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Editorial Notes.

IN July 1920 there took place in London, under the auspices of the Baptist World Alliance, a conference which has come to be looked back upon as a turning-point in modern Baptist history. Under the chairmanship of Dr. Clifford, representatives from seventeen continental lands conferred with representatives of Britain, the United States and Canada. The plans then made for relief and aid inaugurated a new era of Baptist co-operation and determined the main lines of policy for the subsequent quarter of a century. The appointment of Dr. J. H. Rushbrooke as European Commissioner came out of the 1920 deliberations. At the Baptist World Congress in Copenhagen in 1947, it was clearly seen that the time was ripe for another conference of a similar kind. The European situation has radically changed. Baptist relationships and strategy cannot satisfactorily remain within the framework of the 1920 agreements.

A two-day Conference was, therefore, held at the Baptist Church House, London, on August 13th and 14th, immediately before meetings of the Executive of the Baptist World Alliance. Dr. C. Oscar Johnson, the B.W.A. President, was in the chair. Representatives of twelve European lands, and of Britain, the United States and Canada, responded to the roll call. There were four present who had been at the 1920 meetings, but only four: the Rev. M. E. Aubrey, Dr. J. W. Ewing, Dr. P. Stiansen (then of Norway, now of Chicago) and the Rev. J. W. Weenink (of Holland). The subjects discussed included Relief Work, which has already been notable in its volume and range, Religious Liberty, Evangelism, Theological Education and the general theme of Baptist Co-operation in Europe. Important proposals on all these matters were made to the B.W.A. Executive. The sense of fellowship was strong. The prayer of all is that the recent meetings may prove as productive of good as were those of 1920.

It was Dr. A. T. Ohrn's first appearance as Secretary of the B.W.A. He was warmly welcomed. The Alliance has secured a headquarters of its own at 1628, 16th Street, N.W., Washington, D.C., and there Dr. Ohrn will have his office. Until 1950, when it is hoped to hold another World Congress, the London office of the Alliance will be cared for by the Associate Secretary, Dr. W. O. Lewis, who will be giving special attention to relief work in

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Europe. The 1950 Congress will probably take place in Cleveland, Ohio. An invitation to hold a Jubilee Congress in London in 1955 has been provisionally accepted by the Alliance.

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Within a few days of these B.W.A. meetings, the first Assembly of the World Council of Churches began its sessions in Amsterdam. When the Assembly met nine Baptist Unions or Conventions were in the list of "member Churches": the China Baptist Council (Shanghai), the Baptist Unions of Holland, New Zealand, Great Britain, Scotland, and Wales and Monmouthshire, the National Convention and the Northern Convention, U.S.A., and the Baptist Church of Burma. An application for membership had already been lodged by the Baptist Union of Denmark and this has now been accepted. There were in Amsterdam, in one capacity or another, between fifty and sixty Baptists. This was a larger number than some had expected, but it bears, of course, little relationship to the total strength of Baptists throughout the world. The Southern Convention of the United States and some of the largest European groups are at present outside the World Council.

There will be five Baptists on the Central Committee of ninety, which will direct the work of the World Council until the next Assembly meets. They are the Rev. M. E. Aubrey (Great Britain), Dr. E. T. Dahlberg and Mrs. Leslie Swain (Northern Convention, U.S.A.), Dr. Benjamin Mays (National Convention) and the Rt. Hon. Ernest Brown (New Zealand).

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It is clear that World Confessional Associations and Alliances are destined to play an increasingly important part in ecumenical affairs. Changes made at Amsterdam in the draft constitution of the World Council give them greater recognition and authority. They are to be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity. Lutherans as well as Baptists held world gatherings in 1947. Shortly before the Amsterdam Assembly, the Presbyterian Alliance was reconstituted by the Reformed Churches. As already noted in these pages, it is hoped next year to enlarge the International Congregational Council on a wider basis. Methodists are planning for an Ecumenical Conference in Oxford in 1951. The Lambeth Conference endorsed a scheme for an Anglican World Congress in America in 1953. That should also be the year in which the next Assembly of the World Council of Churches meets. These developments give our own Baptist World Alliance added significance.

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During the Amsterdam gatherings a meeting was held in the Mennonite Church on the Singel to commemorate the life and witness of John Smyth, the leader of the first English-speaking Baptist Church. Elsewhere in this issue we print the address given on this occasion by Dr. de Bussey, city archivist. In the early decades of the seventeenth century Dutch Mennonites and English General Baptists maintained fitful contact with one another. At the close of the eighteenth century Ryland, Rippon and others had correspondence with Mennonite leaders (see the *Baptist Quarterly,* Vol. XI pp. 33f.). In the nineteenth century both E. B. Underhill and Benjamin Evans drew on the Mennonite archives in their historical researches. For the last two or three generations, however, there has been little or no contact, The German Mennonite Church and the General Mennonite Society of Holland are both members of the World Council of Churches. There is much to be said for again seeking closer acquaintance with our Mennonite kinsmen.

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John Smyth was buried on September 1st, 1612, in the Nieuwe Kerk in Amsterdam, the scene of some of the most notable services held in connection with the World Council. Ought not the Baptists of the world to ask if they may erect there some memorial to him?

We have been strangely remiss in these matters. A correspondent draws our attention to the fact that there is nothing in the Baptist chapel in Soham to mark Andrew Fuller's ministry there from 1774 to 1782 and his far longer connection with the church. We are within six years of the 200th anniversary of Fuller's birth. Baptists must surely see that well before 1954 there is a proper memorial in Soham to one of our greatest figures.

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Dr. Zieglschmid, of North Western University, Illinois, has followed up his important edition of *Die älteste Chronik der Hutterischen Brüder* (to which allusion was made in Vol. XII, No. 9, January, 1948) by publishing in similar form what is known as *Das Klein-Geschichtsbuch der Hutterischen Brüder* (Philadelphia, 1947). The latter is based upon the former and was largely the work of Johannes Waldner, a Hutterite preacher from 1782, and elder and leader from 1794 to 1824. The book is in the nature of a pioneer attempt at the writing of a history as distinct from the compiling of a chronicle. For the period after 1665, when the *Chronik* ceased, Waldner drew upon important first-hand material in the form of letters, etc. He also diligently collected information from his older contemporaries. In 1767, as a youth of eighteen, he had shared in the migration of the

little persecuted community over the Transylvanian mountains into modern Rumania. From 1770 to 1802, when Waldner's own writing ceases, the Hutterites were in Russia. The period from 1802-77 occupies only four pages in the *Geschichtsbuch.* But in 1874 the Hutterites emigrated to the United States, bearing with them this and other priceless literary treasures. Leaders in America carried the story on from 1874 to 1897. Dr. Zieglesschmid has expanded their account for this last quarter of the nineteenth century and has continued the record down to the present time, bringing together in his substantial volume facts and documents covering the modern Brüderhof movement and including details of not only the Wheathill community in England, but of the more recent settlements in Paraguay. Introduction, notes glossaries, indices and bibliography are all on an elaborate and comprehensive scale. The result is another volume of first-class importance for the scholar, and of a general interest even wider than Dr. Zieglschmid's previous publication. It is good to know that he already has in hand a new edition of *Die Lieder der hutterischen Brüder,* the impressive collection of old hymns and poems last published by the American Mennonites in 1914. There are now more than fifty Hutterite Communities in Canada and America, forming three main groups. They comprise nearly 7,000 individuals. The two communities in Paraguay have in them some 450 persons and there are a further 120 in the Wheathill Brüderhof, now located near Bridgnorth in Shropshire.

Isaac Watts.

IN common with Christians of many communions Baptists unite with Congregationalists in gratefully commemorating the bi-centenary of the death of Isaac Watts, which took place on November 25th, 1748. His achievements in the realm of English hymnody are rivalled only by those of Charles Wesley, and never a Sunday passes, but that a host of Christian worshippers sing " the glories of the Lamb " in one or other of the immortal hymns which Watts bequeathed to the Church of God.

The son of a schoolmaster who suffered imprisonment for his convictions as a Dissenter, Isaac Watts was born in Southampton in 1674 and was educated at the local Grammar School and at the Stoke Newington Academy. For a while he was a tutor in the family of Sir John Hartopp, a prominent London Independent layman. Then, in 1702, having been for three years a part-time assistant to Dr. Isaac Chauncey, Watts succeeded the latter as pastor of the Mark Lane (later, Bury Street) Independent chapel. Although ill-health compelled him to restrict his physical activities from as early as 1703 onwards and in later years permitted only occasional appearances in the pulpit, his congregation were so devoted to him that they would not hear of his resigning, and he remained their senior minister until his death in the home of Sir Thomas Abney in 1748. If feeble health affected his bodily frame it did not interfere unduly with his intellectual life, for his literary output was prolific. More than forty theological and philosophical works and about seven hundred and fifty hymns came from his pen. Although it may be suspected that Watts preferred to regard himself as a theologican rather than as a writer of hymns, his prose works now lie forgotten on library shelves; and it is for his hymns, the best of which are deeply loved and fervently sung by Christian congregations the world over, that his memory is cherished in all the churches today, two hundred years after his death.

Even as a boy Isaac Watts had the habit of expressing himself in verse, frequently incurring the disapproval of his puritanical father. But his career as a hymn-writer began at the age of twenty-one when, one Sunday returning home from a service, he criticised the psalm-book used by the congregation and complained that in the verses which had been sung there was neither dignity nor beauty. Whereupon his father remarked that

he had better compose some himself. Rising to the challenge Isaac sat down, upon reaching home, to produce in due course the hymn which begins,

> Behold the glories of the Lamb
> Amidst His Father's throne;
> Prepare new honours for His name,
> And songs before unknown.

Thus began from his fertile pen the flow of sacred songs which was eventually to revolutionise and immeasurably enrich English public worship. His first volume of verse, the *Horae Lyricae,* was published when he was thirty-one years old. The *Hymns and Spiritual Songs* appeared two years later, the *Divine and Moral Songs* in 1715 and the *Psalms of David* in 1719. In two or three later works further hymns are to be found. It was the appearance of *Horae Lyricae* which caused Dr. Johnson to include an essay on Watts in his *Lives of the Poets,* in which the great critic declared, "As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated . . . but his devotional poetry, is, like that of others, unsatisfactory . . . It is sufficient for Watts to have done better than others what no man has done well." To what extent Johnson's judgement has been reversed by posterity practically every Christian worshipper in this country knows. It is interesting to note that not only did Watts' best hymns appear in the earliest years of his hymn-writing career but that, although continuing to write prose works, he ceased composing hymns for some unaccountable reason a number of years before he died.

It has been said that the hymns of Watts descended upon the churches "like showers of rain on the parched earth" for, while there had been great preachers and memorable sermons and the gift of prayer of a high order had long been enjoyed in the churches, their spiritual songs were so inferior as to be completely unworthy. The hymns of the ancient Church as well as those of the Lutherans seem to have been unknown in Watts' time and congregations had to make do with the uncouth metrical psalms of Sternhold and Hopkins and the rough pedestrian lines of Tate and Brady's "New Version" of the psalms. One or two pioneers like Benjamin Keach had written hymns, as distinct from the paraphrases, for the use of congregations, but comparatively little progress had been made. There was, in fact, considerable controversy as to whether it was right for hymns other than paraphrases to be sung, while in some churches there was even an objection to singing the psalms. Watts' efforts were not as eagerly welcomed as some historians appear to suggest, but in due course their use by Wesley and Whitefield caused them to be ever more

widely accepted. It was on the sweeping tide of revival, with its need of an outlet for the praises of the saved, that Watts' psalms and hymns were carried into the worship of congregations and the hearts of the people. Indeed, such a hold did they eventually secure that his version of the psalms was retained in several churches, to the exclusion of his hymns, at the end of the eighteenth century, while in other churches, even in the nineteenth century, there were worshippers who remained stubbornly in their seats when other men's compositions were to be sung and stood up to sing only when one of Watts' hymns was announced. Few, if any, will question B. L. Manning's statement that, "to Watts more than any other man, is due the triumph of the hymn in English worship. All later hymn-writers, even when they excel him, are his debtors." It was he who gave to Christian song the place it now enjoys in the worship of the churches in this and other lands. Moreover, he inspired many more to follow his own example and thus placed the churches in his imperishable debt by opening the gates to a stream of hymnody which restored, in an age of Reason, the emotional aspect of worship to its rightful place and set on the lips of the believing community sacred songs that have given expression to this day to the honour, blessing and praise they would ascribe to Father, Son and Holy Spirit.

Many of Watts' verses were admittedly inferior and sometimes nothing more than doggerel, but the fact remains that it was he who left to the Church the glorious, living legacy of *O God, our help in ages past, Before Jehovah's awful throne, Jesus shall reign where'er the sun, Come let us join our cheerful songs, I'll praise my Maker with my breath, I'm not ashamed to own my Lord* and many others, not least the incomparable *When I survey the wondrous Cross* which many believe to be the greatest hymn in the English tongue. As a recent writer has stated, "At his best Watts deals with the greatest themes of Christian experience, of 'ruin, redemption and regeneration,' with a depth of conviction, a grace and dignity, and a cosmic range and sweep, which few hymn-writers have ever equalled, much less surpassed."[1] Based upon the Bible his hymns deal with those mighty acts of God which constitute the heart and centre of the Christian Gospel. Again and again they celebrate the glories of the life, death and resurrection of the Saviour of mankind and His deliverance of the lost out of darkness into the light of the knowledge of God. This strikes one as a little surprising when one recalls that Watts has often been accused of theological unorthodoxy. But whatever defects may have existed from the point of view of orthodoxy in his other writings, everyone who reads or sings his hymns is brought face to face with the great central affirmations

[1] Prof. N. V. Hope, *Expository Times*, July 1948.

of the faith once delivered to the saints. Silvester Horne once expressed the fear that churches would take their theology from their hymns, and it is probably true that it is from this source that the average congregation derives its theology more than from any other. But concern for the purity and safety of the true faith is far more likely to be aroused by the spectacle of congregations indulging in the intensely subjective strains in which some worshippers still delight; or, on the other hand, in the spiritually anæmic sentiments about sunsets and birds of many a modern hymn, than in blessing the sacred Name through the medium of the magnificent, objective and thoroughly scriptural verses of such as Isaac Watts.

As Watts himself once declared, "While we sing the praises of God in His Church we are employed in that part of worship which of all others is nearest akin to heaven," for on the wings of the noblest hymns the thoughts and feelings of the worshippers are uplifted toward the throne of God. Therefore, across the gulf of two hundred years Christian men salute the memory of Isaac Watts for his unique contribution to English hymnody, and not least, for disposing through his psalms and hymns their minds and hearts toward the Eternal God in a manner that expresses the depths of Christian experience and makes for worship that is pure and acceptable. Consequently, whereas the diminutive body of Isaac Watts was laid to rest in Bunhill Fields two centuries ago, his great soul goes marching on in the praises of those who, like him, would join their cheerful songs with angels round the throne.

GRAHAM W. HUGHES.

The Missionary Motive.

DR. WHEELER ROBINSON has told us that it is in the missionary meeting that one can feel the heart-beat of the Baptist people. While rejoicing in our constant concern for missionary work and the many triumphs won overseas, it may do us good to pause and ask ourselves why we really believe in missions, and why we plead with others to support them. This subject is dealt with in one of a series of theological studies edited by Karl Barth. The title of this particular work may be translated as *The Basis of Catholic and Protestant Missionary Apologetic*, and its author is Hans Schärer.[1]

The method of the author is to place side by side the Catholic and Protestant positions, to contrast them, and then say what he thinks should be the dominant notes of Protestant apologetic today. His references are intentionally restricted to the issue as it presents itself in Germany, but he claims that they apply with equal validity to the Anglo-Saxon world. The authorities he quotes are, on the Catholic side, Schmidlin's *Outline of Catholic Missionary Apologetic*, and Thomas Ohm's *The Relation of the Heathen to Nature and the Supernatural* and, on the Protestant side, Warneck's *Theory of Evangelical Missions*, and Kraemer's *Christian Message in a Non-Christian World*.

According to Schmidlin, Catholic apologetic rests on a dual basis of the supernatural and the natural. The supernatural basis for missions is found in the Biblical teachings of God's sovereignty and of the universal solidarity which men find as His creatures, and in the credal truth that He is the only true God, rewarding them that seek Him and condemning those who do not believe. The very nature of God requires that the world should be brought to believe in Him, and He as the universal Creator has made all men in His own image, thereby ensuring an affinity between them and Himself. The natural basis of missions, according to Schmidlin, lies in the absoluteness of Christianity compared with all other religions and proved by the superiority of its dogma, its morals and its cultural achievements. It is interesting to note that he seeks to justify missionary work on the ground that it helps colonisation, inducing into the natives a spirit of obedience to

[1] *Die Bergründung der Mission in der Katholischen und evangelischen Missionswissenschaft.* Theologische Studien. Heft 16. Evangelischer Verlag A. G. Zollikon-Zurich, 1944.

their rulers! But the main argument is in the relation of Christianity to the rest of humanity; there is nothing in Christianity which any man cannot accept, and there is nothing in mankind which prevents it from accepting it. On both sides, then, natural links can be forged which bind both together without asking of the recipients any real self-sacrifice, or involving Christianity in any identification with them. Thus human nature is not destroyed or replaced, but raised and transfigured. Moreover, mankind is ready and waiting for just some such thing to happen, for all men are naturally religious, even if some of their religions are nothing but distortions of the true Catholic faith. In their hearts they all want God, are conscious of sin and long for redemption. This natural basis is vindicated by the past and present history of Christian missions, according to Schmidlin. He points to the way in which infant Christianity conquered the corrupt Roman world and brought moral cleansing and social graces in its train. So, today, the ancient faiths of a corrupt society are tottering, and men are longing again for something better. Fortified by the triumphs of the past, the Christian missionary can go forward and find in the present position a bridgehead which waits to be captured and exploited. The dual basis of Catholic missions rests upon the belief that there is still some relationship, if not actual affinity, between God and the heathen. These darkened multitudes have turned away from God and given themselves to the worship of created things, but, the Catholic apologists insist, they have not been abandoned by God. Heathenism is not unbelief but superstition, not positive enmity towards God, but a perversion of true religion. Ohm declares that the heathen are not totally depraved nor are their wills irrevocably given over to evil; the divine image is still there in their hearts, and sin means only that instead of doing good easily they can do it only with difficulty. Moreover, runs the argument, there is an excuse for the heathen, for they have had no great prophets like the Jews to lead them to God. Yet they have not been totally deprived of divine grace, which is active in them even now and produces in them good works. According to Catholic apologetic foreign missions are both necessary and possible; necessary because the heathen cannot of themselves come to know God, and they need help so that their nature may be elevated; possible because there is in the heathen a capacity tc receive the grace by which this can come about. There is no fundamental contradiction between nature and grace, as can be seen, for instance, in the Virgin Mary, in whom is effected a union of the two. Without her, God could not produce a man, and without Him she could not produce a God-Man. It is only this human receptivity that makes missions possible; only if there is

some liaison between human nature and divine grace can anything be achieved.

The author now directs us to the Protestant apologetic and refers us to the two authorities, Warneck's *Evangelische Missionslehre* and Kraemer's *Christian Message in a Non-Christian World*. Many of the arguments advanced can scarcely be distinguished from those of the Catholic scholars and, indeed, there is a striking similarity between the positions held by these two sections of the Church which are so sharply divided on almost every other issue. Warneck begins with the dogmatic argument. Christianity is the absolute religion, the final revelation of God, and, since He is One, there can be only one salvation for all men. This is to be found in Christ, the Universal Man who restores fallen man to the original purpose of God. Made in the divine image, man is aware of God, though fallen. Like the Prodigal Son remembering the Father's house and hoping for the Father's grace, he still has a longing in his heart for God. This can be satisfied only through justification by faith, which is not an achievement of man, but a receiving of what God offers. Next comes the Biblical argument. According to the Scriptural doctrine of creation, men are related not only to one another by blood and intellect, but also to God; they form a family whose Father is the great Creator of heaven and earth, and whose aim is to find eternal life in fellowship with Him. Such a fellowship comes from a divine call, which in its turn comes through the Word. Believing in this Word presupposes hearing, hearing presupposes preaching and preaching presupposes missions. Through missions a Church has been gathered of peoples who once were heathen, which now plays an important rôle in world history. It is no accident that the lands which have become Christian are now the bearers of culture and the determining factors of the world's future. According to Warneck, there have been three periods in which missions have had open doors of opportunity set before them:—(*i*) the Apostolic and sub-Apostolic age, with the opportunities afforded by the Pax Romana and the use of the κοινη Greek; (*ii*) the Middle Ages and centuries following, the times of the crusades and the great geographical discoveries; (*iii*) the beginning of the present century (Warneck wrote in 1900), with the expansion and colonising of the Western Powers. Warneck deals next with the natural basis of missions. The "given" things, the divine Word and grace, are given a certain welcome from within man, for he has a divine image not completely obliterated, a capacity for salvation, a power to recognise God, which needs only to be directed aright. This is the missionary "bridgehead" which can lead to the capture of the whole man. All these religious aspirations of heathen man are a distortion of

the one true religion given in the Christian revelation, by which they are weighed and found wanting. Warneck anticipates here the theory of Father W. Schmidt; that primitive man had a pure, monotheistic, ethical religion from which there has been a gradual decline due to a misuse of human freedom and resulting in polytheism and pantheism. The author assures us that this theory has been proved untrue by anthropological research.

Concerning missions themselves, the Protestant apologetic claims, like the Catholic, that they are both necessary and possible. From God's side they are necessary for the fulfilment of His plan of salvation for man, while from the human side they are necessary if the heathen are to be led into the way home to God, after which they are groping. Concerning their possibility there is also a double argument. Firstly, Christianity is universally adaptable and acceptable; and, secondly, heathenism presents a strong bridgehead which Christianity can exploit for its own advance and for the good of the heathen themselves. Thus says Warneck: "The Gospel finds in heathenism the meal out of which the loaf has to be baked; it introduces the leaven which, mixed with the meal, produces the dough." All existing ideas of God and longings after Him are a bridgehead which the skilful missionary can use; even the troubled or sleeping conscience can be an ally in the preaching of the Gospel. The missionary can, moreover, depend on the heathen having the power to discriminate between truth and falsehood, right and wrong; there is something in him which will respond when the true God is preached to him. This can only be explained as the working of prevenient grace, and should enable the missionary to know that his mission is one not of destruction but of fulfilment. The affirmation which thus comes in the heathen heart at the hearing of the Word is the "sowing" of God the Creator, now responding to the Word of God the Saviour.

We are now invited to contrast the Catholic and the Protestant apologetic, and to note that there is scarcely any difference between them. Schmidlin, the Catholic writer quoted already, admits that "the Catholic and Protestant conceptions go hand in hand." This, we are told, is due to the influence of Ritschl and Schleiermacher on Protestant thought, to the exclusion of good Reformed teaching such as that of Kohlbrügge, Blumhardt and Theodosius Harnack. It is the dual basis of Protestant thought which comes in for the heaviest fire. It is denounced as being untrue to genuine evangelical Reformed teaching and as leading as a logical consequence to Thomism or the relativism of Troeltsch, or the blood and soil myths of Rosenberg. It is not an ally but an enemy, and has not served the Church but the Devil.

Schärer makes it clear that his conception of heathenism is radically different from that which is shared by the Catholic and Protestant apologists. Heathenism is not blindly seeking after God but is totally opposed to Him; its very essence is self-assertion and self-deification; it is enmity towards God. Nor need one look outside it for an explanation of those longings and concepts which fill the heathen heart; it is a complete and closed system in itself. Even the view that heathenism is a perverted form of true religion does not do justice to this closed system or to the Biblical teaching about it, but represents a hesitant and uncertain theology which shocks the anthropologist, since heathenism takes itself far more seriously than this. What, asks Schärer, constitutes the uniqueness of Christianity? For it is this and this alone that must serve as the basis for Protestant apologetic. It is the revelation of God in Christ, through whom sinful men may be justified in God's sight. This, and not its monotheism or its prophetic character, is the distinguishing mark of Christianity, and this alone must be the one basis for all missionary work. This, too, must be the burden of the missionary's declaration to the heathen and, in making it, he need not wonder whether there is any bridgehead to aid his message, any point at which his message and the longings of his hearers coincide. All this is unnecessary to God, who creates belief through the continual operation of the Holy Spirit.

This concentration on the divine initiative to the exclusion of any consideration of the longings and aspirations of man is what we might expect in an essay produced under the editorship of Karl Barth. Here we have the theology of extreme contrasts, showing us man as a defiant rebel, neither wanting God nor conscious of Him, yet becoming the object of His redeeming love in Christ. No one will question the reality of the divine initiative, or suggest that missionary work can be effective without the enlightenment and power of the Holy Spirit; but many will continue to believe, despite Hans Schärer and Karl Barth, that there is in man a capacity for receiving the Gospel and a need which cries out for its help. The dual basis of missions, which Schärer would reject, has its place in the New Testament. There is the command of the Saviour, "Go ye into all the world," and there is the responding cry of the man of Macedonia, "Come over and help us!" It may be that the cry of the heathen is not always a conscious and specific appeal for the Gospel, but the missionary knows, as surely Paul knew, that it arises from a need which only the Gospel can meet. The impulse to missionary service, said our own Dr. Fullerton, is the resultant of two forces, the divine command and the human appeal. Those who listened to the B.M.S. sermon in Westminster Chapel this year were

reminded that all missionary enterprise resulted from "a push from behind and a pull from in front," which is another way of saying the same thing.

If this be so, it must surely be rash to say that all heathenism is nothing but open rebellion against God. But then we are accustomed to exaggerated statements from our Barthian friends! A more balanced view would surely take into account the vast amount of ignorance amongst the heathen, and would see in much of their mistaken beliefs and pitiable practices a groping after the true God. Is it not along some such line as this that most of our missionaries work today, seeking hopefully for some point of contact which will serve as a bridgehead for the further advance of the Gospel until all has been conquered? The question could best be answered by a missionary or a Christian anthropologist with actual experience of this kind of work. But as one whose missionary work is done amid the old-world charm of a Cotswold market town, the present writer knows that in most of the men and women outside the Gospel's influence there is a bridgehead which can be prayerfully and successfully used for the advance of the Kingdom. Some would call it the divine image, now battered and faint like the King's head on an old coin. Some would say it was the distant calling of the voice of God. Others would simply call it conscience. But it is to this that every Christian preacher must make his main appeal; and, as James Denney wrote forty years ago, this appeal cannot be made too soon, too urgently, too desperately, or too hopefully.

IRWIN J. BARNES.

The English Church at Amsterdam.[1]

BY their successful rebellion in the years between 1570 and 1580 against their hereditary reigning lord, the Roman Catholic King of Spain, the Lowlands laid the foundation of their liberty and of the dominion of tolerance in matters of religion.

This tolerance—heritage of their great Prince William of Orange—would be their glory and fame in the coming ages and would make Holland the promised land of all who were persecuted and oppressed in their own countries for their faith: Lutherans from Germany, Calvinists from France, Jews from Spain and Poland, and also Puritans and Brownists from England. In England the liberal attitude of the government was totally reversed between 1570 and 1580. In the year 1570 a colony of some thousands of Mennonites, who had fled from Holland, enjoyed hospitality in Norwich. There it was that Robert Browne made his acquaintance with them, and was deeply impressed by their Church organisation, their strong, living faith, their independency, rejection of hierarchy, liberty to choose teachers and deacons, striving after conformity to the Kingdom of God, high moral standards and Church discipline. Consequently when, ten years later, Browne could no longer remain in England he sought and found safety in Middelburg in the Dutch province of Zealand.

In the end, Browne forsook the cause for which he had suffered oppression and imprisonment, and returned into the lap of the Episcopalian Church. But the seed which he had sown in the souls of his followers, who were called Brownists and to their annoyance could not get rid of that name, bore its fruit. Against them the persecutions increased in vehemence; the prisons became crowded, and in 1593 some went to their deaths. Those who were still at liberty contemplated leaving their country for happier regions abroad as soon as opportunity arose. This required laborious preparation. The first group settled in 1593 in Amsterdam, the most tolerant city in the free Lowlands. The leader was Henry Ainsworth, a young man of twenty-two, who in spite of his youth was characterised by cautiousness, care for the flock, and tough perseverance. He was a simple yet striking preacher, and, according to famous philologists of the Leyden

[1] An address given to a gathering of Baptists during the Assembly of the World Council of Churches at Amsterdam.

University, an unsurpassed scholar in Hebrew. But he was praised most of all for his modest, humble, patient character. Above all the waves of quarrels and struggles which mark the history of the Brownists in Amsterdam his figure appears like a beacon of quiet and peaceful light. His scholarship is still seen in many exegetic writings which came from his pen; while his godliness blesses us to this day as we read his confession of faith, expressed in forty-five articles, which he drew up in 1596.

In 1597 a number of prominent fugitives joined the Church of Ainsworth. Among these were Francis Johnson and his beloved wife, and also his brother, George Johnson, who disliked his sister-in-law because in his opinion she dressed too luxuriously. To Ainsworth as teacher Francis was added as pastor. How their hearts were grieved when the learned but not very noble-minded elder, Slade, joined the Reformed Church in order to obtain the position of co-rector of the Latin school! This gave rise to polemics which disturbed the friendly relations within the Church. Hidden and open attacks from Reformed ministers and churchwardens multiplied. At last Ainsworth and Johnson decided not to hide any longer the conscientious objections they held against the Reformed Church—the use of former Roman Catholic buildings, infection by the spirit of anti-Christ, baptism of children of non-church members, fixed forms of prayer, the reading of sermons (as sermons and prayers must come from the heart), indifference to the application of Church discipline as a result of the size of the churches, which made oversight impossible. They for themselves wished no church larger than three hundred members. Above that number a new church ought to be formed. All these objections reveal a mentality closely resembling that of the Mennonites. No wonder that the Brownists were united with this brotherhood in bonds of real friendship and appreciation. Those bonds grew even stronger now they had lost the friendship of the Reformed Church. The attacks of the Reformed Church did them little harm. What injured them most was the enemy within. It was the calamitous struggle between the brothers Francis and George, which ended not only in the excommunication of George but even of his seventy-year-old father who had come over from England to reconcile his sons, and who refused to give up even after his excommunication. Our sympathies are not on the side of the ambitious Francis, but Ainsworth stood at his side, counselling moderation. But the fact cannot be denied that with George's departure the unrest disappeared.

The church now enjoyed eight years of rest. Both pastors were attached to each other as well as to the members. They were one in faith and one in the desire to return to England, which seemed possible after the ascension to the throne of James

I in 1603. They remained also one in disappointment when the King changed his attitude and turned to the Episcopalians. Now they foresaw that they would have to remain in Amsterdam for some length of time. They considered it necessary to look for a better place of worship. Where they had thus far met we do not know. All we are sure of is that they gathered in a shed in a blind alley. In 1607 they built a house of prayer in Lange Houtstraat near Waterloo Square. When the building was only half completed a hurricane smote it down—a sign from God, according to the minister of the Presbyterians, that it was not built on the true rock. The Brownists did not accept this interpretation. They started again to build, and finished a house which served their assemblies for many a year. New refugees from England gave the church an increase in members as well as in friends. In order not to become too large, however, the church could not accept new members any longer when, in 1606, John Smyth with almost the entire membership of the Brownist Church at Gainsborough came to Amsterdam. John Smyth, therefore, kept his church apart from that of Ainsworth and Johnson, but both churches lived in close friendship with each other. Smyth, who earned his living as a physician and for his quiet ways enjoyed the confidence of all, was in matters of religion a seeker. He would not hesitate to abandon an accepted truth openly and honestly if new light broke upon his heart. In this respect he differed from the ambitious Johnson, who was apparently a headstrong man. A conflict between them was unavoidable. But when it did break it was not he but Johnson who adopted the new, while Smyth clung to the old. It concerned the government of the church. Before this, government was in the hands of all the members united; the deacons were in spiritual matters advisers only and in material matters an executive body. Johnson wanted all authority in the church, including the appointment of teachers, elders and deacons, to be vested in the churchwardens. For, said he, it is impossible for the church as a whole to express itself. Does not the Apostle Paul rule that the sisters ought to be silent? It was not so much consideration of the ladies which constrained Johnson as the desire to strengthen his own position. He met great opposition in his own church, and in the sister church the opposition grew so strong that Smyth decided to have nothing more to do with him. In Johnson's own church, Ainsworth took the side of the opposition. Having worked in harmony for so many years the two men now became estranged from each other. At the end of 1612 Ainsworth separated himself from the church, and was immediately excommunicated by Johnson. It was a heavy blow for Johnson, however, that the magistrate recognised Ainsworth and his followers as the rightful owners of the church

and the surrounding houses. Johnson left Amsterdam and went to Emden, but returned to Amsterdam soon afterwards and applied for membership of the Reformed Church, but had not yet been accepted when death overtook him in January, 1618. He died a broken man, far from his homeland. The Church of Ainsworth lived about a century. He himself died in 1622. His successor, John Canne, returned to England in 1640, and when the church had decreased to only five members, it united with the Presbyterian Church in 1702.

After long and careful consideration it became clear to John Smyth that the baptism of children, which the Brownists accepted as valid for the children of members only, was not in accordance with the Scriptures. He saw himself now as an unbaptised Christian. But where was he to look for baptism? Where was the true Church of the Lord? Matthew xviii., 20, where Jesus says: "Where two or three are gathered together in My Name there am I in the midst of them," saved him out of his difficulties. That word could only mean that two persons, though not baptised and not linked with a church, were demanded to baptise themselves and form a church in this way. It was even their duty to act as such if there were no true church. And in a solemn service in October, 1608, he first confessed his faith and then baptised himself. Next he listened to the confessions of faith of his friends and baptised them. The first Church of English Mennonites or Teleio-Baptists was born. Against the nick-name of Se-Baptist, eagerly given him by his adversaries, he defended himself in a writing on baptism eloquently entitled, *The Character of the Beast*. The beast was the beast of the Book of Revelation and its feature the baptism of children!

The new church needed first of all a suitable meeting-place. Smyth found this in an empty building near the Amstel, and in a new south-east corner of the city. It was about ten years old and had served as a bake-house of the Dutch East India Company. It had given its name to the neighbouring street, the Bakhuisstraat or Bakinghouse Street, later, Bakkerrstraat or Baker Street. The Company had sold it to Jan Munter in 1603. Smyth rented the bake-house from the new owner, as well as the neighbouring small dwellings in which had once lived the baker's men and into which now the fresh-baked Mennonites moved. But this material contact with Munter had spiritual results. Jan Munter belonged to the Waterland-Mennonites, and it was through him that Smyth came into contact with that church. And it was in this church that he recognised the true Church of Christ. This discovery brought him pain, for it became clear to him that his own baptism of half a year ago, and which he had carried out because there was no true Church of the Lord, was out of order and false. He

now desired his followers and himself to be received into membership of the Waterland church and to receive the true baptism. It was required that he first confess his sins about his heedless self-baptism. He was fully prepared for that, but not all his church were willing to follow him in this step. Ten members, with Helwys as their leader, refused to regard their baptism as null and void. Even the proposal to regard their differences as an *adiaphoron,* of which each might hold his own view in the liberty of Christ, was rejected. The parties were irreconcilable and the old weapons were handled once again. Helwys, though with bleeding heart, expelled Smyth and his friends from the church, though he could not with his small numbers crowd them out of the bakehouse. Under these circumstances the Waterland churchwardens hesitated to accept the excommunicated brethren. Smyth requested that the problem should be laid before the church. But it appeared that there were some in the church who made objections. Since 1602 the Waterlanders were linked up with the Friesian-German Church and this group, less broad-minded than the Waterlanders, were strongly suspicious of England. Other churches in the country, on being asked for their advice, were not encouraging. Consequently Smyth withdrew his request. This disappointment weighed heavily upon him. His life was drawing to an end. A higher peace spread over his thinking and preaching. "Let us not quarrel—not about baptism, nor about mint, anise and cummin, but let us hold to the truth in contrition, in faith, in regeneration." At the end of August, 1612, he died and was buried in the Nieuwe Kerk. His church honoured his memory by preserving peace and striving after union with the friendly Waterlanders. The objections against the self-baptism had fallen away now, while the objections from the Dutch side were eventually dropped when in 1613 the union with the Germans and the Friesians was dissolved. Discussions were taken up again and though they were marked by a Mennonite and tedious cautiousness they led to the desired results. "In a public meeting in the Bakehouse on January 21st, 1615, were the English admitted to our fellowship. May God keep them there unto blessedness."

How I would have played on your feelings if we were here gathered on the spot where 335 years ago this solemn happening had taken place! But this pleasure must be foregone. This church belonged to the Flemish Mennonites. The Waterlanders had their services in a more northern direction on the Singel near Torenshuis. In the beginning the English held their services in the bakehouse for the sake of language. In 1640 they were sufficiently acquainted with Dutch to unite with the Waterlanders in all things and also in their services. The bakehouse was left,

but a narrow and winding alley preserves in its name Engelse Steeg, English Alley, the memory of these pious Britons for the present generation. Meanwhile Thomas Helwys and his small flock maintained themselves as a separate church after his departure in 1608. Soon the fatal question about baptism would fade in their hearts in the light of another, viz. "May a Christian in times of persecution for the sake of faith flee from his fatherland?" This question became very pressing because their labours in Amsterdam bore little or no fruit. Thus they had to return to England, facing martyrdom if need be, in order to preach to their fellow-countrymen the true faith, the Mennonite beliefs. Once taken the decision was carried out immediately. In 1611 they were already in England and started in spoken and written word to publish their views on baptism and religious liberty. Their labours bore a rich harvest. Helwys seems to have died shortly after this, but his work was continued and spread under Brownists and Independents in spite of persecution and internal strife. A great Mennonite brotherhood of the same spirit as that in the Lowlands was about to be born. But according to the counsels of God it was not to be. Another problem, but now about the mode of baptism, presented itself and led the development in other ways. When one of them, Edward Barber, taught that not the usually practised form of sprinkling but baptism by immersion only was to be regarded as valid he won many adherents. Since 1643 complete churches introduced baptism by immersion. The tie with the Dutch, who maintained the old mode, broke away; the brotherhood of Baptists had arisen, far from Amsterdam but as a shoot from the stem of the Mennonites in Amsterdam. And when this evening Baptists from various parts of the world have undertaken a pilgrimage to a Mennonite church in the capital of our country and there are welcomed by Mennonite sisters and brothers, then we may taste—in spite of many differences—from the strength of our common history, something of the higher unity which binds us together as children of God. May, according to the words of the Waterland pastor, spoken when the English Teleio-Baptists were admitted to the fellowship, the Lord keep us in that unity unto blessedness. Amen.

A. DE BUSSEY.

A Further Note on John Leusden's New Testament.

IN the *Baptist Quarterly* for January-July 1944, I gave an account of John Leusden's Graeco-Latin New Testament. It is interesting to note that in the *Harvard Theological Review* for January, 1947, Dr. E. J. Goodspeed has an article entitled *Thomas Jefferson and the Bible,* which includes some illuminating comments on Leusden's New Testament.

Thomas Jefferson published a scrap-book known as *The Morals of Jesus* or more fully, *The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English.* This was a series of selections from the Gospels, comprising the parts of the teaching of Jesus most esteemed by Jefferson, presented in the languages mentioned in parallel columns. The book was first published in 1819, though apparently it was meant primarily for personal reading and enjoyment rather than publication. The American Congress published a facsimile edition in 1904, and senators and congressmen distributed some nine thousand copies to their constituents. The book was loosely known as "The Jefferson Bible."

Dr. Goodspeed was especially interested in discovering what Greek edition of the New Testament Jefferson had used for his "clippings." It soon became evident that he had used a Greek-Latin New Testament, as "there was never any sign of division left by the Presidential scissors between the Greek and Latin columns—they came to him already united on a single page." On further research among Greek-Latin editions of the New Testament, Goodspeed came to the conclusion: "It was Leusden's Greek text (first published in Utrecht in 1675), with the preface of the Amsterdam edition of 1698 and the Latin translation of Benedictus Arias Montanus that Jefferson used in making his famous scrap-book." He succeeded in tracing the actual printing of Leusden's edition which had been in Jefferson's hands—a London printing by a certain Wingrave and others in 1794. It seems to have given Dr. Goodspeed a justifiable excitement thus to discover the exact text used by "the most erudite of presidents" in compiling the scrap-book which he made "to read just before he went to bed, when the day's work was over."

In briefly characterising the Greek and Latin texts, Godspeed points out that the Greek has little that is distinctive, but that the Latin version of Arias Montanus frequently differs from the standard Latin versions by slavishly seeking to reproduce Greek constructions in Latin.

The late Dr. C. J. Cadoux gave me some details as to the career of Arias Montanus from Hoefer *Nouvelle Biographie Generale* (Paris 1855). Montanus (1527-1598) was a learned and widely-travelled Spaniard, who attended the Council of Trent and took a considerable part in its proceedings. On his return to Spain, he was brought out from his self-chosen literary retreat in the Andalusian mountains by Philip II, who instructed him to work on a new edition of a polyglot Bible. This became the *Antwerp polyglot* of 1572. Philip offered him a bishopric as a reward for his labours, but Montanus, "as modest as he was learned, refused this dignity, contenting himself with a pension of two thousand ducats, and a place as royal chaplain."

D. R. GRIFFITHS.

From the Hillside, by G. Glenn Atkins. (Independent Press, 5s.)

The Congregationalists of Britain and America now take it in turn to provide the author of a yearly Lenten devotional book. America has been represented in 1948 by Dr. Glenn Atkins, a name new to many of us, but one for which those who read this book will watch out in future.

It consists of a series of meditations upon the Sermon on the Mount, introduced by a useful reference to the critical setting of the Sermon and an illuminating survey of "the religious inheritances and hopes of Jesus and His race." One wishes that the author had had more elbow room for there are flashes of real insight in this book which cry out for fuller treatment. An occasional stretch of unadorned prose would have been restful and space-winning. But Dr. Atkins is clearly a vivid (as well as a balanced) preacher, and the gains of his style more than outweight the losses. On p. 13, l. 14, "parables" should read "parallels."

G. W. RUSLING.

The Voice of God in History.[1]

THE late Mr. Ford, it is commonly reported, once declared, "History is bunk." If, indeed, this remarkable utterance was his he probably only blurted out what a great many people think. Natural science seems so much more important. Chemistry, for example, produces something, if only a smell. Yet such judgements are surely superficial. This long variegated pageant of man's evolution on this strange planet is far more wonderful than the wonders of physical science. Man's history, prehistoric, ancient, medieval, and modern is, from some aspects, the most wonderful thing in the universe that we know. It contains religion, it contains science; at least, it contains their history. It contains art and literature.

Yet history presents a formidable challenge to faith. Up to ten or twenty years ago the most serious assault on the Christian world view was being delivered by the natural sciences. Today this is no longer the critical point of the front. The real battle ground of our time is where religion and history come face to face.[2] The most dangerous challenge to religion, at any rate to the Christian religion, comes not from science, but from history. Does the course of historical events as we ourselves witness and take part in it yield evidence that it is under moral government? Is there a God and, if so, what is He doing in history? Such questions arise from a million hearts, and are not merely speculative but of immediate practical importance.

The view has been, and is held by some, that history has no significance and that to search for its meaning is futile. This attitude is brilliantly expressed by Anatole France in his story about the young king who wished to possess a survey of universal history that he might learn its lessons, and appointed a commission of scholars to prepare it. At the end of twenty years his learned men returned accompanied by a dozen camels bearing 800 volumes, but the busy king said, "Kindly abridge." After long periods they brought shorter and shorter editions, always to be required to abridge still further, until at last the secretary brought a single

[1] Address delivered at the Baptist Union Assembly, 1948.

[2] Mackay, *Preface to Theology*, 81. Barry, *Church and Leadership*, 8.

fat volume, to find the aged king on his death bed. The old man sighed: "I shall die without knowing the history of mankind." The scholar said: "Your majesty, I will summarise it for you in three words, 'They were born, they suffered, they died.'"[3] The story puts in unforgettable language the view that history is but "a tale told by an idiot full of sound and fury signifying nothing."

Such a sceptical view is not uncommon among the historians themselves, from the gloomy doubts of Tacitus to those of modern times. Generally speaking historians, and in particular British historians, have been suspicious of all large historical generalisations. "When I hear a man say, 'All history teaches,'" confessed a great historian, "I prepare to hear some thundering lie." Turn, for example, to the great *Cambridge Modern History* that Acton planned. From its Catholic author to his agnostic successor in the Chair of Modern History it affords a thousand angles of vision; but it appears to start from nowhere and to lead to nothing. The facts are chosen on no system; the praise and condemnation bestowed derive from no principle, and the whole apparatus resembles nothing so much as a transport train ploughing its way through the sands of time.[4] If you say this is a composite work, turn to the brilliant *History of Europe* by Herbert Fisher and you find that in his preface the author observes that, "Men wiser or more learned" than himself have "discerned in history a plot, a rhythm, a predetermined pattern," but that these harmonies are concealed from him. He sees only the play of the contingent and unforeseen.[5]

But the Christian cannot afford to leave the matter like that. As Berdyaev observes, the tie between Christianity and history is such as exists in no other world religion. Truth that is specifically Christian is historical truth, not the timeless discarnate truth in which idealistic philosophers revel. Not by the pathway of abstract speculation, but through the historic person of the Carpenter of Nazareth living and dying in this world of time did the faith that God is Holy Love break upon the human mind. Hinduism may regard history as belonging to the sphere of illusion; Buddhism may regard events in this world order as of no lasting meaning, but Christianity can never ignore history because the truths of the faith are inseparably connected with historical events. The phrase "suffered under Pontius Pilate" in the creed bears witness to this. If it be true that at a given

[3] *Les Opinions de M. Jerome Coignard*, 169ff.
[4] A. Cecil, *A House in Bryanston Square*, 75.
[5] Fisher, *History of Modern Europe*, Preface.

point in space and time God in the person of His Son has entered the field of history; that as Forsyth puts it, "the Eternal Finality has become historic event,"[6] then whatever else is true of history this is the supreme fact about it, in the light of which it must all be understood.

Thus, there can in the long run be no accommodation between Christian views of history and Greek or semi-oriental views. No Christian can presume to treat the happenings of history as of no lasting significance. Its facts and events, however, trivial, have an eternal import; they mean something to the living God. To Christian faith history is not a meaningless process in which individuals and nations struggle for the mastery according to the law of the jungle. It is the scene of God's continuing self-revelation in which God is saying to His children what it is necessary that they should hear for their own good. He is saying it not in words alone, though from time to time prophets have arisen who have some clear word of God to speak. He is saying it in the more impressive language of deed. History is the story of God's self-revelation in action. It is the stage in which He unfolds His mighty acts in the majestic drama of war and peace.

Admittedly, if we take a broad survey of history it has to be frankly recognised that it does not fit into any tidy little scheme that our small minds can comprehend.[7] "We cannot discern the divine plan of campaign."[8] There is always in it a wild "irrational element." There is what has been called "a senseless side to history."[9] There are whole tracts of history that appear to us to be meaningless. There are elements of what appears sheer chance in the events of history. "The nose of Cleopatra," said Pascal, "had it been shorter, the whole face of the earth would have been changed." Further, we do not know how much of history has yet to run. "We see but a small area of time as yet."[10] We are reading a story of which we know only a part, and that a very fragmentary part; and even if we knew it all it is but part of an unfinished process without the final result.[11] That history should present, as Newman said, perhaps too pessimistically, "a vision to dizzy and appal," inflicting upon the mind the sense of profound mystery which is absolutely beyond

[6] Forsyth, *Justification of God*, 43.

[7] F. R. Barry, *Faith in Dark Ages*, 69.

[8] Forsyth, *op. cit.*, 225.

[9] Farmer, *The World and God*, 295.

[10] Forsyth, *op. cit.*, 17.

[11] Wheeler Robinson, *The Veil of God*, 27.

human solution,"[12] is not really surprising. For we are, as has been said, like a man in a railway carriage reading a detective story that has been torn in two. He has the first half which states the problem and elaborates the mystery. But the second half, which contains the full solution and the conclusion of the story, is missing.[13]

History none the less is not dumb, but when we seek to hear what God is saying in the events of the human story we must beware of glib interpretations. Yet, interminable and confusing as are the records of history, God, the righteous Lord of history, is ceaselessly on the field. "What," cries Oliver Cromwell, "are all our Histories . . . but God manifesting Himself, that He hath shaken and tumbled down and trampled upon everything that He hath not planted?"[14] The phraseology may be obsolete, but the sense of these words is eternal. Men have not been mistaken in believing that the revelation of God is found in the confirmation afforded by history to the maxim that only righteousness exalteth a nation. To this indeed, some historians have drawn attention. "Judgement,' says Carlyle, "for an evil thing is many times delayed for a day or two, some century or two, but it is as sure as life, it is as sure as death! In the centre of the world-whirlwind, verily now as in the oldest days, dwells and speaks a God. The great soul of the world is just."[15] "History," says Froude, "is a voice for ever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty or oppression, for lust or vanity, the price has to be paid by someone. Justice and truth alone endure. Injustice and falsehood may be long lived, but doomsday comes at last to them in French Revolutions and other terrible ways."[16]

History is thus the manifestation and working out of the judgement of God. If men serve God they receive His blessing; if they defy His laws then, by an inevitable destiny immanent in world history, they receive the penalty of their disobedience. The great civilisations and empires which have arisen have fallen by many contributing causes, but invariably they seem to have decayed from within. Their failures, as Arnold Toynbee points out, involve more than mere weakness or age.[17] Moreover, the great

[12] *Apologia* (1907), 267.
[13] Matthews, *Purpose of God*, 151.
[14] *Letters and Speeches*, Everyman Edition, Vol. III, 81.
[15] *Past and Present* (1870 ed.), Bk. I, Chap. II, 76.
[16] *Short Studies in Great Subjects*, 1st Series, 27.
[17] *Study of History*, Vol. IV, 260.

catastrophes which bring down venerable systems and mark the end of epochs are not mere accidents. They have many concurrent immediate causes, economic, social and political and even geographical, but it is a true insight that sees in them the terrible judgement of God. The crisis makes overt what is implicit, for the ultimate causes of the great crashes of history are moral and spiritual.

This view has been seriously criticised, and it must be admitted that the judgement is upon human error hardly less than upon human perversity; yet the mistakes are never prompted by ignorance only. The "vain imagination" of sin is in them. It is also true that when ruin and disaster follow unrighteousness they are wrought out in the lives of a surprisingly large proportion of the good, the true, and the unselfish. The chief culprits are not the chief victims. We are, indeed, all so much bound together in life that disaster cannot hit one and miss another. Sin and disaster are not linked in automatic mechanical sequence.[18] It is of course true, as the author of *Job* protested, that particular calamities are not necessarily judgements. World history is world judgement only through long vistas of time. We cannot draw conclusions about humanity or divinity from a six acre field. In the case of a whole civilisation or culture it may be that only in the course of centuries is God's judgement registered beyond all possibility of mistake. None the less, in the long run evil acquiesced in bringing its penalty; pride and arrogance are self-defeating. Disasters in history set limits to the multiplication of filth and injustice. Sooner or later the price has to be paid in catastrophe and degeneration, world wars and revolutions when, as the Psalmist says, God answers us by terrible things in right. The mills of God grind slowly; the consequences may be long delayed. "God does not pay at the end of every week, yet at the last He pays."

Here the Hebrew prophets are our truest teachers, nor have any teachers ever enforced the great lesson with such divine insight, such unalterable certitude, such passionate intensity as they. As we study the history of Israel we are gripped by the pervasive overmastering sense of the reality of God. God not only pervades; He dominates the history of Israel. Not chance as in Herodotus, not natural causes as in Thucydides, not the people as in J. R. Green, but God constitutes the basic reality of this history. As Massillon, the famous French preacher said: "God alone appears in this divine history. He is, I venture to say, its sole hero. Kings and conquerors appear as ministers of His will." Over the head of the enemies of Israel the prophets roll the denunciation

[18] Wood, *Christianity and the Nature of History*, 129.

of God's wrath against sin. These nations recognised no allegiance to the God of Israel, but the divine judgement awaits them because they have offended against the common conscience of mankind. Thus Hosea almost alone amongst his people refuses to bow down to the organised might of Assyria, convinced that not violence however armed, nor wickedness however entrenched, but righteousness rules the world. Nor has time failed to confirm his assurance that "the ways of the Lord are right, the just shall walk in them, but transgressors shall fall therein." Assyria was perhaps the most brutal and destructive incarnation of might the world ever saw. Yet no great nation ever vanished so utterly without leaving a wrack behind of anything to enrich mankind.[19]

The ways of the Lord are long ways, but since they are right they must in the end be sure. Not only so, but the prophets discern God's judgement on Israel itself in the vicissitudes of its history. The exile and the conquests to which they were subjected were not meaningless and mysterious events, but consequences of sin by which God permitted them to be judged for their eventual good. God's word of judgement is heard in the disastrous events of the Babylonian conquest, which appears as the dramatisation of the deeper disaster of spiritual and moral collapse. The Remnant that returned from exile, gifted with unparalleled insight, kept the form of religion but lost the spirit. As Toynbee points out, brooding over a talent they had buried, they "rejected the still greater treasure God now offered them in Christ."[20] They had for centuries been hoping for, dreaming and talking of a Messiah, and their Messiah came to be their Redeemer. A man appeared in history to be Man; history's centre because history's Lord. They rejected Him and, on the Cross, sentence is passed on that crowning act of apostacy. The subsequent fall of Jerusalem ratifies, as it were, their rejection, for Jerusalem fell for the same reason that it rejected Christ. It fell through nationalistic ambition. Called to a unique spiritual destiny as the trustees of the knowledge of the true God, the Jews preferred to cling to their secular and worldly ambitions. That preference led to their rejection of Christ. It also led to their extinction as a nation, for it made them a nuisance to imperial Rome, which was not tolerant of nuisances. So Christ read in their rejection of Himself their coming doom. "If thou hadst known in this thy day the things that belong unto thy peace" but now, "seest thou these great buildings? There shall not be left one stone upon another that shall not be cast down!" In the fall of Jerusalem, for

[19] Toynbee, *op. cit.*, Vol. IV, 464ff. Oman, *Honest Religion*, 57ff.
[20] Toynbee, *op. cit.*, Vol. IV, 263.

a characteristic that involved the repudiation of Christ, God speaks in judgement.

God did not cease to speak in judgement when the Christian era began. Sin bears its bitter and revealing fruit in the fall of Rome. No doubt, as Sir Samuel Dill's volumes have shown, the accounts of the low morality of the later Empire, like the report of the death of Mark Twain, may have been grossly exaggerated; yet the fall of Rome was inevitable because the Empire, despite Constantine, was not founded upon political principles that derived from the fear of God. Rome fell largely because its social fabric came to rest increasingly on slavery, and slavery is contrary to the truth about human nature as it is revealed in Christ. In the fall of Rome, because it based its civilisation on a principle alien from the mind of Christ, the voice of God is heard in judgement.

When the Roman Empire went down the Christian Church remained standing. No one can withhold admiration from the early popes like Leo III as he overawes Attila the Hun on the plain of Mincio, or Gaiseric the Vandal at the gates of Rome, nor doubt that the sense of confidence and stability that lies beneath all the turmoil of the Middle Ages was due to the Christian Church. Yet medieval Europe broke up because the Church, in its effort to make the world God's Kingdom, surrendered to the world by adopting its methods, and even its vices. Ranke, in his *History of the Popes,* expressly disclaims any intention of expressing any moral judgement; yet no considering student can fail to see that the violence and crimes of the later Papacy had long shaken the moral authority of the Papacy and added the roll of thunder to Luther's words, and provided the setting in which the power of the Vatican in its ancient form was shattered for ever. We might go on and refer to how in the French Revolution a privileged order that had abused its power was swept away and, in Carlyle's phrase, it was shown that "a Lie cannot endure for ever."[21] But what need to go further? In our own day we have seen God entering the pulpit and preaching judgement in His own way by deeds. And "his sermons are long and taxing and they spoil the dinner."[22] The operations of history in our own day reveal the divine judgement. We who have lived through the most far flung and appallingly destructive war in man's bloody annals, and are still living amidst its seething unrest, can hardly doubt that God's voice speaks in judgement. The ruins of our vaunted civilisation speak to us of His condemnation of our manner of life. "May not the very instability of our times that fills us

[21] *History of the French Revolution,* Bk. II, Chap. III.
[22] Forsyth, *op. cit.,* 23.

with forebodings of more awful conflicts yet to come be God's method of bringing home to us our human insufficiency, and our desperate need of Him?"[23]

To concentrate attention upon the revelation of God in the moral order of history and the ruin that follows when moral truth is repudiated is not to "sell out" in favour of a naked theology of crisis. God is always at work in history in every right choice made by man, in every true prophet, in every beginning of an upward tendency. The growth of civilisations and cultures reveals His power, and the delay of judgement, His long-suffering.[24] Yet it is out of the crises that His voice sounds forth. Not, indeed, that the voice of God in history is one of mere doom. God's blessings are always ready for and promised to men if they will repent and believe. "His judgements are never precipitate, and the possibilities of repentance are many." History teaches us that apart from the fear of the Lord there can be no purity, stability or permanence in the life of a nation. But if the reality of faith in God is dominant in the life of a nation or civilisation, then it is not inevitable that that nation or civilisation should suffer dissolution. Judgement is never God's last word. His Word reacts in judgement to the evil in human life, but beyond judgement lies renewal. History is not only the voice of God's judgement; it is His unwearying appeal to man. His Word awaits the response of obedience to His will revealed in Christ. We Christians must not merely lie down in front of events and allow them to roll over us. We must live ourselves into history. We must hear through the events of secular history the voice of the living God, and in penitence and courage respond, "Lord, here am I. Send me."[25] For if history is not precisely a cordial for drooping spirits, it is at least, "a powerful stimulus to a sense of responsibility."[26] Carlyle, in an oddly moving passage in his *French Revolution,* describes old France, the old French form of life, under the figure of a fireship sailing away "into the Deep of Time."[27] The image appeals to us, for we, too, may seem to be sailing away on our own burning fireship into the Deep of Time.

But the nightmare of Plato's Politicus is not true; the divine helmsman has not let go the rudder of the Cosmos. If men have ears to hear His voice as He speaks through history, the organ of His self-revelation, then they

[23] Coffin, *God Confronts Man in History,* 50.
[24] Niebuhr, *Nature and Destiny of Man,* Vol. II, Chap. X, 316.
[25] Barry, *Church and Leadership,* 13.
[26] Gore, *Christ and Society,* Lec. I, Chap. III, 30.
[27] Bk. III, Chap. 2.

may yet be piloted through the drear and the dark. And if not, if as Forsyth says: "the Kingdom of God not only got over the murder of Christ, but made it its great lever, there is nothing that it cannot get over." Civilisation may collapse because it deserves to collapse, but "the Divine Kingdom is yet immune from its doom." The City of God remaineth!

GEOFFREY H. WOODHAM.

Manual of Elocution for the Ministry, by Frank Philip. (T. and T. Clark, 6s.)

This modest but valuable handbook by the Fulton Lecturer in Sacred Elocution at New College, Edinburgh, is to be heartily welcomed, and should be read by all candidates for the Christian ministry. Its scope is somewhat wider than the title suggests, for Mr. Philip touches on a number of matters, such as a minister's use of his time, his methods of sermon preparation, and so on, which are commonly included under pastoral theology. But he rightly observes that while pastoral duties may seem at first sight to have little connection with Elocution, yet they are inevitably involved as part of "the vocal background." The voice is, in fact, affected by "everything that makes you what you are—your upbringing, your education, your training, your experience, your interests, your mode of living, your beliefs, your everything." (Compare Canon Liddon's remark that "Speech is the dress which the inner life of the soul takes when it would pass into another soul.")

In obedience to this conviction, Mr. Philip discusses in simple, forceful language both the correct use of the voice, and the right approach to the various elements of a minister's pulpit work. Of particular value are the author's insistence upon the fundamental importance of correct breathing, and his explanation (with the aid of diagrams) of what is involved in developing an effective style of public address. He recognises that this sort of instruction requires to be supplemented by a viva voce training. Yet no minister who carefully studies and applies the principles here set out can fail to profit by them, and to find and give increasing satisfaction in his public work.

R. L. CHILD.

The Baptist Doctrine of the Church.

A Statement approved by the Council of the Baptist Union of Great Britain and Ireland, March, 1948.

1. The Baptist Union of Great Britain and Ireland represents more than three thousand churches and about three hundred thousand members. Through its membership in the Baptist World Alliance it is in fellowship with other Baptist communities throughout the world numbering about thirteen million, who have accepted the responsibilities of full communicant membership.

Baptists have a continous history in Great Britain since the beginning of the seventeenth century. Many of their principles, however, were explicitly proclaimed in the second half of the sixteenth century by the radical wing of the Reformation movement. They claim as their heritage also the great central stream of Christian doctrine and piety through the centuries, and have continuity with the New Testament Church in that they rejoice to believe and seek faithfully to proclaim the Apostolic Gospel and endeavour to build up the life of their churches after what seems to them the New Testament pattern.

The One Holy Catholic Church

2. Although Baptists have for so long held a position separate from that of other communions, they have always claimed to be part of the one holy catholic Church of our Lord Jesus Christ. They believe in the catholic Church as the holy society of believers in our Lord Jesus Christ, which He founded, of which He is the only Head, and in which He dwells by His Spirit, so that though manifested in many communions, organised in various modes, and scattered throughout the world, it is yet one in Him.[1] The Church is the Body of Christ and a chosen instrument of the divine purpose in history.

In the worship, fellowship and witness of the one Church we know ourselves to be united in the communion of saints, not only with all believers upon earth, but also with those who have entered into life everlasting.

The origin of the Church is in the Gospel—in the mighty acts of God, the Incarnation, Ministry, Death, Resurrection and

[1] See Reply of the Baptist Union Annual Assembly to the Lambeth Conference *Appeal to all Christian People*, May 4th, 1926.

Ascension of our Lord and the Descent of the Holy Spirit. Thus it is the power of God in Christ which created the Church and which sustains it through the centuries. It is historically significant that Christ, at the outset of His ministry, "chose twelve to be with Him" and gathered His people into a new community. In our judgement there is no evidence in the New Testament to show that He formally organised the Church, but He did create it. This "New Israel," the expansion of which is recorded in the *Acts of the Apostles* and the *Epistles,* is the heir to the "Old Israel," yet it is marked by vital and significant differences. It is based upon the New Covenant; membership is not constituted by racial origins but by a personal allegiance; the ritual of temple and synagogue has given place to the ordinances of the Gospel and the national consciousness has widened to world horizons. The Messianic community was reborn by the events of the Gospel and is "a new creation." Therefore, whilst there is an historical continuity with the Old Israel, Old Testament analogies do not determine the character and structure of the New Testament Church.

The Structure of local Baptist Churches

3. (*a*) It is in membership of a local church in one place that the fellowship of the one holy catholic Church becomes significant. Indeed, such gathered companies of believers are the local manifestation of the one Church of God on earth and in heaven. Thus the church at Ephesus is described, in words which strictly belong to the whole catholic Church, as "the Church of God, which He hath purchased with His own blood" (Acts xx, 28). The vital relationship to Christ which is implied in full communicant membership in a local church carries with it membership in the Church which is both in time and in eternity, both militant and triumphant. To worship and serve in such a local Christian community is, for Baptists, of the essence of Churchmanship.

Such churches are gathered by the will of Christ and live by the indwelling of His Spirit. They do not have their origin, primarily, in human resolution. Thus the Baptist Confession of 1677,[2] which deals at length with doctrine and church order, uses phrases which indicate that local churches are formed by the response of believing men to the Lord's command. Out of many such phrases we may quote the following: "Therefore they do willingly consent to walk together according to the appointment of Christ." Churches are gathered "according to His mind, declared in His word." Membership was not regarded as a private option, for the *Confession* continues: "All believers are bound to join

[2] W. J. McGlothlin, Baptist Confessions of Faith, p. 265f.

themselves to particular churches when and where they have opportunity so to do." In our tradition discipleship involves both church membership and a full acceptance of the idea of churchmanship.

(*b*) The basis of our membership in the church is a conscious and deliberate acceptance of Christ as Saviour and Lord by each individual. There is, we hold, a personal crisis in the soul's life when a man stands alone in God's presence, responds to God's gracious activity, accepts His forgiveness and commits himself to the Christian way of life. Such a crisis may be swift and emotional or slow-developing and undramatic, and is normally experienced within and because of our life in the Christian community, but it is always a personal experience wherein God offers His salvation in Christ, and the individual, responding by faith, receives the assurance of the Spirit that by grace he is the child of God. It is this vital evangelical experience which underlies the Baptist conception of the Church and is both expressed and safeguarded by the sacrament of Believers' Baptism.

(*c*) The life of a gathered Baptist church centres in worship, in the preaching of the Word, in the observance of the two sacraments of Believers' Baptism and the Lord's Supper, in growth in fellowship and in witness and service to the world outside. Our forms of worship are in the Reformed tradition and are not generally regulated by liturgical forms. Our tradition is one of spontaneity and freedom, but we hold that there should be disciplined preparation of every part of the service. The sermon, as an exposition of the Word of God and a means of building up the faith and life of the congregation, has a central place in public worship. The scriptures are held by us to be the primary authority both for the individual in his belief and way of life and for the Church in its teaching and modes of government. It is the objective revelation given in scripture which is the safeguard against a purely subjective authority in religion. We firmly hold that each man must search the scriptures for himself and seek the illumination of the Holy Spirit to interpret them. We know also that Church history and Christian experience through the centuries are a guide to the meaning of scripture. Above all, we hold that the eternal Gospel—the life, death and resurrection of our Lord—is the fixed point from which our interpretation, both of the Old and New Testaments, and of later developments in the Church, must proceed.

The worship, preaching, sacramental observances, fellowship and witness are all congregational acts of the whole church in which each member shares responsibility, for all are held to be of equal standing in Christ, though there is a diversity of gifts and a difference of functions. This responsibility and this equality are

focused in the church meeting which, under Christ, cares for the well-being of the believing community and appoints its officers. It is the responsibility of each member, according to his gifts, to build up the life of his brother and to maintain the spiritual health of the church (Rom. xv, 14). It is the church meeting which takes the responsibility of exercising that discipline whereby the church withdraws from members who are unruly and have ceased to share in her convictions and life.

The church meeting, though outwardly a democratic way of ordering the affairs of the church, has deeper significance. It is the occasion when, as individuals and as a community, we submit ourselves to the guidance of the Holy Spirit and stand under the judgements of God that we may know what is the mind of Christ. We believe that the structure of local churches just described springs from the Gospel and best preserves its essential features.

(*d*) The Christian doctrine of the Trinity asserts a relationship of Persons within the Godhead, and God has revealed Himself in the Person of His Son, our Saviour Jesus Christ. Thus the Gospel is the basis of the Christian evaluation of men and women as persons. Behind the idea of the gathered church lies the profound conviction of the importance of each man's growth to spiritual maturity and of the responsibility which, as a member of the divine family, he should constantly exercise.

(e) Although each local church is held to be competent, under Christ, to rule its own life, Baptists, throughout their history, have been aware of the perils of isolation and have sought safeguards against exaggerated individualism. From the seventeenth century there have been "Associations" of Baptist churches which sometimes appointed Messengers; more recently, their fellowship with one another has been greatly strengthened by the Baptist Union, the Baptist Missionary Society and the Baptist World Alliance. In recent years, General Superintendents have been appointed by the Baptist Union to have the care of churches in different areas. Indeed, we believe that a local church lacks one of the marks of a truly Christian community if it does not seek the fellowship of other Baptist churches, does not seek a true relationship with Christians and churches of other communions and is not conscious of its place in the one catholic Church. To quote again from the Confession of 1677:—

> "As each church and all the members of it are bound to pray continually for the good and prosperity of all the churches of Christ in all places; and upon occasions to further it . . . so the churches . . . . ought to hold communion amongst themselves for their peace, increase of love and mutual edification."

The Ministry

4. A properly ordered Baptist church will have its duly appointed officers. These will include the minister (or pastor), elders, deacons, Sunday school teachers and other church workers. The Baptist conception of the ministry is governed by the principle that it is a ministry of a church and not only a ministry of an individual. It is the church which preaches the Word and celebrates the sacraments, and it is the church which, through pastoral oversight, feeds the flock and ministers to the world. It normally does these things through the person of its minister, but not solely through him. Any member of the church may be authorised by it, on occasion, to exercise the functions of the ministry, in accordance with the principle of the priesthood of all believers, to preach the Word, to administer baptism, to preside at the Lord's table, to visit, and comfort or rebuke members of the fellowship.

Baptists, however, have had from the beginning an exalted conception of the office of the Christian minister and have taken care to call men to serve as pastors. The minister's authority to exercise his office comes from the call of God in his personal experience, but this call is tested and approved by the church of which he is a member and (as is increasingly the rule) by the representatives of a large group of churches. He receives intellectual and spiritual training and is then invited to exercise his gift in a particular sphere. His authority, therefore, is from Christ through the believing community. It is not derived from a chain of bishops held to be lineally descended from the Apostles, and we gratefully affirm that to our non-episcopal communities, as to those episcopally governed, the gifts of the Spirit and the power of God are freely given.

Many among us hold that since the ministry is the gift of God to the Church and the call to exercise the functions of a minister comes from Him, a man who is so called is not only the minister of a local Baptist church but also a minister of the whole Church of Jesus Christ.

Ordination takes place when a man has satisfactorily completed his college training and has been called to the pastorate of a local church, appointed to chaplaincy service or accepted for service abroad by the Committee of the Baptist Missionary Society. The ordination service is presided over by either the Principal of his college, a General Superintendent or a senior minister and is shared in by other ministers and lay representatives of the church. Though there is no prescribed or set form of service, it invariably includes either a personal statement of faith or answers to a series of questions regarding the faith. From the seventeenth century onwards, ordination took place with the

laying on of hands: in the nineteenth century this custom fell into disuse, but is now again increasingly practised.

The Sacraments

5. In the preceding sections we have sought to describe the life and ministry of Baptist churches. It is in their total activity of worship and prayer, sacrament and service that the grace of God is continuously given to believing men and women.

We recognize the two sacraments of Believers' Baptism and the Lord's Supper as being of the Lord's ordaining. We hold that both are "means of grace" to those who receive them in faith, and that Christ is really and truly present, not in the material elements, but in the heart and mind and soul of the believer and in the Christian community which observes the sacrament. Our confidence in this rests upon the promises of Christ and not upon any power bestowed on the celebrant in virtue of ordination or succession in ministry. We believe it is important not to isolate the sacraments from the whole action of divine grace, but to see them always in the context of the total activity of the worshipping, believing and serving fellowship of the church.

Following the guidance of the New Testament we administer Baptism only to those who have made a responsible and credible profession of "repentance towards God and faith in the Lord Jesus Christ." Such persons are then immersed in the name of the Father, the Son and the Holy Spirit. Salvation is the work of God in Christ, which becomes operative when it is accepted in faith. Thus we do not baptize infants. There is, however, a practice in our churches of presenting young children at a service of public worship where the responsibilities of the parents and the church are recognized and prayers are offered for the parents and the child. Baptists believe that from birth all children are within the love and care of the heavenly Father and therefore within the operation of the saving grace of Christ; hence they have never been troubled by the distinction between baptized and unbaptized children. They have had a notable share with other groups of Christian people in service to children in Sunday schools, orphanages, education and child welfare.

We would claim that the baptism of believers by immersion is in accordance with and sets forth the central facts of the Gospel. It is an "acted creed." We value the symbolism of immersion following the Pauline teaching of the believer's participation in the death, burial and resurrection of our Lord (Romans vi, 3). As a matter of history, however, the recovery of the truth that baptism is only for believers preceded by some years the return by Baptists to the primitive mode of baptizing by immersion, and it is a credible and responsible profession of faith on the part of the

candidate for baptism which we hold to be essential to the rite. As a means of grace to the believer and to the church and as an act of obedience to our Lord's command, we treasure this sacrament. The New Testament clearly indicates a connection of the gift of the Holy Spirit with the experience of baptism which, without making the rite the necessary or inevitable channel of that gift, yet makes it the appropriate occasion of a new and deeper reception of it.

The Lord's Supper is celebrated regularly in our churches. The form of service, which is "congregational" and in which laymen have a part, preserves the New Testament conception of the Supper as an act of fellowship, a community meal. Yet as baptism is more than a dramatic representation of the facts of our redemption, so the Communion Service is more than a commemoration of the Last Supper and a showing forth "of the Lord's death until He come." Here the grace of God is offered and is received in faith; here the real presence of Christ is manifest in the joy and peace both of the believing soul and of the community; here we are in communion, not only with our fellow-members in the church, not only with the Church militant on earth and triumphant in heaven, but also with our risen and glorified Lord.

Membership of our local churches is normally consequent on Believers' Baptism, but differences of outlook and practice exist amongst us. "Close Membership" Baptist churches receive into their membership only those who have professed their faith in Christ by passing through the waters of baptism: "Open Membership" churches, though they consist, in the main, of baptized believers, receive also those Christians who profess such faith otherwise than in Believers' Baptism.

Similar differences are to be found amongst us on the question of those who may partake of the Lord's Supper. "Close Communion" churches invite to the Lord's table only those baptized on profession of faith. "Open Communion" churches welcome to the service all "who love the Lord Jesus Christ in sincerity." These differences do not prevent churches of different types from being in fellowship one with another nor from co-operating in the work of the Baptist Union, the Baptist Missionary Society and the Baptist World Alliance. They are united in the conviction that, in New Testament teaching, personal faith in Christ is essential to the sacraments of the Gospel and the membership of the Church.

Church and State

6. Our conviction of Christ's Lordship over His Church leads us to insist that churches formed by His will must be free

from all other rule in matters relating to their spiritual life. Any form of control by the State in these matters appears to us to challenge the "Crown Rights of the Redeemer." We also hold that this freedom in Christ implies the right of the Church to exercise responsible self-government. This has been the Baptist position since the seventeenth century, and it appears to us that the growth of the omnicompetent state and the threat to liberty which has appeared in many parts of the world today make more than ever necessary this witness to spiritual freedom and responsibility which has always been characteristic of the Baptist movement.

This freedom, however, has not led to irresponsibility in our duties as citizens. We believe it is a Christian obligation to honour and serve the State and to labour for the well-being of all men and women. Baptists have shared in many working-class movements, have a not undistinguished record in social service, and were pioneers in the modern missionary movement. They hold that there is a responsibility laid upon each member of the church and upon the churches themselves to apply their faith to all the perplexities of contemporary life.

It will be seen that in this statement of the doctrine of the Church the emphasis falls time and again upon the central fact of evangelical experiences, that when God offers His forgiveness, love and power the gift must be personally accepted in faith by each individual. From this follows the believer's endeavour to walk in the way of the Lord and to be obedient to His commandments. From this follows, also, our traditional defence of civil and religious liberty. It governs our conception of the Church and our teaching on Believers' Baptism. Gratefully recognizing the gifts bestowed by God upon other communions, we offer these insights which He has entrusted to us for the service of His whole Church.

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Reviews.

The Teaching of the Church regarding Baptism, by Karl Barth. Translated by Ernest A. Payne from the German, *Die kirchliche Lehre von der Taufe.* (S.C.M. Press, 2s. 6d.)

The subject of Baptism has been receiving unusual attention of recent years, both on the Continent and in England. The publication of this translation of a lecture given by Dr. Karl Barth on the subject in 1943 is therefore timely, and should prove a stimulus to current discussion. Baptists in particular will be interested to read Dr. Barth's exposition, which is at once a plea for the vital significance of the rite, and a frank statement of the case against Infant Baptism. They will not endorse all the lecturer's conclusions (any more than Dr. Barth accepts theirs); yet they cannot but welcome the fact that he has so powerfully directed attention to matters which they themselves have always maintained to be vital to the life of the Church.

Broadly speaking, Dr. Barth follows the classical Reformed doctrine of baptism, while making a notable departure from it in the matter of Infant Baptism. His trenchant criticism of many of the arguments commonly put forward in favour of the latter forms not the least valuable section of his lecture. For the most part his observations here will not be new to Baptists; but they enforce afresh the need for a reconsideration of the subject and also supply material for it. The strongest feature of his whole discussion is (as one might expect from Dr. Barth) his insistence that the emphasis in baptism must always rest not on what man does, but on what God does. It is God Who, in the Person of Jesus Christ crucified and risen, is the true Agent in baptism, drawing men by His Holy Spirit into living union with Himself and His Church. This grand fact transcends all questions of order, as well as all failures and weaknesses on the part either of the Church which baptises or of the candidate who is baptised. The rite is not a mere sign, but is charged with unique spiritual power. To say this is not to encourage magical notions, but simply to recognise that, taken within the context of the Gospel, God uses baptism to impart to the believer a lasting impress of His power and goodness in Christ.

This is well and powerfully said, and demands to be considered very carefully by Baptists to whom this emphasis will

seem at first sight strange. Yet it is not entirely new to us. Did not Dr. Wheeler Robinson write: "We have been saying *believers'* baptism so emphatically that we have failed, or at least are failing now, to say with anything like equal emphasis believers' *baptism,* that is, the entrance of believers into a life of supernatural powers." This is where Dr. Barth can help us. What is more questionable, however, is the sharp cleavage which he makes between the objective and subjective aspects of baptism. Perhaps the best way of approaching this will be to consider the motives that bring candidates to baptism. Here Baptists may rightly claim to speak with some authority, for they have gained special experience through the practice of baptising believers. Dr. Barth seems to assume that the chief (though not the only) reason for administering baptism is as a confirmation and "seal" of faith. That is how he reads the New Testament evidence. "Baptism is in the New Testament in every case the indispensable answer to an unavoidable question by a man who has come to faith. It answers the question concerning the divine certainty and the divine authority of the word which the man has already heard" (p. 42). But is not this to over-simplify the situation? In actual fact, the rather meagre evidence of the New Testament (see, for example, *Acts,* viii, 12; 36, x, 47, xvi, 14f, xviii, 8) suggests that those who sought baptism were chiefly desirious of witnessing to their faith rather than of seeking confirmation for it. (The later use of baptismal confessions of faith points in the same direction.) Dr. Barth quotes Calvin approvingly in this connection. "Baptism consists not only in our receiving the symbol of grace, but it is at the same time, in our *consentire cum omnibus christianis,* in our public *affirmare* of our faith, in our *iurare* in God's name, also, the expression of a human *velle'* (p. 48). Moreover, the experience of Baptist pastors today shows that candidates who come forward for baptism do so because, in obedience to the will of Christ and the leading of the Holy Spirit, they wish to make public profession of their faith. It is true, that, later on in their Christian life, they draw comfort and strength from the fact that, like Luther, they can say *baptizatus sum;* but on the day of their baptism the characteristic attitude is not one of anxious questioning, but rather one of glad and thankful trust and hope. Surely that is of primary importance as to the meaning of baptism. The point is not overlooked by Dr. Barth; but ought it not to have greater weight given to it? Consider, for example, its value as evidence that the Christian Church, rightly considered, is a fellowship of believers, a fellowship of the Spirit. Dr. Barth recognises this by his criticism of the "Constantinian Church," and also when he says that God is glorified and the Church is magnified in the baptism of believers, for it gives opportunity once more for "the

free movement and control of the Holy Spirit in the calling and assembling of the Church; to which the present-day baptismal practice tries to do grievous violence" (p. 51). But that movement and control of the Spirit of God is what impels the candidate to baptism, and his testimony cannot therefore be regarded as only a secondary feature of the rite. On the contrary, it is quite essential, for it demonstrates in personal terms the contemporary potency, through the Holy Spirit, of those objective facts of the death and resurrection of Jesus of which the rite is a symbol. As the lines of a familiar baptismal hymn express it:—

> Glory to God, Whose Spirit draws
> Fresh soldiers to the Saviour's cause,
> Who thus, baptized into His Name,
> His goodness and their faith proclaim.

If this be true, then the attempt to lay the whole weight of meaning on the objective side of baptism must break down. And it is just on this point that the uncompromising character of Dr. Barth's statements arouses misgiving. "Let us once more be quite clear that no abuse of baptism can affect in any way its actual efficacy." (p. 56). Similarly, although he explicitly states that the baptism of infants is "a wound in the body of the Church and a weakness for the baptised," yet he appears to regard the absence of consent on the part of the candidate as only relatively important. How else, for example, can one understand the following on (p.40): "Baptism without the willingness and readiness of the baptised is true, effectual and effective baptism, but it is not correct" ("wahre, wirkliche und wirksame, sie ist aber *nicht rechte*"). What, one may ask, is this "true, effectual and effective baptism" which is at the same time "not correct?" The rite must surely be considered in its integrity. Either it is properly intended for *believers*, or it is not. If the former (as Dr. Barth contends) then to attempt still to claim objective validity for it after having abstracted from it the faith of the candidate is to destroy its real meaning. For such action either re-introduces something suspiciously like the Roman doctrine of "opus operatum"; or it reduces the rite again to a dramatic representation of the death and resurrection of Jesus Christ in which, by hypothesis, the candidate has no significant place. In both cases the true significance of New Testament baptism is not merely "darkened"—to use Dr. Barth's word—but really destroyed; and we are landed once more in the familiar but, as Baptists cannot but think, profitless task of defending the indefensible. Surely it should not be beyond the capacity of the Christian Church today to provide a service of presentation and blessing for infants which would conserve all that is truly

worth-while in infant christening, while yet avoiding the confusion which is inevitably introduced by thinking of it as "baptism."

Dr. Barth's handling of baptism in this lecture is necessarily only an outline of what we may presumably hope to have from him later in more extended form. Even so, his lecture will help many Christians the better to understand and discharge their share of responsibility in a matter which, as he says, "reaches to the very height and depth of the Church's responsibility" (p. 38). The translation as a whole has been effectively done. In some instances, as is only to be expected, Professor Payne's renderings do not carry complete conviction, although it is only very rarely that the sense is appreciably affected. (Such seems to be the case, in particular, in his interpretation of the phrase "Dazu ist zu sagen," found on pp. 20 and 21.) The translator, indeed, deserves our warm thanks for having made Dr. Barth's work available to an English constituency in this eminently readable form.

R. L. CHILD.

The Church and the Sacraments, by P. T. Forsyth. (Independent Press, 10s. 6d.)

The work of reissuing the books of P. T. Forsyth goes steadily forward. None is more welcome than the present volume. It first appeared in 1917 in the darkest days of the first World War. It contains some of the most exciting, penetrating and prophetic of Forsyth's writing, and wears extremely well in spite of a few ideas and allusions which date it. An important chapter on "The place of the Sacraments in the teaching of St. Paul" was contributed by Forsyth's colleague, Professor H. T. Andrews. For this new edition Canon J. K. Mozley wrote a valuable commendatory preface shortly before his death.

The Church, declares Forsyth, is not a voluntary human It is, like the Gospel which creates it and on which it rests, through and through supernatural and sacramental. He employs all his epigrammatic power against the current superficial notions of independency. There is and can be only one Church in the true sense, and of this local churches are stations or outcrops. Were he writing today, Forsyth would, no doubt, be much more chary of using the political notion of federation than he was in these pages, and would see it as hardly consistent with his own priniciples. But federation as he expounded it, was but a first

step for abolishing "Sectarianism and its triviality." What Forsyth was primarily concerned with was the recovery of the saving grandeur of the conception of the One, Holy, Catholic and Apostolic Church, not uniform in polity, not dependent on an outward human succession, but united in and by the Gospel and by the presence of the Lord of the Church.

There is often in these pages an uncanny relevance to modern discussions. The following sentences, written thirty years ago, might well have been penned after perusing *The Apostolic Ministry*: "The episcopate replaced the Apostolate rather than prolonged it, taking some of its functions but not entitled to its prerogative. . . . Much writing on this subject suffers from a defect in method which already antiquates it—from what may be called the Oxford ban, from the tradition of the elders, from patristicism. It reads the New Testament through the coloured spectacles and horn rims of the Fathers."

Similarly, the chapters on baptism present ideas very similar to those recently urged by Karl Barth. Forysth pleaded for the frank recognition of two forms of baptism—the one emphasizing the individual, the other the corporate aspect of the Church and its Gospel. He believed there was no enduringly valid ground for the ecclesiastical severance of Congregationalists and Baptists. The proposals now before the churches of Ceylon would, one supposes, have had his wholehearted support.

Had this book when it appeared received the attention it deserved, many unfortunate developments and corrupting tendencies might have been stayed, much wandering in ecclesiastical and theological wildernesses might have been avoided. It should have high priority in the prescribed reading for ministerial students of all branches of the Church.

ERNEST A. PAYNE.

The Hebrew Prophetic Consciousness by Harold Knight. (Lutterworth Press, 10s. 6d.)

The Hebrew prophetic consciousness shows so many features of psychological as well as of theological interest that it is desirable that every age, with its differing psychological outlook and terminology, should seek fresh interpretation of it. This book may well fill the need for such a reinterpretation made in a manner to suit the needs of the layman as well as the minister. It is inevitable that a book about the Hebrew prophets should at times mention important Hebrew words, but those that are used in

this book are transliterated and explained. The average reader is likely to be more bothered about the German, French and Latin words and phrases, of which the author makes frequent use. The book falls into two parts, the first dealing with the psychological background and presuppositions of Hebrew prophecy and the second with a useful reconstruction of the theological implications.

Readers of the *Quarterly* will be glad to know that Dr. Knight has built upon the foundations of the study of Hebrew Psychology laid by Dr. H. Wheeler Robinson (but they will be less happy to find Dr. Robinson's name wrongly printed). The first part of the book answers some of the questions that are raised in our minds as we read the records of the prophets. How far is the abnormal behaviour which is attributed to them integral to their fundamental experience? How far did their intimate contact with God and their hearing of God's word spoken in the divine council depend on that behaviour which we speak of as prophetic ecstacy? The answer given here is that the ecstatic element, an integral feature of non-Israelite prophetic activity, was due very largely to imitation. The ecstatic phenomena, imitated from her neighbours, became in Israel a contributory factor in the shaping of the external forms which prophecy assumed, but it did not determine the reception of the word of God.

The chapters on the theological implications of Hebrew prophecy demonstrate that the intrinsic authority of the message lies in the personality of God who inspired it. Full emphasis is laid on the reality of the events that happen in the world of time and space and on the significance of history.

The author makes a proper distinction between ecstasy, in which the soul is set free from the prison-house of the body, and possession, in which God's spirit invades the animated body. It is to be regretted that in his discussion of ecstasy the author did not make clear whether he intended to identify the Canaanite type with the Greek as he seems to do. Further, the idea of "diffused consciousness" is in danger of being overworked when it leads to such a statement as "He (the prophet) was led to detach and externalize that part of himself believed to be the special means by which God took possession of his soul" (p. 68). The result is a tendency to break up the unity of personality which at other places in the book is rightly emphasised.

L. H. Brockington.

The Story of Jericho, by J. and J. B. E. Garstang. (Marshall, Morgan and Scott, Ltd., 8s. 6d.)

The book is a second and revised edition by Dr. John Garstang, the archaeologist responsible for excavations at Jericho, and his son an assistant master at Rugby. The first edition was produced in 1940 when archives and other material was not available owing to the war, and in this new edition the authors have been able to check and modify certain statements; they have been able to take advantage of the work of Professor Wright on Palestinian pottery and the new datings proposed by him; there is also an appendix reprinted from the American *Journal of Semitic Languages and Literatures,* October, 1941. The opinion that Jericho fell about 1400 B.C. is still adhered to and contrary opinions are dismissed by the sentence: "Few such opinions are based on first-hand knowledge of the scientific results of our excavations; while many are either devoid of logical reasoning or based upon preconceptions as to the date of the Exodus." The opinion of Père Vincent would certainly not come within this stricture, and it must again be stressed that, even if there were no conflicting evidence, the excavations at Jericho do not prove that the Exodus took place in the fifteenth century B.C. It is a mistake to attempt a premature identification of external archaeological evidence with biblical statements. No inscriptions have been found to connect Joshua with the fall of Jericho, nor to assert that the city was captured by Israelite fugitives from Egypt, nor to show the relationship between Moses and Joshua. Jericho may have fallen to Habiru invaders in the fifteenth century; Joshua may have been a Habiru leader; and traditions concerning him may have later been woven into the stories of Israelite invaders. The Israelites were a mixed people inheriting varied traditions, and the problem of Cain's wife and of the relationship between Ezra and Nehemiah show the need for care in unravelling the traditions.

All the good things that were said about the first edition of this book could be repeated. It is interesting, readable and vigorous, written from first-hand knowledge by an eminent scholar and archaeologist; and it provides a vivid contrast to the two recent volumes on the discoveries at Tell en-nasbeh or Mizpah, which are uninspiring and unimaginative and suffered badly from the death of Professor Badé who was in charge of the digging there.

J. N. Schofield.

The Birth of the Christian Religion, by Alfred Loisy. Authorized translation from the French by L. P. Jacks, with a preface by Gilbert Murray. (George Allen and Unwin, 18s.)

This is a book of ten chapters, entitled as follows: (1) The Sources, (2) The Gospel of Jesus, (3) Birth of the Belief in Jesus as the Christ, (4) The Birth of Apostolic Propaganda, (5) The Apostle Paul, (6) Persecution Begins, (7) Birth of the Christian Mystery and of its Rites, (8) Earliest Theories of the Christian Mystery, (9) The Gnostic Crisis, (10) Birth of the Catholic Church. Notes to these chapters follow on pp. 362-410.

The author's introduction sums up his general approach, and a brief selection may be helpful as a guide to the point of view which dominates the book. "The author of this book makes humble avowal of not having yet discovered that Jesus never existed. The conjectures by which some among us, in these latter days, would explain the Christian religion without him whom that religion regards as its founder have always seemed to him as fragile as they are vociferous. . . . These hypotheses all share in a common defect: they are airdrawn fabrics and they do not explain the birth of the Christian movement." A little later the author uses some earlier words of his own: "While the Christian religion was not created by myth alone, so certainly it was not created by Jesus alone; its creator was neither Jesus without the myth, nor the myth without Jesus. Jesus the Nazorean is at once an historical person and a mythical being who, supporting the myth and supported by it, was finally made by it into the Christ, Lord and God, for the faith which so acknowledged him." (11.)

Loisy thus rejects "Christ-myth" theories, and holds to a core of historical occurrence, but he does not rate our Gospels high as historical documents. "They are catechisms for use in common worship, containing the cult-legend of the Lord Jesus Christ" (p. 12, cf. 43, 53, 80). He regards them as replete with edifying and polemical legends, and frequently becomes perverse in his judgements against their veracity (e.g. the story of Peter's denial is probably "an invention of Paul's party directed against the chief of the Galilean apostles" (!) (p. 82, cf. p. 101 on Caesarea Philippi). There is much of this outmoded Baur-like ingenuity.

The chapter on the sources is full of dogmatic literary conclusions, which find little support in the best New Testament scholarship of the day. The Pauline epistles contain copious second-century material (including much which is generally regarded as typically Pauline), and "the Gospels and Acts acquired their final form in the first half of the second century" (50). The Fourth Gospel appeared in a first official edition about

135-140, and in the canonical edition about 150-160" (p. 52). These highly subjective critical views have a powerful bearing, of course, on the reconstruction of early Christianity offered in the later chapters.

With regard to Jesus, "it was as an envoy of God, not as a simple prophet, nor as a sage and a moralist, that Jesus presented Himself to His contemporaries. He claimed a special and unique mission in regard to the Great Event, but did not define it with precision—There could be no question of His being the Messiah there and then—but as the Great Herald of the coming Kingdom, He certainly made claim, before the end of His life, to the rolê which would involve His becoming, after His death, the Messiah who was to come with the Kingdom" (78,9). What He expected at Jerusalem was the advent of the Kingdom, for which He did not consider His own death to be an essential pre-condition (81). But the oldest tradition now perceptible about the death of Jesus, "like that about His ministry, has already become a liturgical legend" (85).

In dealing with the birth of the belief in Jesus as the Christ, Loisy declares the resurrection story to be a myth. "Unconsciously faith procures for herself all the illusions she needs for the conservation of her present possessions and for her advance to further conquests" (98). He suggests that Christians believed that Christ was alive for ever, long before the story of the empty tomb was told (98, cf. 224). The Christian message made amazing headway as "a hope imparted by contagion" (134), appealing especially to "an immense clientele of the disinherited."

Lack of space forbids further summary. My main impressions of the rest of the book are briefly: (1) A mordant and minimising tone in a good deal of the discussion of Paul; (2) a comparatively positive evaluation of the rôle of Peter (a possible legacy of Loisy's Roman Catholic days?); (3) too ready a recourse to the mystery religions and other cults for parallels to Christianity; (4) a lucid treatment of the political repercussions of Christianity and a clear outline of the main Gnostic systems; (5) freshness and vigour in some of the renderings of the New Testament and of the early Fathers. The style is incisive and distinguished throughout, and one is very rarely conscious of reading a translation.

On the whole one must say that this book is far too conjectural in critical matters to be reliable, and far too sceptical in general approach to be illuminating. It is far from being "ungoverned by preconceived theories" as the publishers' "blurb" claims. Its main service, perhaps, is in compelling us to face the problems discussed, and to find more adequate solutions than those offered us here.

There ought to be an explicit statement in the book that the original work goes back to 1933. (Dr. Jacks wrote two articles for the *Hibbert Journal* of April and July 1934 on Loisy's book, and Dr. Vincent Taylor gave a trenchant reply in the October issue. Interested readers should also consult a summing-up of the Loisy-Couchoud controversy by L. J. Collins in the *Hibbert Journal* of April 1939, and an illuminating survey of the work of Loisy, Guignebert and Goguel by Marcel Simon of Strasbourg in *Faith and Freedom* for June, 1948). Goguel's work bearing the same title as Loisy's *La Naissance du Christianisme* (1946), seems to me, from a slight acquaintance with it hitherto, to be a more balanced study, and more deserving of translation at the present time.

The present work is attractively produced. I noticed the following misprints: ressurrection (20), Hypolyposes (39), "Fager" (for further? 221), primative (229), exigesis (255), if (for "it") 264, transcendant (289), "exegetka" (304), Iranaeus (314), catachism (331), ekklesia (epsilon for eta 378), Origin for Origen (405).

D. R. GRIFFITHS.

Two Hebrew Prophets, by H. Wheeler Robinson. (Lutterworth Press, 6s.)

This book of 125 pages contains the lectures on *The Cross of Hosea*, given at the Regent's Park College Summer School in 1935, and *The Visions of Ezekiel* given in the Vacation Term of Biblical Study at Oxford in 1945. They have been prepared for the Press by the Rev. E. A. Payne. Our debt of gratitude to Mr. Payne must at once be acknowledged.

Dr. Robinson's treatment of Hosea follows the lines made familiar to those who know his studies of Jeremiah, the Servant Songs and Job. After a brief discussion of the critical problems involved, the view is accepted that chapter three is the sequel to chapter one. Hosea's marriage proves a tragedy of betrayed love, Gomer finally leaves her husband and abandons herself to a life of immorality. Hosea's persistent love, interpreted as a divine command, impels him to win her back. This is the human situation, in terms of which Hosea receives his revelation of Gods dealing with His faithless people. It is the Biblical revelation of the suffering, yet victorious love of God which exposes sin as base ingratitude, betrayal of, and alienation from, a loving God, by whose love alone could sin be conquered. It is this inwardness of sin, whence spring social and moral evils which makes man

unable truly to repent. The only hope, as Hosea sees, is in the enduring grace of God which will not let the sinner go. The treatment of Hosea closes with a sensitive discussion on the Initiative, Redemptive work, Discipline and Victory of divine Grace.

The study of Ezekiel begins with a brief survey of the historical background, after which the salient features of recent criticism are reviewed. The obvious relevance of so much in the first half of *Ezekiel* to Judaean conditions, has led Dr. Robinson most of the chapters ii-xxxii as the product of a prophetic ministry in Judaea. These oracles were gathered together and given new application when Ezekiel was taken with the exiles to Babylon in 586 B.C., and new material, especially xxxiii-lxviii, was added. Then follows a study of the prophetic consciousness of Ezekiel; the two calls to prophesy are noted, the first in chapter ii, 3-iii, 9 (Jerusalem), the second in chapter i. (Babylon). The prophet is shown as not only the speaker of the divine word of power, but as one who by his "symbolic" acts releases at God's command, the energies of God in history. Parable and symbolic acts are not simply illustrations; they initiate events in history. In the lecture on the theology of Ezekiel, the prophet's sense of the transcendent majesty of God is described, with the consequent concern that the divine "honour" be vindicated. From man, He seeks obedience but meets rebellion. So there is much in Ezekiel of divine indignation, but also of forgiving grace. Characteristic of this prophet is his doctrine of individual retribution, and a profound faith in a divine act of Regeneration (the Valley of Dry Bones), whereby the terrible ingratitude of man is broken down and replaced by a humble recognition of the grace of God. After the judgment on Israel and the nations, we have the vision of the forgiven and restored community whose centre is the Temple and its worship.

Both Hosea and Ezekiel have suffered much from neglect in Christian devotion: the former, partly through the admitted difficulties of the text and partly through the seeming violence of metaphors which can only be appreciated in terms of the prophet's experience; the latter, apparently because so much is uncongenial to our thinking. None can read this book without feeling a strong compulsion to read these prophets again. The book is full of practical help, and a sensitiveness of interpretation, realistic and deeply religious. There is material here, not only for the preacher, but for the Christian who would hear again the "Word of the Lord," moving him to repentance, giving him strength and quickening faith in the ever-faithful God.

A. S. HERBERT.

Jonathan Edwards' View of Man. A Study in Eighteenth Century Calvinism, by A. B. Crabtree. (Religious Education Press.)

It will be a pity if this little book is read only by those who make a detailed study of historical theology or who have a particular interest in New England Theology. Dr. Crabtree has certainly rendered valuable service in providing such a handy guide to those parts of Edwards' works which deal with the doctrine of man, but he has also accomplished something more. While paying due respect to such a massive intellect, he has put his finger on the weak spots of this development of Calvinism. It is refreshing, for instance, to come across, in the chapter on the Determination of the Will, such a sentence as this: "Blithely unconscious that he has missed the real point, Edwards pursues his argument a stage further," or "When his idea of God is carefully examined, it is found to consist of two utterly disparate elements —the Vedantic and the Calvinistic." Unfortunately this thesis, accepted for a Doctorate by the University of Zürich and showing a wide reading in Reformation literature, has had to be much condensed for publication. Yet here will be found a discussion of aspects of Calvinism which in Carey's time were a great hindrance to evangelism amongst us Baptists and which are always rearing their head, not least today when there is a revival of Calvinism. The short criticism of the Double Decree and Election to Damnation is a case in point. Despite his fervent evangelism Edwards had really sacrificed the personalism of the Bible to the impersonalism of current philosophical theories. We can learn much from his mistakes.

K. C. Dykes.

A Short History of the Chinese People, by L. Carrington Goodrich. (Allen and Unwin, 10s. 6d.)

There have been a large number of short histories of China in recent years, but this new one justifies itself by the mass of detail which the author gets into 232 pps. of text, without sacrificing the wide view which is so necessary in an introduction to so large a field. The writer says his purpose is to give the material on which to base an answer to the question why Chinese civilisation has taken a divergent path from that of the West at so many points. Although, as he says, the answer is largely speculative, one would have liked to know the writer's opinion on this interesting question. He indicates very clearly the great waves

of progress in Chinese civilisation, and also the recessions, but leaves the tantalising "why?" unanswered.

The book draws largely on recent researches which have shown that China was not nearly so isolated from the rest of the world in medieval and earlier times as she was later, or as the Western reader has so firmly believed. Mr. Goodrich gives a surprising number of common things which China got from other countries in Roman and later times. Many vegetable and grain crops, astronomical discoveries, and even musical instruments and musical forms are listed as coming from outside China.

The book virtually ends at 1911, for the last chapter on the Republic is merely a short note. The bibliography is good, though not as long as it seems, as several books are mentioned more than once. One strange omission is Dr. Latourette's two-volume *The Chinese, Their History and Culture*. A chart of comparative chronology and a very full index, makes the whole a very good introductory history.

E. G. T. MADGE.

Down Among the Bee Folk, by V. J. Smith. (Kingsgate Press, 3s. 6d.)

"Take . . . a little honey," said the patriarch. But honey is not the only product of the hive, and ministerial bee-keepers have found it a rich source of children's addresses. The hive, like the Church, is a centre of community life and thus lends itself readily to the purpose of illustrating Christian instruction. The author has drawn twenty-two vivid pen-pictures for young people and for such his book would make a delightful and welcome present. Mr. Smith's brother ministers will be grateful for it for obvious reasons. Moreover, they can rely on its technical accuracy —no small asset when dealing with the (sometimes embarrassingly) knowledgeable young generation.

Bible Quiz, by W. H. Tebbit. (Kingsgate Press, 3s. 6d.)

Mr. Tebbit has gathered together five hundred Bible questions and answers. The majority of them appeared in the *Baptist Times* in 1943-44 and are now reproduced at the suggestion of its editor. The great value of this collection is that the questions

have real point and purpose and should lead, not merely to a chapter and verse knowledge of Scripture, but to those deeper questionings which it is the function of the Bible both to prompt and to answer.

G. W. RUSLING.

Zur Komposition von John 10, by Johannes Schneider. (Coniectanea Neotestamentica XI, Lund 1947.)

The offprint of an article by a distinguished Baptist scholar, Dr. Schneider, of Berlin University, criticising the rearrangement of the verses of John x, suggested by Professor Bultmann, of Marburg.

Baptists and Christian Unity, by R. L. Child. (Carey Kingsgate Press, 6d.)

The presidential address to the Oxfordshire and East Gloucestershire Baptist Association by the Principal of Regent's Park College, Oxford. Mr. Child keenly desires closer and fuller unity between individual churches and Christian communions, but sets out with sympathetic understanding the Baptist approach to the practical proposals which have been made.

The Baptists of New Road, Oxford, by Walter Stevens and Walter W. Bottoms. (New Road, Oxford, 2s.)

Two scholarly and readable essays prepared for the celebration of the 150th anniversary of the opening of the present chaped in 1798. The Church Covenant of 1780 is given in full and there are four pages of illustrations.

Towards True Baptism, by James Gray. (The Berean Press, 1s.)

A careful sketch of contemporary movements in baptismal reform by the Warden of Overdale College. Mr. Gray takes note of discussions within the Anglican Church, and of references to baptism in the writings of Dr. George Macleod and Professor Brunner.

The Administration of the Lord's Supper, by William Robinson, M.A., D.D. (The Berean Press, 1s. 6d.)

The reprint of a series of short articles which first appeared in *The Christian Advocate.* Intended primarily for those belonging to the Churches of Christ, it will be found a helpful supplement to the author's devotional manual, *A Companion to the Communion Service,* published in 1942 by the Oxford University Press.

As Silver is Tried, by C. E. Surman. (Independent Press, 4s.)

A little anthology of " Maxims and Meditations for Ministers and other Christians " drawn from Richard Baxter's *Reformed Pastor,* and arranged as daily readings for a month. Dr. G. F. Nuttall contributes a brief foreword. Though slight, this volume should do what it intends by sending readers to Baxter's own pages.

On the Road to Amsterdam, by O. J. Beard. (Independent Press, 1s.)

A useful factual pamphlet put together in preparation for the first Assembly of the World Council of Churches. Its diagrams should prove helpful in making clear the course of the modern ecumenical movement and its relation to earlier developments. On p. 17 for " Bret " read " Brent."

Dr. Williams and His Library, by Stephen Kay Jones. (W. Heffer and Sons, Ltd., Cambridge, 2s.)

The Inaugural Lecture of the recently formed " Friends of Dr. Williams's Library," delivered by one who has had close association with the Library for over sixty years. A vivid and informative account of one of the most important libraries in the country.

The Call to Worship, by D. Tait Patterson. (Carey Press, 5s.)

This book of services has proved itself one of the most useful and popular of its kind. It is good that it has been made available again. For this fourth edition a number of small revisions have been made, and there has been added an Order for the Visitation of the Sick.

The Christian Handling of Divorce: A Free Church Exposition. (Independent Press, 4d.)

A statement prepared by the Joint Social Service Committee of the Baptist and Congregational Unions and the English Presbyterian Church and commended to ministers and Church officers for study and action. While traditional medieval teaching is rejected, the conclusion is reached "that Free Churchmen have no right to celebrate a marriage between two people, and thereby invoke a Christian blessing upon it, unless those to be married are persons who are, or are prepared to be, members in honest standing in the Church of Christ."