once denied by the critics, has been proved by excavation. The circuit of the inner walls was eight miles, and there were suburbs." This is either disingenuous or ignorant, and more probably the latter. The author has not troubled to ask how such a city could be described as a city of three days' journey, or

how one could enter a day's journey into it without finding himself right through it, or how its population could number 120,000 infants in arms.

It will be seen that we are brought back again and again to the question of miracle as the all-determining issue. Yet on that question there is a certain amount of shuffling within this volume. For while some chapters take it as a dogmatic axiom that any miracle recorded in the Bible must be accepted, while other alleged miracles may be freely rejected, and modern scholars are roundly condemned for their supposed *a priori* rejection of miracle, other chapters recognize that it is really a question of evidence and not of dogma. In regard to the miracles recorded in Exodus we are told that "some allowances must be made for oriental modes of thought and expression, and views differ as to the extent to which God may have used natural forces to work these signs." Again, in regard to the standing still of the sun in Josh. x, the writer contents himself with stating that something more than poetic imagery must be conceded, and that *however explained* there is no need to doubt its occurrence. Once it is conceded that there may be a rational explanation of miracles, and that there may be exaggerations in the Biblical accounts of miracles, the whole question is removed from the realm of dogma. The present writer believes in the possibility of miracles, and thinks it is nonsense to suppose that God is helpless to initiate events in His own universe. But that does not mean that every alleged miracle happened precisely as it is narrated. In some cases he thinks the evidence is compelling, while in others he thinks that there may be exaggerations, as the above quoted contributor to this volume admits. He therefore, prefers to examine first, on objective grounds, the date and character of a narrative before approaching the question of its miracles. To say that this is to proceed from a predetermined rejection of miracle is simply untrue, however ignorantly untrue.

This review is already too long, though its justification must be the potential mischief of these unfounded charges by ill-informed writers against scholars of integrity and understanding. It is particularly unpleasant to find that Theodore Robinson is referred to as an example of the unbelieving criticism that is attacked. On the other hand, Snaith is cited several times with approval, and never with disapproval, as though he belonged to the school of these authors. Edward Robertson is referred to as the writer of a series of scholarly monographs when he can be used against those who follow Wellhausen, while the said monographs are elsewhere dismissed along with the works of the critics, since his views are really no more acceptable to the writers of this book. Their own lack of first-hand scholarship

comes out frequently. They know of the Chester Beatty New Testament papyri, but apparently have no knowledge of the Old Testament papyri in the same collection. They show a very slight and second-hand acquaintance with the Ras Shamra texts, and no evidence that they have seriously consulted the authorities on them. They cite Sir Charles Marston as authority for the statement that Joshua is referred to by name in the Amarna Letters, though elsewhere it is admitted that the reference is uncertain. Actually Marston is no authority on Semitic philology, and the name that is found in the Amarna texts cannot be equated philologically with the name of Joshua.

The reviewer is nowhere referred to by name, though he is once quoted. But he is included in the general misrepresentation that abounds in this volume, and may be forgiven for defending himself and others against the ignorant charges that are made. He has often observed that Fundamentalism has become more fundamental and less negative in recent years, and has numbered many friends in the I.V.F. He counts one of the contributors to this volume a friend, and has a very real respect for another. He deplores the publication of the Old Testament section of this book which returns to the methods he thought outgrown. The preservation of the spiritual significance of the Bible and even the maintenance of traditional views of the date and authorship of the books of the Old Testament, do not really require such misrepresentation of the integrity of others. The God of Truth is not to be served by false witness of this kind.

H. H. Rowley.

The Prophetic Word, by W. E. Booth Taylor. (162 pp. Carey Press, 7s. 6d.)

The prophetic movement in Israel is universally acknowledged to have been one of the creative forces in the history of religion, and the prophetic word to have been one of the ways in which God's creative and redemptive power operated in history. Mr. Taylor has attempted, in this book, to recapture something of that creative spirit and to urge the need for a revival of it in the world today.

Nine of the sixteen chapters deal with the message of the major canonical prophets, Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel, Deutero-Isaiah, Haggai and Zechariah, and Jonah. Other chapters are devoted to subsidiary matters—the Book of Job and the work of Ezra and Nehemiah. Then, in order to bring the prophetic succession down to John the Baptist who is the subject of ch. 16, there is a chapter on the history of the last two centuries B.C. The book closes with a chapter on the abiding significance of the prophetic word (ch. 17).

It is obviously written for those who have little or no knowledge of the critical problems of the prophetic writings, and who have no opportunity of access even to the more standard works like *Peake's Commentary* and the *New Commentary on Holy Scripture* from both of which the author quotes freely—perhaps too freely.

But for the more serious reader, even amongst the laymen whom the Foreword designates as the intended readers, the treatment of the subject leaves a lot to be desired. Many things might profitably have received more attention. One misses a discussion of the psychology of Hebrew prophecy such as would help the ordinary reader to catch something of the meaning of prophetic inspiration. Again, we expect an answer to the question: What are the criteria of the true prophet? How did he and his hearers know his word to be the word of God? One wonders why Mr. Taylor selected some prophets and left out others like Joel, Nahum, Obadiah, Zephaniah, and Habakkuk. The omission would be more readily acceptable if it had been explained. Moreover, the extension of the usually recognized limits of prophetic activity in order to include John the Baptist, not only makes the non-inclusion of Elijah and other pre-canonical prophets the more surprising, but necessitated the inclusion of a chapter on history which is hardly germane to the general discussion. Many things which require elucidation, such as the chariot vision of Ezekiel or the symbolic acts of the prophets, are passed over with the barest mention.

A book on the prophetic word ought to contain a full note, if not a whole chapter, on the significance of the spoken and the written word. This book has no such discussion, and even the paragraphs which describe the writing down of Jeremiah's earlier prophecies (pp. 58f) have no appraisal of the timeliness of such a written record at such a time in the sequence of historical events.

It is unfortunate that so slight a book should have come from the Carey Press at a comparatively high price (7s. 6d.), and at a time when paper shortage demands the utmost care in publication.

L. H. Brockington.

The Person and Place of Jesus Christ, by P. T. Forsyth, M.A., D.D. (Fifth Edition, Independent Press, 7s. 6d., 1946.)

This is a great book. As a theological thinker P. T. Forsyth was in advance of his time, and fought hard against the destructive liberalism which prevailed in contemporary theology. This work was first published in 1909, yet it anticipates many of

the conclusions which find wide acceptance in the most recent New Testament scholarship.

The main argument of this book of 357 pages, comprising twelve lectures, may be summarised as follows. Jesus Christ claimed Deity for Himself in His words and still more by His work, and His claim was vindicated by that redemptive effect of His Cross and Resurrection and the gift of the Holy Spirit which was the content of the apostolic experience and preaching. Forsyth makes much of Matt. xi, 27, (to which we may add the parallel passage in Luke x, 22), which he calls "that embryonic fourth Gospel to which I so often allude" (p. 275) as showing Christ claiming to be in a relation of unique and eternal sonship to the Father. The apostles gave to Christ the faith and worship due to God, because in and through Him they had received pardon and salvation, a new relation of sonship to God, and the gift of the Spirit. The proof of His Deity lay in their redemption by Him. He saved them, not by His teaching, but by His Cross, His Resurrection and His gift of the Holy Spirit; not by illumination and education, but by redemptive forgiveness and regeneration (p. 125, cf., p. 192). The Gospel about Jesus in the early Church truly reflected Jesus' Gospel of Himself. (p.207).

Forsyth discards the Chalcedonian metaphysic of "natures" as outworn, and substitutes a metaphysic of ethics and redemption. Jesus was God-man, not by the mere co-existence of two natures, divine and human, in one divine Person, but by a self-emptying (kenosis) of the pre-existent and eternal Son of God, which mingled, on the human side, with a growing moral achievement and self-fulfilment (plerosis) in one and the same Person. From the divine side the Cross was the nadir of the kenosis, the lowest extreme of His self-humiliation and self-sacrifice. From the human side the Cross marked the summit of Jesus' moral growth and self-fulfilment, whereby He recovered and unfolded what He already was in His Divine Self. "In His lowest limit His divinest mastery shows." (p. 350). By the kenotic act, which took place in eternity, Christ accepted a limitation of His omniscience, omnipotence, and omnipresence, and chose to be born under human conditions, not with a human personality ready-made, but with a soul that grew into a perfect personality, conscious of union with God, by moral exercise and prayer. Forsyth admits that we do not know how eternal Godhead could make the actual condition of human nature His own; but he makes the following italicised suggestion: "it might be better to describe the union of God and man in Christ as the mutual involution of two personal movements raised to the whole scale of the human soul and the divine" (p. 333). Although he speaks of Jesus Christ as one divine Person, he conceives this one

Person as the union of two interpenetrating "personalities" or "personal movements," involving the union of two wills. (p. 346).

Whatever reservations we may have about his highly speculative Christological theories, we cannot fail to admire the author's courageous attempt to re-think the Christological problems in the light of a better psychology and a more ethical metaphysic. One may regret that his emphasis upon the redemption wrought by the Cross leads him to disparage the place of Christ's teaching and of knowledge in the work of salvation; surely both play an indispensable part, as the fourth Gospel proclaims. Nevertheless the chief theme of the book—the Deity of Christ as claimed by Himself as well as by His apostles—is one which scholarship is increasingly vindicating. Forsyth wrote this work a dozen years before the "four-document" theory began to hold the field, but investigations on the basis of that theory show that each of the four "documents," Q, Mark, L, and M, contains independent testimony to Christ's own claim to be equal with God.

Forsyth was undoubtedly a powerful thinker with a deep and inspired religious insight. This is a book which no one can read or re-read attentively without being spiritually enriched.

(There is a misprint on p. 77, where "or" in "the gathering in or as many people" should of course be "of"; "plentitude" on p. 269 should be "plenitude.")

A. W. ARGYLE.

The Holy Communion. A Symposium, Edited by Hugh Martin. (S.C.M. Press, 6s.)

In recent years there has been manifest in many communions of the Christian Church a growing interest both in the doctrine and practice of the Lord's Supper. For this reason the latest publication of the Religious Book Club will be widely welcomed. It is a symposium edited by the Rev. Hugh Martin, who writes the introduction, in which some of the main points of agreement are summarized. The opening chapter examines the evidence of the New Testament and the early Fathers. This is followed by chapters on the Holy Communion in the Roman, Anglican, Presbyterian, Congregational and Baptist, and Methodist Churches. A chapter is also included on "The Holy Communion and the Society of Friends." It is regrettable that there are certain serious omissions, such as the Lutheran and Orthodox traditions, but this is "because the book is addressed mainly to British readers." The contributors, all admirably chosen, do not confine themselves to an exposition of the doctrine, but also describe the practice and

outline the Communion Service in their various Churches. This book will make an important contribution to mutual understanding, fellowship, and unity, and should enable Christians to appropriate more fully our "rich diversity of life and devotion." The reader will probably be impressed not so much by the differences in doctrine and practice, some of them deep and important, but by the large measure of agreement and underlying unity. The sacrament which has been the cause of so much division and strife may yet become, as the Lord intended, the symbol and bond of our unity in Him.

STEPHEN WINWARD.

What Baptists Stand For, by Henry Cook. (Kingsgate Press, 6s.)

Mr. Cook has given us a characteristically vigorous and forthright essay in Baptist apologetic, and his volume will be eagerly read and studied. The book consists of four chapters and a brief postscript, and as appendices Mr. Cook reprints the 1926 Baptist Reply to the Lambeth Appeal, and the resolution on Religious Liberty adopted by the Baptist World Congress at Atlanta in 1939. Much of what he writes is extended comment on these two important documents. The four main topics into which he divides his material and the relative amount of space given to them, are significant in considering the kind of treatment Mr. Cook has adopted. The first section deals with "the supremacy of Scripture," which Mr. Cook says "constitutes the basis of the Baptist position." He devotes only twelve pages to this subject, but the appeal to Scripture underlies all that he says in later sections of the book. The longest chapter is the second, which runs to sixty-three pages and deals with "The Nature of the Church." There follow forty pages on "The Place of Baptism," and twenty-four on "The Principle of Liberty." A brief postscript summarises the points made. At the beginning and end of the book Mr. Cook quotes some words of Dr. Mullins: "God has given to the Baptists of the world a great and sublime task in the promulgation of principles on the preservation of which the spiritual and political hopes of the world depend."

Perhaps the most valuable section of Mr. Cook's book is the survey of the New Testament evidence regarding baptism in chapter III. The reader who works through this carefully and notes also the full index of texts at the end of the book will have been made to consider almost all the passages which have been quoted on one side or the other in discussions of the subject, mode and interpretation of the rite. Notably in chapter IV with its glowing pages on liberty, but also at other places in the book, we

hear again and again the voice of Mr. Cook, the preacher. Few will be able to read to the end without having their emotions as well as their intellects stirred. The frequent allusions to the Anabaptists are as welcome as they are informative. Mr. Cook's insistence on the need for a churchmanship wider than that of the local community is also important.

There are three questions which one would like to put to Mr. Cook. Rather fuller and more direct answers than he gives to them would, we think, strengthen his argument.

(1) Can the appeal to Scripture be made in quite the bald way which he sometimes suggests? Consider his own statements. Baptists, he says, "believe that their position is thoroughly consonant with the mind of the New Testament" (p. 20). "Baptists are prepared to stand or fall by the total impression made on the mind by the record taken as a unity and read in its simple, natural sense" (p. 22, cf. p. 89). But "what is vital for Baptists is not a rigid adherence to the letter of Scripture but the unshakable confidence that in the New Testament we have the historic revelation made by Christ to His people for their guidance in all essential matters affecting the Church's witness and practice" (pp. 21-22). "The teaching of the New Testament on the fundamental facts is everywhere consistent, and that for Baptists must always be conclusive" (p. 14). On the other hand, later on Mr. Cook himself says, "we must frankly admit that people have different minds and different traditions, and they do not all read the New Testament in the same way" (p. 52). "Baptists by their own fundamental principle are committed to accepting the Church polity of the New Testament, and no one can really say with positive certainty what that actually is" (p. 66). The appeal to Scripture is made by every Christian tradition. We need a more careful examination of exactly what this means than Mr. Cook has here given us, but we are glad to know he is already at work on another book on this very subject.

(2) Does the evidence really warrant our saying that "the ordinances were plainly regarded by Christ as an essential part of the Gospel" (p. 69)? Can we even assert unequivocally as Mr. Cook does that they were "specifically enjoined by our Lord and Master Himself" (p. 70)? In view of the difficulties regarding Matt., xxviii, 18-20, of which Mr. Cook himself speaks, it is surely going beyond the facts we possess to say that "Baptism is really a part of that historic Gospel which is basic to all our knowledge of Christ and His Will, and it derives as directly from 'the earthly Jesus' as the Lord's Supper" (p. 98).

(3) How do we relate our belief in the indwelling and guidance of the Holy Spirit to our claim that there should be no deviation from the observance of a New Testament rite in the

New Testament manner? We have been champions of spiritual liberty. On what grounds do we deny the right of the great majority of Christians to express certain insights which have come to them by means of the "baptism" of infants?

A few minor points may be noted for a possible second edition. A. N. Whitehead, though now domiciled in America, should not be described as an American philosopher (p.8). For "participal" read "participial" in the Forsyth quotation on p. 101. On p. 121 line 24 for "not" read "now." For 1552 (p. 158) read 1525, and for 1892 (p. 171) read 1792. What Bertrand Russell calls "a free man's worship" is surely something very different from "the friendship and co-operation that are born of the free acceptance of the invitation of grace" (p. 139). The views of Hubmaier and Menno Simons were hardly as alike as the sentence at the top of p. 157 suggests. To render *cuius regio eius religio* as "the Kingdom determines the faith" is not to translate "freely" (p. 159), but to mistranslate: the point of the formula is that the individual ruler or prince becomes the determining authority.

The book should be discussed in Fraternals side by side with Mr. Walton's *The Gathered Community*, which was reviewed by Dr. Champion in our last issue. It might also very usefully be worked through with groups of young people.

ERNEST A. PAYNE.

The Baptist Movement in the Reformation and Onwards, by Ernest A. Payne, M.A., B.D., Litt. (Kingsgate Press, 1/-).

In the day when "Back to the Reformers" has become a theological watchword, if other communions are to hear what the Spirit is saying to the churches through the Baptists it is very necessary that the Baptist witness should be set forth in relation to the Reformation as a whole. In this lecture which he was requested to give to the Newcastle Theological Society Mr. Payne has provided a type of apologetic of which we need more. Here is a pamphlet to lend to one's theologically-minded non-Baptist friends.

With brevity and clarity he traces the rise of the Anabaptists, lists the almost accidental circumstances which account for Luther, Zwingli and Calvin being deaf to the truths for which the Anabaptists were contending and reveals how mistaken it is to try to separate the rise of the Baptists in Britain from the movement on the Continent. The pamphlet is of great value for this historical sketch alone, and not least for the bibliography it lists. A new history of the Anabaptists is long overdue and we should like to see this sketch expanded into such a volume.

The latter pages of the pamphlet gives a bird's-eye-view of the subsequent secessions from the older Protestant churches which, together with the original stream and missionary activity, have made possible the Baptist World Alliance. Yet it is more than an historical survey. It is genuine contribution to the oecumenical conversations which Barth and Brunner have recently set going on the question of Baptism. "Grebel, Hubmaier, Sattler and the sixteenth century Anababtists have had to wait a long time for a vindication of their witness from the lips of the spiritual descendants of their persecutors, but that vindication has now come." Today State Churches have to adjust themselves to the fact that Christians are but a small minority, which means to say they are beginning as never before to model themselves on the lines of the gathered church. The gathered church and believers' Baptism go hand in hand. European churches have been prejudiced against believers' Baptism because of their unwillingness to accept the gathered church. A new chapter is now opening, when Baptists can be not a sect hived off but a leaven permeating the church universal. The importance of this pamphlet is that it gives us the right perspective for furthering the mission to which God is assuredly calling us today.

K. C. DYKES.

Morals and the New Theology, by Hywel D. Lewis. (Victor Gollancz, 7s. 6d.)

There are periods of moral decline which, paradoxically enough, produce a superabundance of ethical treatises, and we who are living in an era of unprecedented chaos and fluctuation in the sphere of morals seem to be no exception in this matter. A "booming, buzzing confusion" the arena of human behaviour may indeed be, but there is an academic calm subsisting at the heart of this endless agitation, and an occasional rational appeal is made in defence of the categorical imperative and in condemnation of the laxity of the vulgar. This is all very nice and proper, but the great public can only gape; the experts, we hope, understand.

Mr. Hywell Lewis is not too pleased with the performance of the understanding experts. Professional theologians are, apparently, the worst sinners, for their general tendency is to attempt ethically and doctrinally what a great politician once called the remarkable contortion which results from a firm resolution to look in one direction while planting the feet firmly in the other. It is indeed, "distressing that the theologians who seem most alive to the present plight of religion would have us to go back to dogmatisms peculiarly out of date in our day."

The publishers' note on the jacket of the present essay informs us that it is "intended for the general reader as well as for the expert." It will, undoubtedly, receive a warmer welcome from the non-expert, whose function it is to sit and think and wonder fairly disinterestedly, than from the protagonists of "a wholly reactionary dogmatism." Since the latter are not intensely interested, however, in "elementary principles which we take for granted from day to day, and which the moral philosopher seeks to describe and correlate," neither the studied abuse nor the negative criticisms of this latest essay are likely to effect a change of attitude in them.

Mr. Lewis set himself a formidable task, and a hundred odd pages is not quite enough to dispose of Barth, Brunner, Niebuhr, Quick, and N. P. Williams, even with the help of Professor Tennant's invaluable contribution *The Concept of Sin*. There is a courageous attempt, however, in the last two chapters. "The Liberal Alternative" and "Revelation and Morals" to present a "new synthesis in religious thinking." This synthesis deserves sympathetic consideration, which it is not likely to get from the experts who avoid the "accommodations" of liberalism as the plague. The kindly "general reader" will read on even after the heresy of page 138: "For what if Pelagius after all were more right than his detractors?", a query which illuminates the problematic half-quotation from Erasmus on the title-page: "hating Pelagius over much."

There is an "ll" for "will" on page 124, and a "d" and a "t" missing from "freedom" and "until" on page 139.

D. Eirwyn Morgan.

The Salt and the Leaven, by John W. Harvey. (Allen and Unwin, 3s. 6d.)

Delivering this year's Swarthmore Lecture, Professor John W. Harvey, taking as his title "The Salt and the Leaven," emphasises two functions of religion as a force preserving moral and spiritual values (salt), and permeating and vitalising the general life of society (leaven). It is important for the general reader to remember that here we have a Quaker addressing those who are his fellow-members in the Society of Friends. This explains the method employed in handling the material, e.g., Pacifism being not so much defended as taken for granted, the writer proceeding to discuss the policy which Pacifists ought to adopt.

Professor Harvey clearly discerns and frankly admits perils which are connected with the Quaker form of worship; and the sympathetic reader will be disposed to confess that these dangers

are by no means confined to one section of the Christian community. Perhaps the least convincing section of the book is that in which there is attempted a justification of denominational schools.

The writer has penetrating criticisms to offer in regard to "the delusion of the humanist," with his pathetic belief that "moral gains can be secured permanently," and his failure to realise that the price of liberty is eternal vigilance. "In the life of the spirit the Maginot Line mentality is in the end more deadly even than it proved militarily for poor invaded France."

There will be a welcome for this stimulating book far beyond the bounds of that religious fellowship for which the message was originally prepared.

D. GORDON WYLIE.

Religion and Society, by S. Radhakrishnan. (Allen and Unwin, 10s. 6d. Three illustrations.)

There is something enigmatic about the personality and writings of Professor Radhakrishnan which makes it difficult for the Christian missionary to decide whether to regard him as a friend or foe. A distinguished philosopher, writing always in a pellucid style, deeply learned in the literature of Hinduism, he has urged for many years that Hinduism must be reformed if it is to survive. Such things, for example, as the curse of untouchability, the prejudices of caste, the rigours of the social code, and the emphasis placed on ceremonial and trivialities must be abandoned. But to achieve this reformation no violent break with the past is necessary; all that is needed is the moralization of Hinduism from within. Are we then to regard Radhakrishnan as initiating yet another reform movement within Hinduism which one day will have important results and act as a *praeparatio evangelica*? Some twenty years ago Dr. Nicol Macnicol, a keen and sympathetic student of the trends of religious life in India, thought that this might be so. Our own opinion is that Radhakrishnan's real aim is to formulate a defence of Hinduism which will enable it to withstand the rising tide of Christianity. He has always refused to yield an inch to the Christian claim that Christ is final. Addressing the Calcutta Missionary Conference in 1925, he said that the task of the Christian missionary was not so much to make Christians of Hindus as to purify Hinduism; and he added that it was inconsistent with the whole tradition of Hinduism to concede to Christ an exclusive mediatorship or to regard Him as the unique and final revelation of God. Hence the plea in his *The Hindu View of Life* (1927) for an eirenicon between all religions, and

especially between Christianity and Hinduism, as the only hope for the religious future of the world.

The greater part of the work now before us is taken up with expounding the views outlined above. There are, however, one or two differences of emphasis which call for mention. Radhakrishnan no longer pleads for an understanding between Christianity and Hinduism. He now maintains that only a purified Hinduism can provide the universal religion so sadly needed by a world already unified. As it would contain the essence of the *philosophia perennis*, Hinduism is "likely to be the religion of the new world, which will draw men to a common centre even across the national frontiers" (p. 49). References to Christianity are few, and such as occur are critical. Jesus is represented as using violent language in His denunciation of the cities of Chorazin, Bethsaida and Capernaum; as snubbing the Syrophoenician woman; as frequently and vehemently denouncing the Pharisees as vipers, hypocrites, grafters and liars, though He accepted their hospitality. In cleansing the Temple He used a violence inconceivable in the case of a Buddha or a Gandhi. The latter, we are told, "presents to us the purest, the most elevating and the most inspiring ideal known to men."

It is an interesting question whether many Hindus will listen to Radhakrishnan's plea for reform which, as he admits, will give offence to the orthodox. Hinduism is changing, but we doubt whether Radhakrishnan's writings will do much to accelerate the pace of the change, lacking as they do any popular appeal. He is a philosophical recluse who, from the rarefied atmosphere of his study, puts out book after book, the charm of whose style delights the cultivated reader. No Keshab Chandra Sen, still less a Dayananda Saraswati, he never comes down into the market-place to sound his message in the ears of the multitude with prophetic passion and power. Yet we must remember (to mention a European parallel) that Erasmus made a contribution to the Protestant Reformation as well as Luther and Calvin.

For many reasons the first two chapters of the book under review are the most important. Their aim is to show that the appalling condition in which the world finds itself today is due to its secularistic outlook and temper, and that a new World Order is impossible of achievement without the inspiration of religion. Radhalrishan realises that Marxian Communism is and must be the foe of religion, and he dreads its infiltration into India. He warns young Indians who are attracted by it that it cannot be reconciled with the fundamental motives of Indian life. He sympathizes with much in the social programme of Communism, but insists that the Dialectical Materialism, on which it is based, can lead only to atheism and to a disregard of the sacredness of

human personality. His acute and full criticism of Dialectical Materialism and his demonstration of the need for religion are the best things in the book, and deserve to reach a wide public.

Since *The Hindu View of Life* was made up of the Upton Lectures delivered in Manchester College, Oxford, it is worth mentioning that the substance of this book was delivered as lectures in the Universities of Calcutta and Benares, under the Kamala Lectureship founded by the late Sir Asutosh Mookerjee in memory of his daughter. Those who knew Sir Asutosh will be glad to have the excellent photographs of him and his daughter, as well as one of Radhakrishnan himself. Sir Asutosh was a dynamic personality, a Hindu not remarkably orthodox, a Judge of Calcutta High Court, and one of the greatest Vice-Chancellors the University of Calcutta ever had. His low brow, heavy jowl and walrus moustache gave no indication of his extraordinary intellectual power. Only his remarkable eyes revealed that; and they were inherited by his daughter who is here portrayed in her widow's dress. Like many other highly educated Brahmins, Sir Asutosh said little about his religious beliefs; but it is noteworthy that in founding his lectureship he laid it down that the lecturer should deal with "some aspect of Indian Life and Thought, the subject to be treated from a comparative standpoint."

A. C. UNDERWOOD.

The Gospel in India, by W. E. French, B.Sc., 162 pp. with illustrations and map. (The Carey Press, 6s.)

At a time when India is front-page news and the work of the Baptist Missionary Society is being commemorated in an "India Year" this small book merits and, we are confident, will receive an appreciative welcome.

The author's main purpose is "to place before the churches of Britain the work being done on their behalf by the Baptist Missionary Society and its associated Church bodies in India"; and for this task he is eminently fitted. During the course of thirty-five years' service, most of it in the vicinity of Calcutta, he has had exceptional opportunities for acquainting himself with the variety and scope of the Society's commitments. Not only so, but as an educational expert whose work has been recognised in inter-mission councils, he is able to set out the story against the larger background of the All-India Christian enterprise.

Following a rapid survey of the chief areas where the Society is at work and a brief account of the various religious groups with whom our missionaries have to do, the reader is led on, in a series of short chapters, from those days of noble vision and wise planning by the Serampore trio, through the ever-expanding work

of preaching, Bible translation, healing and education, to the Church that has taken root in Indian soil. As an off-set to the disappointing retardation of progress among the higher castes the story is retold of the truly wonderful ingathering from the humbler ranks of society.

But Mr. French is at his best in his chapters on Education and the Indian Church, and with good reason, for his life-long concern has been the better education of Bengal's youth and the more efficient training of teachers, all with a view to fitting the Church to become a more effective instrument in the supreme task of evangelism. In an absorbingly interesting chapter on *Team Work,* he shows how the Baptist Missionary Society has been well to the fore in all co-operative efforts with other sections of the Church, but in his generous appraisal of the share taken by our missionaries he modestly omits all reference to himself, though the Society has had no more faithful or efficient representative.

Regarding the future Mr. French makes it clear that responsible Indian Christian leaders desire that the older churches should still send out those who are prepared to give India of their best, and he anticipates that when the present tension relaxes—for work has been "carried on in an atmosphere of increasing mistrust between the rulers and the ruled"—the British missionary will no longer be embarrassed by his relationship to the ruling power. "His willingness to remain when that power is withdrawn will be a demonstration of his disinterested desire to serve India." Time alone will show whether the new government will place restrictions on the Christian's right to win men for Christ, but there is reason to hope that freedom to preach will be granted.

L. BEVAN JONES.

The Difficulty of Faith, by Douglas Stewart. (S.C.M., 3s. 6d.)

In this little book the author sets out to explain why religious faith has become so difficult for modern men. The question is urgent because humanism as a way of life is obviously failing, and the man in difficulty wants to know, "How can I change myself from an irreligious man into a religious one?" To answer that question, says Mr. Stewart, we must first of all consider what God is like, a theme which, in contrast to Descartes' *Cogito ergo sum,* he expounds on the basis of God's words to Moses in Exodus iii, 14: "I Am That I Am." In other words, the God of the Bible is personally and eternally present. He is the Living God who reveals Himself to man and is active in creation, in history, and in Jesus Christ. "Faith" then, is nothing less than "the response of a man's entire personality to the Living God." Such a response is constantly being misconceived as chiefly intellectual or

emotional. But faith is in fact, a thoroughly normal and all-round activity of the human personality. And the problem of believing is essentially that of "removing or dealing with that in your life or nature which is inhibiting you and preventing the free and natural flow of your mind and heart towards the truth and the love of God" (p. 51).

From this point onwards the trend of Mr. Stewart's argument in the book is sufficiently clear, and he deals helpfully in turn with various types of intellectual and emotional difficulties, ending with a chapter on Sin as the core of man's resistance to God and as located in the will. The book is written with knowledge and penetration, and manifests a real desire to help men back to a firm foothold in the things of the faith. As such it is to be heartily welcomed, although it would have been even more effective for its purpose had the author succeeded in maintaining a consistent stance vis-a-vis his readers. As it is, the changes of meaning implied in the use of the pronoun "we" are so frequent and varied that the effect on the reader is apt to be rather puzzling.

R. L. CHILD.

The Faithfulness of God. Bethel English Baptist Church, Maesteg 1847-1947. (Kingsgate Press, 1/6).

This is a carefully prepared and well illustrated centenary booklet of 36 pages. It is unpretentious and there are few "high lights" in the story, though "John Thomas of Liverpool" was a son of the Maesteg Church. But it is Christian fellowships such as this that are the real core and strength of the denomination.