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Editorial Notes.

IT has been no secret that these Notes have been, for some considerable time, the work of the Rev. Ernest A. Payne, M.A., B.D., B.Litt. He will, however, shortly take office as Secretary of the Baptist Union and, in that capacity, it would be inadvisable for him to continue to maintain as close an association as hitherto with the *Quarterly*. The Committee of the Historical Society at a recent meeting, while thoroughly appreciating the reasons which prompted it, received Mr. Payne's resignation from the Editorial Board with profound regret. Our readers will not need to be told how devotedly and with what skill and scholarship Mr. Payne has served this journal and the Society whose organ it is, and they will share our hope that the cares and burdens of high office will not prevent him from contributing articles to these pages from time to time. While bidding him a regretful farewell as one of our editors—though not from membership or Vice-Presidency of the Society—we extend to Mr. Payne our cordial thanks for his innumerable services and wholehearted good wishes for abundant success in that responsible office to which he has been called and for which his distinguished abilities so eminently qualify him.

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Ever increasing costs, apart from other reasons, make it imperative to increase substantially the membership of the Baptist Historical Society. It would be a tragedy if this Society were to go out of existence or if this journal—which, after all, is the only permanent medium our denomination possesses for the recording and study of Baptist history—were to cease publication. Wider support is, therefore, essential. An intensive campaign to enlarge the membership is being planned but, meanwhile, we urgently appeal to all members of the Society to do everything possible to introduce new members. Will ministers please bring the Society to the notice of their congregations, and will our other members please seek to interest their friends in its work? Donations to the Society's depleted funds would be gratefully received by the Treasurer, Mr. Allan H. Calder at 36, Marshalswick Lane, St. Albans, Herts. The situation is serious.

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Plans are well advanced, we understand, for the Commonwealth and Empire Baptist Congress which is to be held in London

from 3rd to 10th June. Subjects to be dealt with in its sessions and conferences include Baptist principles, our Baptist record, our doctrine of the Church, our place in missionary enterprise and in world spiritual advance. In addition to the Exhibition (at the opening of which it is to be hoped Princess Elizabeth will be present) a pageant at the Albert Hall, a garden party at Spurgeon's College, organised visits to places of interest and other events there are to be sectional meetings of various kinds. It is hoped that one of these sectional gatherings will take the form of a meeting at which representatives from the homeland and overseas may come together to discuss ways and means of being mutually helpful in compiling Commonwealth and Empire Baptist history. Such a meeting should considerably strengthen the ties that unite those at home and abroad who are interested in our denomination's history, lead to more frequent interchange of ideas and prove a valuable contribution to the success of the Congress gatherings.

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In *The Last Invasion of Britain* (Cardiff, University of Wales Press, 21s.), Commander E. H. Stuart Jones has given a detailed and fascinating account of the landing in Pembrokeshire, in February 1797, of fourteen hundred Frenchmen under the command of the seventy year old American-born William Tate. The force consisted mainly of convicts and ex-prisoners with a few Irish officers. Its original object had been Bristol and Liverpool. Within two days all save a few deserters had surrendered, thanks to the prompt action of the local volunteers and the militia. There is reason also to think that there is good foundation for the well known story of hundreds of red-cloaked Welsh women mistaken by the invaders for soldiery. Commander Stuart Jones has provided a valuable footnote to history and one that has special interest for Baptists. After the collapse of the invasion, charges of treason were made against a number of Pembrokeshire Dissenters, who were quite falsely alleged to have fraternised with the enemy. Among these men finally brought to trial was Thomas John, a respectable yeoman farmer and a Baptist, who on the morning of the French landing had been attending a ministers' meeting. The charges against John and his companions collapsed. The only evidence against them had come from French prisoners, who later confessed that they had been bribed. The whole incident throws an unhappy light on the lengths to which some were ready to go in their hostility towards Nonconformists. It is of interest to find that the Duke of Rutland, who visited the area of the invasion in 1797 and saw John and his companions while they were in Haverfordwest prison, refers to them in his journal as "Anabaptists."

The Trial of Vices in Puritan Fiction.

DR. ADAM CLARKE, the distinguished Methodist scholar of the early nineteenth century, was a Bunyan enthusiast, and he says in one of his letters:

> A thought strikes me: John Bunyan seems to have borrowed his *Pilgrim's Progress* from Bernard's *Isle of Man*: Bernard his *Isle of Man* from Fletcher's *Purple Island*: Fletcher took his plan from Spenser's *Faerie Queen*: Spenser his *Faerie Queen* from Gavin Douglas's *King Hart*, and Douglas, his plan from the old Mysteries and Moralities, which prevailed in, and before his time.[1]

This may appear on the surface to be one of those attempts at the detection of precise sources for Bunyan's allegories which his loyal Victorian editor, George Offor,[2] dismissed after lengthy discussion, and which have more lately been rejected by Professor J. B. Wharey.[3] But there is a difference; by suggesting continuity and by his inclusion of "the old Mysteries and Moralities," Dr. Clarke seems to be groping towards the notion of a common stock of traditional material, over and above any conscious borrowing of incident or plot. And he is in advance of his time in stressing Spenser's debt to morality tradition, to the Seven Deadly Sins and the Castle of the Soul, in contrast to the learned and gorgeous Renaissance element in his poetry. Modern Bunyan criticism has taken a view similar to Dr. Clarke's.[4] Where there is a correspondence between Bunyan and something in another allegory, Deguileville, say, or Spenser, it can generally be accounted for by half-conscious patterns of thought, a way of dwelling on certain images which he had absorbed from dozens of sermons heard in his youth and from the talk of the "ancient godly people" in Bedford.[5] So in drawing attention here to one of these correspondences and relating an incident in the trial scene in *The Holy War* to similar incidents in other works, I do not intend to establish a chain of conscious borrowing. But it can be shown: (*a*) that the trick of morality technique by which the vices disguise themselves as the corresponding virtues was adopted in trial scenes by seventeenth century Puritan allegorists

[1] *An Account of the Religious and Literary Life of Dr. Adam Clarke. By a Member of his Family.* 1833. Vol. 2, p. 290. cf. *The Gentleman's Magazine*, January, 1844, p. 32.

[2] *Works of John Bunyan*, 1860-1862, Vol. 3 Introduction, pp. 29-55.

[3] *The Sources of Bunyan's Allegories*, Baltimore, 1904.

[4] Cf. for instance the admirable discussion of Bunyan and the popular tradition in C. H. Firth's *Essays Historical and Literary* (Oxford, 1938). Professor Firth has noted the general resemblance of Bunyan's and Bernard's trial scenes.

[5] See the important chapter on sermon allegory in G. R. Owst, *Literature and the Pulpit in Medieval England*, Cambridge, 1933.

and pamphleteers: thus the vices, as prisoners, could plead that they were wrongfully accused, since they were not the persons named in the indictment. (*b*) that Bunyan and Richard Bernard develop this trick with a high degree of legal realism, which in the case of the former may be traced to his acquaintance with courts from the inside, and the concern of himself and his wife at the beginning of his first imprisonment to find a means of quashing the indictment and obtaining release.

The occurrence of personified virtues and vices in sermons and popular homiletic literature is, of course, very early. The Seven Deadly Sins are sufficiently well developed to make their confessions to Repentance in *Piers Plowman* before ever they had appeared in the flesh on the morality stage. As the preacher embroidered on this dramatization of his moral teaching, he would naturally insist on the power of sin to come unawares upon the soul, bearing a specious likeness to some duty, or at least to some harmless pastime. In modern jargon he would be concerned with the mind's ability to "rationalize" a sinful desire into something quite innocuous. Greed masquerades as prudent self-interest, gaiety degenerates into wantonness, and so on. What more natural than that the preacher should illustrate this principle of moral theology by showing the personifications he already had in his repertory assuming disguises, wheedling their way into man's service as faithful retainers, and only coming out in their true colours when it was too late? This idea of disguise is not so much a literary adaptation of allegory as a reflection of popular belief about human nature, like the conception of each sin as a personal force struggling to possess the soul which starts off the whole tradition of the Psychomachia. The Devil himself accomplished the Fall of Man by disguise; so his followers set about tempting human beings in the same way. Dr. Owst has brought to our notice the following extract from a fourteenth century sermon manuscript on Sin, the Devil's daughter:

> And for by cawse that the fende wolde marry hyr to the pepull of the worlde, he hathe seth on hyr a gay name and now sche is callyd "Honestye". . . Be well ware that ye marry nat with the dowyetter of the devil![6]

This conception of a marriage with one of the Devil's daughters who is decked out with a plausible appearance of good behaviour finds a place in literature in Langland's Lady Meed who tries to marry Conscience. But we must turn now to the moralities.

Although the Seven Deadly Sins and other combinations

[6] M. S. Gloucester Cath. Libr. Sermon for the 5th Sunday after Trinity. Quoted in Owst, *op. cit.* p. 96.

of vices were a prominent feature of morality plays from *The Castell of Perseverance* onwards, the disguise-motive does not appear till we reach the decadence of this drama in the sixteenth century. The plot of Skelton's *Magnyfycence*[7] depends on disguise. Clokyd Colusyon goes by the name of Sober Sadnesse, Crafty Conveyance becomes Sure Surveyance, Counterfeit Countenance is turned into Good Demeynance, Courtly Abusyon into Lusty Pleasure, Fansy into Largesse. These supplant Magnificence's good counsellors and obtain the management of his affairs. Under their rule he soon falls from his high estate and is visited by Adversity, Poverty and Despair. Finally a fresh group of virtues restore his fortunes. It is a dull play and justly forgotten except for the scene where Adversity and Poverty visit the once great man, now "spoylyd from all his goodys and rayment." The figure of Poverty, ragged and hobbling, is drawn with a crude realism, and his advice to his victim has the grim levelling quality of mediaeval exhortations to the highly-placed to remember that flesh is dust:

> Ye, syr, now must ye lerne to lye harde,
> That was wont to lye on fetherbeddes of down;
> Now must your fete lye hyer than your crowne.

But perhaps the most effective dramatic moment is the point when the catastrophe is reached, and after a single bitter gibe from Folly, Magnificence knows his evil counsellors for what they are. The tension of this recognition scene is unfortunately considerably reduced by the long and unnecessary dialogues between the different vices which are scattered too frequently around it. Yet the pathos of that precise moment when the masks are stripped off and the hero is left alone to await his dreadful visitants is poignantly conveyed in one simple line:

> Why, who wolde have thought in you suche gyle!

Such a scene is well adapted to the stage: one of the oldest pleasures of the theatre is to witness people who are pretending to be other people, and even convincing some of their fellow-characters of this; for it is the dramatic illusion carried to a higher power. The play within the play is always attractive. And so this stratagem of the disguised vice, originating in the homiletic system of the mediaeval sermon, found a ready way into moral plays and interludes and was adopted by a professional man of letters like Skelton. It is possible that Skelton was influenced by the change of names in an interlude written ten or twenty years earlier, Henry Medwall's *Nature*.[8] This must belong to

[7] *Magnyfycence*, ed. R. L. Ramsay, E.E.T.S., 1908.
[8] *A goodly interlude of Nature*. John Rastell, 1525? Ed. John Farmer, Tudor and Stuart Library, 1908.

a date not much later than 1500, if we accept Dr. Boas's conjecture that Medwall did not long survive his patron Archbishop Morton.[9] In this play it is the original vices of the old morality form, the Seven Deadly Sins, who change their names in order to tempt the central character: however the change is not so important for the plot of the play as in *Magnyfycence*. Covetise becomes Worldly Affection, Pride is Worship, Lechery is Lust. Sloth is Ease, Gluttony is Good Fellowship, Wrath is Manhood, and Envy is Disdain.

In a much later post-Reformation interlude, *New Custom*,[10] we find the device taking its place for the first time in the literature of militant Protestantism. New Custom is representative of the Reformed religion, and the personifications of Romish wickedness plan to expose him to the populace; Perverse Doctrine explains his scheme thus to Ignorance:

> For the better accomplishing our subtlety pretended,
> It were expedient that both our names were amended;
> Ignorance shall be Simplicity, for that comes very nigh;
> And for Perverse Doctrine I will be called Sound Doctrine, I.[11]

New Custom enters and soliloquises on the decay of virtue: grave offences are minimized into trivialities. His preacher's rhetoric provides the key to the change of names among the vicious characters by taking us back to the source of the convention—the culprit's instinctive casuistry when he sets about justifying his behaviour:

> Adultery, no vice, it is a thing so rife,
> A stale jest now to lie with another man's wife!
> For what is that but dalliance! Covetousness they call
> Good husbandry, when one man would fain have all . . .
> Whoso will be so drunken that he scarcely knoweth his way,
> O, he is a good fellow, so now-a-days they say.
> Gluttony is hospitality, while they meat and drink spill,
> Which would relieve divers whom famine doth kill.[12]

The plot develops not without rude humour, amid the tedious speeches of the hero. There is a piece of punning which recalls Langland's Avaritia who misheard or ignorantly misunderstood his confessor, and said that the only "restitution" he had made was when he rifled the packs of certain pedlars[13]:

[9] *Fulgens and Lucres*, ed. F. S. Boas and A. W. Reed, 1926. Introduction, xvii.

[10] *A new enterlude no less wittie then pleasant, entituled New Custome* W. Haw for A. Veale, 1573. I have used the text given in Dodsley's *Old Plays*, ed. W. C. Hazlitt, Vol. 3. There is also an edition by J. S. Farmer in the Tudor Facsimile Texts (1908).

[11] *New Custom*, p. 13.

[12] *New Custom*, p. 16.

[13] *Piers Plowman*. B-text, passus v. pp. 232-7.

PERVERSE DOCTRINE: What is thy name, then? I pray thee make declaration.

NEW CUSTOM: In faith, my name is Primitive Constitution.

PERV. DOC.: Who? who, *Prava Constitutio*? even so I thought,/I wist that it was some such thing of nought.[14]

Subsequently Perverse Doctrine urges Cruelty and Avarice, who are to be his helpers, to adopt counterfeit names like himself:

CRUELTY: What then shall I, Cruelty, be called in your judgment?

PERV. DOC.: Marry, Justice with Severity, a virtue most excellent.

AVARICE: And what will you term Avarice, I pray you let me hear?

PERV. DOC.: Even Frugality, for to that virtue it cometh most near.[15]

Indeed, the slender borderline between good management and the sin of covetousness provided the most successful satire of all these transformations. The new economic problems raised by usury and the enclosure of common lands made commercial greed, masquerading as the new Puritan virtue of thrift, an absorbing subject for the social satirist; and there were always writers within the Puritan ranks ready to point out this tendency.

New Custom has the inevitable happy ending. Perverse Doctrine is converted by Light of the Gospel who says that henceforth he shall be called Sincere Doctrine. We turn now from sixteenth century interludes to the Puritan prose allegory of a century later. There were brave men before Agamemnon, and before Bunyan's *Holy War* Richard Bernard had given an account of the troubles of Mansoul on a more parochial scale in *The Isle of Man*.[16] Instead of Bunyan's epic of wars and revolutions, his book reduces the activity of sin to a dry little police-court case. The chief merit of Bernard's work is the ingenuity with which he works out his allegorical trial "according to the Lawes of England." The apparatus of a trial, like the idea of temptation, is possessed of an intrinsic dramatic interest. How many dull plays and films have been redeemed for popular

[14] *New Custom*, p. 22.

[15] *New Custom*, p. 40.

[16] *The Isle of Man or, The Legall Proceeding in Man-shire against Sinne. Wherein by way of a continued Allegorie, the chiefe Malefactours disturbing both Church and Common-Wealth, are Detected and Attacked; with their Arraignement and Judiciall triall, according to the Lawes of England* . . . by R. B., Rector of Batcomb, in Somers. References are to the ninth edition. London, printed by G. M. for Edward Blackmore, 1634. The first edition was published in 1627.

tastes by the clash of wits in a trial scene? Once again the interludes had anticipated the idea of putting the vices on trial (one might go back further and find a suggestion of the thing in Langland's Confession of the Seven Deadly Sins). In *Liberality and Prodigality* at the end of the play, Prodigality, the villain, is seized by the Tipstaves and brought before the Judge. The Clerk reads out his indictment as follows :—

> Prodigality, hold up thy hand.
> Thou art indited here by the name of Prodigality,
> For that thou, the fourth day of February,
> In the three and fortie yeare of the properous raigne
> Of Elizabeth, our dread Soveraigne,
> By the grace of God, of England, France, and Ireland Queene,
> Defender of the faith, &c.
> Together with the other malefactors yet unknowne,
> At Highgate, in the County of Middlesex, aforesaid,
> Didst felloniously take from one Tenacity,
> Of the parish of Pancridge, yeoman, in the said County,
> One thousand pounds of gold and silver starling.
> And also, how thyself, the said Prodigalitie,
> With a sword, price twenty shillings, then and there cruelly
> Didst give the saide Tenacitie upon the head
> One mortal wound, wherof hee is now dead,
> Contrary to the Queene's peace, her Crowne, and dignitie.[17]

Prodigality is condemned to be hanged, but pleads for mercy and repents of his wicked life. The Judge decrees that his punishment may "in some part be qualified."

Bernard's trial in the Second Part of his book is more realistically detailed than this; it also has a number of features which reappear at the trial of the Diabolonians in *The Holy War*, one of them being the convention of the disguised vice. Some vicious prisoners plead that they are accused under wrong names. And here the convention finds a firm basis "according to the Lawes of England"; for in English criminal law extreme precision was required in the wording of the indictment. A misnomer—inaccurate naming or entitling of the prisoner—could enable the defence to plead that the whole indictment was invalid, and the case could not go forward until a new bill had been drawn up:

> Indictments must have a precise and sufficient certainty. By statute 1 Henry V. c. 5 all indictments must set forth the christian name, sirname and addition of the state and degree, mystery, town, or place, and the county of the offender: and all this to identify his person.[18]

[17] *A pleasant comedie showing the contention betweene Liberalitie and Prodigalitie*, 1602. (Malone Society Reprint, 1913, F.3.)

[18] Blackstone, *Commentaries on the Laws of England*, 1766-69, iv. Chap. 23, p. 301. Cf. Holdsworth, *History of English Law*, iv., p. 531 (1924).

> A plea in *abatement* is principally for a misnomer, a wrong name, or a false addition to the prisoner. . . . And, if either fact is found by a jury, then the indictment shall be abated, as writs or declaration may be in civil actions . . . but in the end there is little advantage accruing to the prisoner by means of these dilatory pleas, because, if the exception be allowed, a new bill of indictment may be framed.[19]

So far Blackstone, writing over a century later, when a statute of William and Mary had done something to cut away the cluster of impediments which hung around the drawing up of a satisfactory indictment. But according to Sir William Holdsworth, dilatory pleas, such as quibbling over the names in the indictment, were an important loop-hole for offenders in the seventeenth century.[20] And we have the testimony of a great Restoration judge, Sir Matthew Hale, that "More offenders escape by the over-easy ear given to indictments than by any other means" (he is referring to the slackness of grand juries in approving without proper scrutiny a private accusation presented in the name of the King and finding it *billa vera*—a just indictment). And Hale, when as one of the justices at the Bedford Assizes he was approached by Bunyan's wife about her husband's imprisonment, advised her to obtain a writ of error. Bunyan, before the Quarter Sessions, had been convicted on his own evidence under the old Elizabethan Conventicle Act of 1593.

> Then said Judge *Hales*, I am sorry, woman, that I can do thee no good; thou must do one of those three things aforesaid; namely, either to apply thyself to the King, or sue out his pardon, or get a writ of error; but a writ of error will be cheapest.[21]

In Bernard, when his villains Old Man, Mistress Heart etc. who have caused disorder in Manshire, are brought to trial, great care is given to the preliminary "finding a true bill" by the grand jury. "The Judge is a Judge of *Oyer* and *Terminer* in the Circuit where he is appointed to sit."[22] We are told that "*Quick-sightednesse* (the King's Attorney) will soon espie an error in pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give sentence according to equity and right."[23] The indictment is framed by Repentance, the Complaintant, and laid before a Grand Jury composed of "the

[19] Blackstone, *Commentaries*, iv., Chap. 23, pp. 328, 111.
[20] Holdsworth, *History*, iii, pp. 614-631 (1923); ix, pp. 268-269.
[21] *A Relation of the Imprisonment of Mr. John Bunyan.* "A discourse between my Wife and the Judges."
[22] *Isle of Man*, pp. 93-4.
[23] *Isle of Man*, p. 100.

Holy Men of God, whose writings are the Holy Scriptures."[24] the finding of a true bill is followed by the arraignment, and "the Prisoners are brought forth chained together, and set to the Barre before the Judge."[25] They begin their delaying tactics by challenging the jury, another accepted right of the accused which was often employed to spin out a case.[26] When Old Man is charged, he pleads not guilty, and is sentenced to be crucified. Mistress Heart is condemned to perpetual imprisonment under Master New-Man the keeper. And Wilful Will is bound to his good behaviour and ordered to be kept in the custody of the same gaoler. So far all the pleas have been of not guilty, and when Covetousness is brought to the bar he offers the same plea. But at the end of his long trial he denies the indictment and says his real name is Thrift:

> My Lord, I am indited by a wrong name, my name (My Lord) is Thrift, and not Covetousnesse, as all this while my Adversaries have borne your Lordship in hand.[27]

The Judge finds from his clerk, Experience, that Covetousness was the name the prisoner gave at his first examination and thus exposes the stratagem. But the proper place for such a dilatory plea would have been immediately after the indictment had been read over to the prisoner. There is a slight flaw in the otherwise consistent realism of procedure. Bunyan in *The Holy War* has captured even more admirably than Bernard the atmosphere of legal proceedings, and also twice employs the plea of a misnomer in the proper place. No doubt three appearances in court on a criminal charge, and endless discussions with his wife and others about a means of ending his first imprisonment, had made him acquainted with the mystery of pleading, and specially knowledgeable about those errors in the indictment which were often the salvation of seventeenth century prisoners.

In *The Holy War* the trial follows the defeat of the Diabolonians and the liberation of the city by Emanuel. The prisoners are brought in "pinioned and chained together as the custom of the *Town of Mansoul* was." It was also the English custom in treason cases,[28] and Bernard had observed it in Manshire as we have seen. The pleas are of not guilty until False-Peace is sent to the bar:

> Mr. *False-Peace,* Thou art here indicted by the name of *False Peace,* an intruder upon the Town of *Mansoul,* for

[24] *Isle of Man,* 103.
[25] *Isle of Man,* p. 106.
[26] *Isle of Man,* pp. 113-14.
[27] *Isle of Man,* p. 202.
[28] Blackstone, *Commentaries,* iv, p. 317.

that thou didst most wickedly and satanically bring, hold, and keep the Town of Mansoul, both in her Apostasy and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security. . . . What sayest thou? Art thou guilty of this Indictment or not?

Then said Mr. False-Peace, Gentlemen, and you, now appointed to be my Judges, I acknowledge that my name is Mr. Peace, but that my name is False-Peace I utterly deny. If your honours will please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christning, they will any, or all of them prove that my name is not False-Peace but Peace. Wherefore, I cannot plead to this Inditement, forasmuch as my name is not inserted therein. And as is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could, and instances of this good temper of mine many I could give.[29]

He does, and a delightful legal pantomime ensues. The clerk bids the crier make a proclamation:

O yes, forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the Inditement, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the prisoner, they would come forth and give in their evidence, for the prisoner stands upon his own innocency.[30]

Then Search-truth and Vouch-truth come into the court and say that they know the prisoner. Search-truth declares:

My Lord, I know, and have known, this man from a child, and can attest that his name is *False-Peace*. I knew his father, his name was *Mr. Flatter*, and his mother before she was married was called by the name of *Mrs. Soothup*. . . . I was his playfellow only I was somewhat older than he; and when his mother did use to call him home from his play, she used to say, *False-Peace, False-Peace*, come home quick or I'll fetch you. . . . I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, My little False-Peace, my pretty False-Peace. . . O my little bird False-Peace; and how I do love my child. The gossips also

[29] *The Holy War*, ed. John Brown, Cambridge, 1905, p. 307.
[30] *The Holy War*, p. 308.

know it is thus, though he has had the face to deny it in open court.[31]

The evidence is too damning and False-Peace is condemned. A little later Pitiless pleads "Not guilty of pitilessness; all I did was to cheer-up according to my name, for my name is not Pitiless, but Cheer-up; and I could not abide to see Mansoul incline to melancholy." However Knowledge explains to the court that "these Diabolonians love to counterfeit their names; *Mr. Covetousness* covers himself with the name of *Good-husbandry*, or the like: *Mr. Pride* can, when need is, calls himself *Mr. Neat, Mr. Handsome* or the like, and so of all the rest of them."

After the trial, in the episode of the hiring fair, when certain Diabolonians try to obtain employment in reformed Mansoul, Covetousness does indeed change his name to Prudent Thrifty. With him on market-day appear the Lord Lasciviousness and the Lord Anger, giving themselves out to be respectively Harmless-mirth and Good-zeal: "three lusty fellows they were to look on and they were clothed in sheep's russet." Mr. Mind hires Prudent Thrifty, Mr. Godly-fear takes on Good-zeal, and the Lord Wilbewill makes Harmless-mirth his lackey, "because Lent was almost out."[32]

Between Bernard's and Bunyan's allegories, in the Civil War, Richard Overton the Leveller made use of legal misnomer in a trial scene very similar to those in the other Puritan allegorists. His pamphlet *The Arraignment of Mr. Persecution*.[33] (1645) is a shot in the war waged by the left-wing sectaries and others against the powers of press censorship assumed by the Assembly of Divines—the war in which Milton's *Areopagitica* struck the most famous blow. Mr. Persecution is arrested and put to his trial; at first he tries to make out that in reality he is Present Reformation.[34] But there is none of the rich detail which gives permanence to Bunyan's far more artistic use of the same morality convention. He found the trick already developed along the lines of legal realism by Bernard, and polished it up even more, giving it a much stronger verisimilitude by working in the change of name as a plea of abatement by the prisoners on the grounds of misnomer.[35]

(*Continued on p.* 48.)

[31] *The Holy War*, pp. 308-9. Cf. the later trial of Evil-questioning (pp. 419-420) where the procedure is repeated.

[32] *The Holy War*, pp. 348-50.

[33] Facs. text in Haller, *Tracts on Liberty in the Puritan Revolution*, New York, 1933. Vol. 3.

[34] *The Arraignment of Mr. Persecution*, p. 34.

[35] *The Isle of Man*, pp. 151-2.

The late Rev. E. K. Jones, D.D.

WALES mourns the loss of one of its most distinguished sons and leaders in the death of the Rev. E. K. Jones, D.D., of Wrexham, to write an adequate memoir of whom would entail the task of recording the history of most of the movements that have featured in the life of the principality during the past six decades.

Born at Bryn Du near Kenffig Hill, Glamorganshire, in 1863, his family moved to Blaenllechau in the Rhondda Valley whilst he was still an infant. Here he began to preach, and later he became a student at the Pontypool Baptist College and Cardiff University College. He was ordained pastor of Calfaria Church, Merthyr Vale, in 1889, from whence he moved to the Tabernacle, Brymbo, in 1891, and thence to the Tabernacle, Cefn Mawr in 1913. In 1934 he retired from the active ministry and made his home at Wrexham. He died on July 19th, and was laid to rest in the Wrexham Public Cemetery.

"E.K.", as he was affectionately called, was one of God's greatest gifts to Wales, and especially to the Welsh Baptist Union during this century. His ministry was not confined to his own denomination nor, indeed, to the principality. He was a national figure, loved by all Welshmen who interest themselves in the things that matter, and he was well known outside his native land for his many sterling qualities.

The spheres in which he laboured and the many offices that he held are a sure clue to his personality and afford us a clear insight to his beliefs and convictions. He served on the Council of the Welsh Baptist Union for over forty years and was president of the Union in 1928. He occupied the presidential chair of the Denbigh, Flint and Merionethshire Baptist Association for two periods, an honour rarely bestowed twice upon the same person. He was Wales' representative at the Baptist World Alliance and acted as Welsh secretary to the Alliance. For many years he was the secretary of the Welsh Committee of the Baptist Missionary Society and a member of the Missionary Council, and in 1934 he became chairman of the B.M.S., the very first Welshman to be honoured with that office.

In addition to the yeoman service which he rendered to his own denomination he took an active part in social and educational

movements and reform. He was a member of the Denbighshire Educational Committee, chairman of the School Board, governor of Wrexham Grove Park School, and a member of the Council of the University of Wales. That university bestowed upon him its highest theological honour for his services to Welsh education and other social reforms.

His wide interests reveal that he firmly believed that Christ's Crown Rights extended over the whole of life, religious and secular, individual and communal. A cloistered religion appealed little to him. Possessing a deep personal piety he also believed that the Gospel was a power that could mould and fashion life in its entirety, and that its message was revelant to the daily affairs of the individual and the community.

Dr. Jones' chief interests were centred upon three movements: education, temperance and peace. His contribution to the development of educational facilities in Denbighshire was munificent. He lived in stormy times when issues had to be fought, and throughout his long ministry took an active part in every conflict in the history of the development of our present educational system. He was a strong supporter of free education and of equal facilities for all, but he also refused to forsake the traditional Free Church position that religious teaching should be the work of the Churches and not of the secular authority in state schools. A pamphlet on this subject of which he was a joint author, and which was published in 1930, is still well worth reading, since it clearly shows that the authors forsaw the difficulties that have arisen since religious instruction became part of the schools' curriculum. Dr. Jones published a valuable book in 1933 on *The Story of Education in a Welsh Border Parish* in which one gets a glimpse of the wider story of education in our land through the narrow window of a particular district. He did not confine himself to a mere theoretical study of educational matters. Being a member of many educational boards and councils he was able to influence the course of educational developments throughout a great area of North Wales, and to give very practical help to many scores of school pupils and make it possible for them to enter into the realm of higher education. It is no doubt true that we could not turn back the clock and return to the secular idea of day school education which Dr. Jones advocated, nevertheless, educationalists would have avoided certain pitfalls had more attention been given to what he wrote. If the Roman Catholic Church insists upon claiming enormous sums of public money to renovate and build schools we may even yet be compelled to fight once more the battle in which men like Dr. Jones were engaged in years gone by.

His second interest outside what we might term the religious

sphere, was the temperance movement. He was in very truth the Grand Knight of Temperance. He had witnessed the rise of the temperance movement in Wales almost from its very inception, and had been a staunch supporter of the cause from his earliest years. When he began his ministry many of the older ministers looked askance at the temperance movement, and he had witnessed many tragic cases of ministers who possessed incomparable gifts, but who had been brought low by drink. The young E.K. had vowed, as had the young Lincoln with regard to the Slave Trade, that "he would hit this evil and hit hard." The Drink Trade soon came to know how hard he could hit. By his books and pamphlets, and especially by his advocacy of the temperance cause on platform and in licensing sessions, he fought a ceaseless battle. His victories were numerous and remarkable. It is to such men as Dr. Jones that Wales is indebted for the Sunday Closing Act, and today, when the supporters of the Drink Trade are eagerly crusading to repeal that Act we need to be baptised with the spirit of the temperance pioneers. We take this opportunity to appeal to our Baptist friends outside Wales to approach their Parliamentary Representatives and secure their opposition to any attempt made in Parliament to repeal the Welsh Sunday Closing Act. Whatever Dr. Jones undertook to do he did it with his whole heart and ability. He did not simply rely upon an innate hatred of any movement which he opposed, and still less was he moved by blind prejudice. Thus in the cause of temperance he gave many years of patient study to the question, and became an authority both on the history of the movement in Britain and overseas, and on the legal questions involved. He knew the Licensing Laws as well as any solicitor, and time and again met many able advocates in court. At one such session the managing director of a brewery was heard to remark, "That man is ten times better than our man." Dr. Jones published a very valuable handbook on *The Bible and Temperance*, and contributed many erudite and telling articles to periodicals in defence of the temperance cause.

His third great interest was the Peace Movement. To write his biography would entail the writing of the history of the Pacifist Movement in Wales, for he was one of the pioneers of that movement, and amongst the ablest of its advocates. From the days of Henry Richards of Tregaron, the first secretary of the Peace Movement, Wales has possessed a strong pacifist tradition. The 1914-1918 war broke in upon this tradition. Mr. Lloyd George, who was at the head of affairs in those tragic days, was able to bring over the whole principality almost to a man on to the side of war. But even he failed to convince a handful of men who stood fast to the Henry Richards' tradition. We remember Dr.

Puleston Jones, Dr. Thomas Rees, Dr E. K. Jones and others who could be mentioned. Their voice was but a still small voice amidst the tumult of war, but it was never completely silenced. They were an unpopular group of men, who suffered reproaches and even persecution at the hands of their fellow Welshmen, but they refused to be silenced. They addressed public meetings throughout the principality, they wrote regularly to the press, they published books and attended tribunals in support of objectors, they visited camps and prisons. At one time Dr. Jones had as many as fifteen hundred objectors on his list, with whom he corresponded regularly. He had been their able advocate when they had appeared before the tribunals. Dr. Jones pays tribute both to tribunal personnel and the great majority of military officers for the gentlemanly way in which he was received by them. He had no quarrel with men, his quarrel was with war itself. He had learnt the difficult art of hating war without hating the men who, by reason of circumstances, were compelled to take an active part in the prosecution of war.

The pacifism of this Welsh Peace Group was not based upon any political considerations. Neither was it due to the teaching of Tolstoy although they had made a careful study of his writings. These men opposed war because of their deep religious convictions. Their teaching was the New Testament. They had carefully thought out the matter in the light of the Master's teaching as they understood it. Having seen what they firmly believed to be the Lord's will in the matter, they never wavered. Their pacifism was heroic. They believed that love was the law of life, and that it was a far better thing to suffer, and if need be to die, with words of love upon one's lips, even as Jesus Himself had done, than to suffer and die with weapons of war in one's hands. Pacifism to them did not mean passivity. Dr. Jones, in fact, was the greatest fighter that some of us ever knew. He was militant in the service of peace, and in that warfare sustained many wounds. But he lived and died a happy warrior.

Space forbids us to write at any length of Dr. Jones as an historian and research scholar. He possessed one of the most remarkable private libraries in Wales. Throughout his life he had been a keen collector and a student of rare publications, and in his library were to be seen literary treasures not to be found elsewhere in the principality. We are given to understand that in accordance with his wish, these rare books will now go to the National Library at Aberystwyth. He was an able historian, and had made a special study of the history of Welsh Baptists. His very last contribution to Welsh literature was a series of well-informed and well written studies of Welsh Baptist Fathers. It is his careful study of Welsh Baptist traditions that accounts for

the fact that he remained throughout his life a strict Baptist and a staunch defender of Close Communion, upon which subjects he wrote an able memorandum when the Baptist Union Council were considering Baptist Polity. He was a forceful advocate of the strict position and was unafraid to argue its case in the higher courts of the denomination. And he was a conference speaker of no mean calibre.

Could any man in Wales have proposed so many resolutions at conferences as did Dr. E. K. Jones? Wales, unfortunately, has the reputation for being the "land of resolutions and of protests," and Welsh conferences, religious and secular, have often been the joke of playwriters. The danger in Wales has been to rest content with resolutions, and to believe that every issue is settled when once a resolution, unanimous or otherwise, has been passed, and duly written into the minute book by the minute secretary. Someone has pointed out that the singular form of a word is often far stronger than the plural form. This is certainly true of the word "resolutions." Resolutions without resolution are disastrous. Dr. E. K. Jones was well aware of this. He was not only a man of resolutions but was also a resolute man. Never did he rest content with the mere passing of a resolution through conference, he also resolved to see the resolution carried out however much that would cost him in labour and expense. Resolutions, to him, were matters upon which one must act. That accounted for his own active life. One is amazed at the colossal tasks he attempted, and is still more amazed at his great achievements.

The source and inspiration of his whole activity lay in his deep religious convictions. We have not spoken of Dr. Jones as a preacher. It is true that he will not be ranked amongst the great and popular preachers of Wales in his generation. He had not the oratorial gifts with which some men have been endued. Nevertheless he was a most able preacher, and a man of deep convictions who possessed a great conception of the Christian ministry. He was well versed in theology and in Christian ethics, and his preaching was powerful and richly blessed by the Lord whom he loved so well and served so faithfully. In Wales we mourn the loss of a great divine, but in our sorrow we give thanks to God for his gift to the principality in Dr. E. K. Jones.

T. Ellis Jones.

Ernest Renan and To-day.

TO the majority of English readers these days, Ernest Renan is known for the *succès de scandale* of his *Vie de Jésus* some ninety years ago, and the sentimental rhapsodies of his *Souvenirs d'Enfance et de Jeunesse* published in his old age. But there are countless other elements present in the writings of that versatile and unpredictable Frenchman which today are frequently forgotten. Besides his sustained programme of research in Semitic studies, he contributed to the *Revue des Deux Mondes* and *le Journal des Débats* over a period of many years articles which revealed a penetrating insight into the causes of French demoralisation and "intellectual stoppage" in the nineteenth century. Nor was his criticism merely a diagnosis of what he believed to be wrong. He sought, too, to emphasise those aspects of French life and character which made for intellectual and spiritual well-being, and by encouraging the nation to develop them, to realise his dream of a nobler, stronger, more earnest France emerging regenerate from the holocaust of the French Revolution. If, later, his vision deteriorated into a kaleido-scopic view of life as Vanity Fair, in which the old Epicurean could indulge vicariously his belated taste for sensuous pleasures, nevertheless, there broke in constantly, even upon the most grotesque of his fantasia, as in his *Dialogues Philosophiques*, flashes of acute intuition, amounting almost to prescience.

As a student of the philosophy of Kant, Hegel and Herder, he had early learned to look upon Germany as his spiritual home. For years he held before the "frivolous" French public the example of German earnestness in religion, education, science and home life. The future of France depended on an infiltration of just those Teutonic qualities which, in the past, had, from time to time, renewed her reserves of energy. Moreover, the future of Europe, and, indeed, of the world, depended on a moral, cultural and political alliance of France, Germany and England. He already foresaw in 1870 the need for the union of Western Europe. Renan's words have for us in 1950 a startling familiarity :—

> "It had been my dream to work, as far as my feeble resources would allow, for the intellectual, moral and political alliance of Germany and France, an alliance involving that of

England, constituting a power capable of governing the world, that is to say, of leading it in the way of civilisation, equally removed from the naively short-sighted enthusiasms of democracy and from puerile hankerings after a past which could not be resuscitated." [1]

Or again :—

"Indeed, setting aside the United States of Amercia, whose future, though doubtlessly brilliant, is as yet obscure, and which, in any case, occupy a secondary position in the creative achievement of the human mind, the intellectual and moral grandeur of Europe rests upon a triple alliance, the breaking-up of which is a tragedy for Progress, the alliance of France, Germany and England. United, these three great powers would lead the world, and lead it well, drawing necessarily after them those other elements, still worthy of consideration, of which the European network is made up. . . . With the union of France, England and Germany, the old continent was able to maintain its balance, and keep in rigorous check the new, holding in tutelage this vast eastern world which it would be unhealthy to allow to conceive exaggerated hopes. . . . That was but a dream. A single day has been enough to overthrow the edifice in which our hopes sought shelter, to lay open the world to all kinds of dangers, all kinds of lusts, all kinds of brutalities." [2]

His constant dream, he told his former master, Strauss, was of "a congress of United States of Europe, judging the various nations, imposing its will upon them, correcting the principle of nationality by that of confederation." [3] Unless the civilised nations of Europe united to safeguard corporately their common heritage, he forsaw them falling a victim to the inroads of Barbarism, as the Roman Empire had done previously.

Too great a concern with material comfort, philanthropy and equality rendered a people effete, and similarly, too critical an approach to life made men incapable of co-operating with Nature which, demanded of them self-sacrifice, love, faith, surrender. Once they had learned to analyse the springs of conduct, the spontaneous impetus of their actions was checked by an ever-increasing self-consciousness amounting to egotism. Unless the "democratic" and egocentric tendencies of modern civilisation were controlled, the more civilised countries would

[1] Renan, *La Réforme Morale et Intellectuelle* (Paris, 1923). Preface p. v.
[2] *Ibid*, pp. 124-26.
[3] *Ibid*, p. 182.

decline, or fall violently into disruption, before the forces of primordial energy vested in the still undeveloped peoples of the North. Such a force was represented in Renan's day, by the Prussians with their emphasis on military glory, on the hereditary and hierarchical principle, on the individual's complete subordination to the State; but in his more sanguine moments, he dared hope that this war-like and arrogant nucleus within the German Empire might be assimilated into the life of the more peaceful, humanitarian bourgeois of the cities. More ruthless and inexorable a threat was beginning to shadow the European horizon in the growing agitation among the semi-barbaric tribes of Russia.

> "Russia, by its deep-seated instincts, by its fanaticism, at once religious and political, kept alive the sacred flame of earlier times, which one finds rarely amongst a people like ours worn out by egotism; that is to say, the readiness to lay down one's life for a cause in which no personal interest is involved." [4]

It seemed to Renan that the purely commercial and materialist values of France and Englnd, nations which had already attained to power and prosperity, made for pacifism and a dearth of the old heroic virtues which still dominated in the restless, unsophisticated peoples of the North. Only by a revival of that devotion and discipline which "democracy" and industrialism had conspired together to stifle could they hope to withstand the menace of barbarism.

> "One frequently begins to fear that France and even England, affected fundamentally by the same trouble as ourselves, the weakening of the military spirit, the predominance of commercial and industrial considerations, might be soon reduced to a secondary role, and that the European stage might be held solely by two colossi, the Germanic race and the Slavonic race, who have retained the vigour of the military and monarchic principle and whose clash will fill the future." [5]

Renan could hardly be expected to foresee that, in the next half-century, both powers would exchange their hereditary principle, monarchist and aristocratic, for the dictatorship of a Fuehrer and a Commintern respectively. But the militaristic spirit remained unmodified in both, so that during the thirties of the present century, with their reserves of primordial energy apparently unlimited and with the unquestioning readiness of

[4] *Ibid*, p. 51.
[5] *Ibid*, pp. 119-20.

their peoples to sacrifice themselves to the State, it did seem indeed that these two rival Colossi would decide between them the future of Europe, while the democracies stood by, inert and exhausted. The proud predominance of the German and Russian pavilions at the Paris Exhibition of 1937 seemed symbolical of impending events. The German eagle with its voracious beak, the titanic figures of the Russian workers with naked sickle, were suggestive of the vast rival resources of energy about to be unleashed on a tired civilisation. When, in 1942 the two mighty armies were locked in internecine war before the gates of Stalingrad, it seemed that Renan's prediction had been fulfilled.

Two factors in the international situation he had, however, overlooked in those far-off days in 1870; the emergence of the United States of America as a world power, and the resilience of a Britain, seemingly effete in her democratic Utopianism. Accordingly, he was unable to foresee that the future of Europe would depend, not only upon the union of the Western powers, but also upon the ability of Britain and America to hang together and to preserve friendly relations with Russia. Nevertheless, insofar as he realised, almost eighty years ago, the future importance of Russia in determining world affairs, Renan revealed his flair for sensing the trend of forthcoming events.

Unfortunately, in his own day, his immediate prophecies were to be belied. The war he thought would never happen broke upon a France entirely unprepared. Renan used what influence he had to try to persuade his people not to fight, but in vain. Prussia, he believed, would prove a generous and noble conqueror from whom the France of 1870 might learn the seriousness and ardour she so much needed. But not only did the Franco-Prussian War shatter his dream of a United States of Europe in his generation; he saw his second fatherland represented on French soil by a drunken soldiery, and his belief in German morality and education tottered. He still believed, however, that Germany would, by the clemency of the terms of her treaty, help to rebuild her former enemy and so bring about a nobler future for Europe. When at last peace came, the arrogance and greed of the victors left Renan stunned and disillusioned. But worse was still to follow. He was in Paris for part of the terror of the Commune until, unable any longer to bear the agony of his country's shame, he fled to Versailles and there, in the bitterness of his frustrated hopes, set about writing the Wellsian nightmares of his *Dialogues Philosophiques* and the cynical phantasmagoria of the *Drames Philosophiques*.

From the time of writing *L'Avenir de la Science* (1848) to the very end of his life, Renan was engrossed in discovering the trend of the universe. The purpose of life seemed to him to be

the bringing into being of an ever increasingly developed form of consciousness; to organise the social consciousness out of the individual consciousness, and from the social, to organise a yet higher Consciousness, God. The realisation in *Fact* of God, who as yet existed only in *Idea,* was to be the consummation of the whole process of nature. The exact form in which his imagination clothed this Perfect Being, which he discusses at length in the third section, *Rêves,* of his *Dialogues Philosophiques,* is hardly of interest to us nowadays; but what is bound to strike us as significant is that he envisages these changes as coming about through the harnessing of atomic power.

> " Who knows whether man or some other thinking being may not come to know the last word about matter, the law of life, the law of the atom? Who knows whether, being master of the secret of matter, some predestined chemist may not transform everything? Who knows whether, master of the secret of life, some omniscient biologist may not modify its conditions, whether some day the natural species may not pass for the remains of an obsolete, clumsy world whose vestiges will be kept out of curiosity in the museums? Who knows whether, in a word, an infinite science may not bring infinite power, in accordance with the grand dictum of Bacon : ' Knowledge is Power '? " [6]

A change in the physiology of the race may yet result in a species of beings as different from man as he now exists as man is from the atom, but whatever change is brought about will be the outcome of Science. The resulting Supermen or *Devas* will rule the rest of mankind, not only by their great physical powers, but by their superior scientific knowledge.

> " The élite of thinking beings, lords of the most important secrets of reality, would rule the worlds by the powerful means of action which would be at their disposal and would see to it that the highest possible degree of reason should obtain there. . . . It is clear that the absolute rule of one section of humanity over another is odious, if one supposes that the ruling party is motivated only by class selfishness : but the aristocracy which I am imagining would be the incarnation of reason, an infallible papacy. The power of its hand could not be other than benevolent, and one would not have to bargain for it." [7]

All the resources of human discovery will be concentrated in the hands of this omnipotent oligarchy, who would thereby be capable

[6] Renan, *Dialogues et Fragments Philosophiques* (Paris, 1923), pp. 183-84.
[7] *Ibid,* p. 105.

of holding the rest of the world in subjection and even of destroying the Planet.

> " On that day indeed, when certain privileged beings would rule by inspiring absolute terror, because they would hold in their hands the existence of everybody, one can almost say they would be gods and that then the theological state envisaged by the poet as that of primitive humanity would be a reality. *' Primus in orbe deos fecit timor '*." [8]

One's mind naturally jumps to atom bombs, death rays, Hydrogen bombs, and the horrors of bacteriological warfare. But Renan hastens to reassure us that the physical and intellectual development of his Supermen will be offset by a corresponding spiritual progress. One wishes that one could be as sure today that this change has indeed accompanied the growth of scientific knowledge which has come near to translating Renan's grim Apocalypse into a yet more grim actuality.

JOAN N. HARDING.

[8] *Ibid*, p. 113.

We are indebted to Rev. E. W. Price Evans, M.A., for pointing out that the statement in our last issue (p. 340), crediting Micah Thomas with having once been Principal of Pontypool Baptist Academy, was erroneous. " Micah Thomas (1778-1853)," writes Mr. Price Evans, " was the minister of Frogmore Street Baptist Church, Abergavenny, from January 1807 until his death. In addition from 1807 to 1836, he was President (the first and only ' President ') of the Abergavenny Baptist Academy, in which office he did notable service. When he resigned, it was decided to establish a new Academy or College at Pontypool in 1836, and the Rev. (later Dr.) Thomas Thomas, minister of Henrietta Street Baptist Church, Brunswick Square, London, accepted the invitation to be its first President or Principal. He was also the first minister of the newly-formed (1836) Crane Street Church. I need not detail his long life of devoted and distinguished service."

Dr. John Ward's Trust

(*concluded.*)

64. R. A. Griffin, 1861-63, Regent's. Resigned.

65. Albert Williams, 1862-66, Glasgow, where he studied classics & philosophy. He was at Circular Rd., Calcutta, 1866-78, and in 1879 became President of Serampore. Died in 1883.

66. Frederic William Goadby, 1863-68, Regent's. Gained M.A., London. Ministered at Bluntisham, 1868-76, and Beechen Grove, Watford, 1876-79. In both places he was instrumental in erecting new buildings. He died suddenly in 1879.

67. Frederick Philpin, 1862-65, Regent's. He resigned the ministry.

68. Henry Harris, 1864-67, Glasgow. Graduated M.A.

69. Francis Wm. Walters, 1864-69, Rawdon and Edinburgh. When he asked permission to go to Scotland, his Tutor, the Rev. S. G. Green, urged the Trustees to comply with the request as "he is already so acceptable with the Churches that his going to Edinburgh is advisable among other reasons to keep him out of the way of incessant applications to preach more frequently than is desirable for a young Student." He settled at Middlesborough.

70. Thomas Greenall Swindill, 1865-68, Bristol. He did not matriculate. After a pastorate at Windsor he moved to Sansome Walk, Worcester.

71. George Pearce Gould, 1867-73, Glasgow. He was elected a student "at the close of a year chiefly passed in the study of German in the University of Bonn." At Glasgow "he acquitted himself very satisfactorily" in spite of a failure in B.A. at his first attempt. He took his M.A. in '70, and was given another year "in the hope that he will devote the year to a thorough course of theological study and get as much exercise in preaching as possible." He became Professor at Regent's, 1885-96 and President, 1896-1921. He was President of the Baptist Union, 1913.

72. Wm. Edwards, 1867-73, Pontypool and Regent's. He entered the latter College "to pursue his studies more advantageously in connexion with the London University," where he graduated B.A. He was Principal of Cardiff College, 1880-1925 and President of the Baptist Union, 1911.

73. David Davies, 1869-70, Bristol. Became well known for his pastorates at Weston-super-Mare, Regent's Park and Hove.

74. W. Clare, 1871-75, Regent's. Owing to ill-health he went to S. Australia.

75. E. Walters, 1871-72, Bristol. He resigned.

76. Wm. Carey Walters, 1871-74, Rawdon and Regent's. He settled at Whitchurch.

77. David Thomas, 1872-76, Pontypool and Regent's. After graduating B.A. he became Classical Tutor at Pontypool.

78. J. Milner Macmaster, 1872-77, Bristol and Glasgow. He did not graduate.

79. Samuel Walter Green, 1873-78, University College, London, and Rawdon. (He was the son of Dr. S. G. Green, President of Rawdon, 1863-76). By '77 he gained his M.A. He became Professor at Regent's, and was there 1878-1925.

80. Herbert Rix, 1874-76, Regent's. "He obtained the first Prize for New Testament Greek, receiving seven guineas-worth of Books—a Prize founded by G. H. Willis, Esq., Barrister-at-Law."

81. William Williams, 1876-78, Haverfordwest. He did not matriculate. He ministered 41 years at Knighton.

82. Leonard Tucker, B.A., 1876-80, Regent's. He took his M.A. London, and he became a missionary in India and Jamaica. When he returned home he served as Young People's Secretary of the B.M.S.

83. George Howard James, 1877-80, Regent's. He is remembered for his ministries at Nottingham and Derby.

84. John Green Skemp, 1879-83, Rawdon and Edinburgh, where he graduated M.A. He settled in Manchester and later did Tutorial work at St. Anne's-on-the-Sea.

85. Samuel Couling, 1879-80, Bristol. He resigned as "he did not wish to matriculate."

86. Edward Burchell Woods, 1879-82 & 85-86, Regent's. Graduated B.A., London, and B.D., St. Andrew's.

87. Samuel Pearce Carey, 1880-84, Regent's. The great-grandson of Dr. Wm. Carey. He passed M.A., London.

88. Wm. Ernest Blomfield, 1880-84, Regent's. Graduated B.A., was President of Rawdon, 1904-26 and President of the Baptist Union, 1923.

89. Evan Morgan, 1880-84, Bristol. Became a missionary in China.

90. Joseph Morlaix Davies, 1881-85, Pontypool and Regent's. After graduating B.A., London, he became Assistant Classical Tutor at Pontypool.

91. Ernest Judson Page, 1883-87, Regent's.

92. Wm. Carey Sage, 1884-88, Rawdon and Edinburgh. Gained the M.A.

93. Joseph Frank Toone, 1884-87, Regent's. B.A., London.

94. Roger Owen Johns, 1884-88, Pontypool, Bangor and Regent's.

95. Lewis Edward Bartlett, 1886, Bristol.

96. Herbert F. B. Compston, 1887-88, Bristol.

From this point little personal information is given concerning the scholars as the majority are living, and brief biographies of the deceased scholars can be obtained from the *Baptist Handbook*.

97. W. Poole Balfern, 1887-90, Regent's. He went to the Congo in 1890 and died four years later.

98. Frederick Cowell Lloyd, 1887-91, Regent's.

99. Thos. Davies, 1888-91, Bristol.

100. J. Edgar Ennals, 1889-94, Regent's. After gaining B.A., London, he went to Cape Colony.

101. Frederick Charles Player, 1889-92, Bristol. Graduated B.A., London.

102. George Howells, 1889-95, Regent's & Mansfield, Oxford. After graduating in Arts and Divinity he went to India and became Principal of Serampore.

103. Charles Alfred Charter, 1891-95, Rawdon. Gained the B.A., London.

104. Hubert Marshall Foston, 1891-94, Regent's. Graduated M.A., London, and later was awarded the D.Lit.

105. Walter Sutton Page, B.A., 1894-96, Bangor and Regent's.

106. Oliver Ayres, 1894-96, Bristol.

107. Ernest Price, 1894-99, Bristol. Graduated in Arts in London, with Honours in Mental and Moral Science. Became Principal of Calabar, Jamaica, 1910-37.

108. Wm. Sydney Maxey, 1895-1900, Rawdon.

109. Richard Birch Hoyle, 1896-1900, Regent's.

110. Howard Johnston Charter, 1896-1901, Rawdon. Graduated B.A., London.

111. Victor H. C. Russell, 1896-1900, Bristol.

112. Alfred Robert George, 1899-1903, Bristol.

113. Wm. Hunt Matthews, 1900-1905, Bristol.

114. Edwin John Tongue, 1900-06, Bristol—all three gained in 1905 the recently-instituted Degree of B.D., London.

115. Arthur Barber Kinsey, 1900-06, Manchester. B.A., London.

116. Newcome H. Harrison, 1901-03, Regent's.

117. Wm. Powell, 1901-07, Cardiff and Mansfield, Oxford.

118. Sydney Henderson Smith, 1904-05, Regent's.

119. Arthur Dakin, 1904-08, Rawdon. Gained B.D. and Baptist Union Scholarship. President of Bristol Baptist College since 1924, & President of the Baptist Union, 1945.

120. Ernest Charles Askew, 1905-11, Regent's. Gained B.A., London.

121. Thomas Maddock Edwards, 1905-07, Regent's.
122. Edward Leslie Beecham, 1906-10, Rawdon.
123. Sydney Charles Howard, 1906-09, Bristol.
124. Thomas Llanfair Cotes, 1907-12, Manchester University and Regent's. Graduated B.A., Manchester.
125. Wm. Reginald Miller, 1907-11, Manchester. Gained B.A., Manchester.
126. Frederick Samuels, 1909-13, Manchester.
127. John Arthur Emlyn Jones, 1909-14, Regent's.
128. Horace James Carr, 1911-15, Rawdon. B.D., London.
129. W. Emlyn Thomas, 1911-15, Cardiff. Gained B.A.
130. Benjamin E. Payne, 1913-18. Regent's.
131. William Solva Davies, 1913-18, Manchester. Graduated B.A., B.D., Manchester. Tutor at Manchester, 1925-43.
132. Fred Townley Lord, 1913-16, Rawdon. Gained B.A., Manchester, and B.D., London. President of the Baptist Union in 1947 and of the Baptist World Alliance in 1950.
133. Harold Joseph Flowers, 1915-19, Regent's. Gained B.A., London.
134. Daniel Hopkin Morgan, 1916-20, Cardiff, where he graduated B.A.
135. Osborn David Wiles, 1918-21, Bristol. Gained the M.C. and his B.A. at Bristol.
136. D. V. Gibbon, 1919-24, Bristol. Graduated B.A.
137. Leonard Alfred Fereday, 1919-21, Manchester.
138. Harold Victor Larcombe, 1919-24, Regent's. Graduated B.A., B.D., London.
139. J. H. West, 1919-25, Rawdon. B.A., B.D., London.
140. Wm. Ewart Hough, 1920-24, Rawdon. B.A., B.D.
141. A. K. Bryan, 1920-24, Regent's.
142. J. A. Caldwell, 1921-26, Manchester. B.A., B.D.
143. C. E. Baylis, B.Sc., 1923-27, Rawdon. B.A., B.D.
144. G. M. Dennis, 1924-26, Bristol. B.A.
145. F. V. Moss, 1924-27, Bristol. B.A.
146. A. R. Johnson, 1924-29, Cardiff. B.A.
147. C. V. Lewis, 1924-26, Regent's.
148. E. W. McKeeman, 1924-26, Regent's.
149. A. R. Halladay, 1925-29, Rawdon. B.A.
150. J. H. Ball, 1925-27, Spurgeon's. B.A.
151. F. R. Schofield, B.A., 1926-30, Manchester.
152. W. C. Bell, 1926-28, Regent's. B.A.
153. R. A. Jones, 1927-30, Bristol. B.A.
154. M. Guthrie, B.Sc., 1927-29, Spurgeon's.
155. L. H. Brockington, 1928-31, Regent's. B.D., Tutor, 1932—
156. W. P. John, 1928-31, Cardiff.

157. W. W. Bottoms, 1928-30, Bristol.
158. S. J. Gray, 1929-31, Spurgeon's.
159. E. U. Davies, 1929-35, Rawdon. B.A., B.D.
160. A. C. Davies, B.A., 1930-31, Bristol. B.D.
161. A. S. Herbert, 1930-34, Regent's. B.D.
162. S. W. F. Hartnoll, 1930-35, Manchester. B.A., B.D.
163. S. I. Buse, 1931-34, Cardiff. B.A.
164. E. G. T. Madge, 1931-34, Bristol. B.A.
165. B. G. Baxter, B.D., 1931-32, Regent's.
166. R. A. Ward, 1931-33. Spurgeon's.
167. R. G. Williams, 1932-33; '35-37, Rawdon. B.A.
168. D. S. Hunt, 1933-34, Spurgeon's.
169. E. S. Smith, 1934-37, Bristol.
170. N. L. Stokes, 1934-38, Cardiff. B.A.
171. C. Smith, 1934-39, Regent's.
172. W. B. Harris, 1934-36, Spurgeon's.
173. A. E. Mold, 1935-39, Manchester.
174. K. Hyde, 1935-39, Spurgeon's.
175. M. W. Whiteley, 1936-37, Manchester.
176. R. S. R. Cox, 1937-40, Bristol.
177. T. R. Jones, B.A., 1937-39, Rawdon. M.A.
178. R. W. Shields, 1939-41, Rawdon. B.A.
179. C. W. Becket, 1939-43, Manchester. B.A.
180. G. R. B. Murray, 1939-41, Spurgeon's. B.D., Tutor, 1949—
181. D. F. Hudson, 1939-40, Regent's. B.A.
182. R. W. Browell, 1940-41, Bristol.
183. D. W. F. Jelleyman, B.A., 1940-42, Regent's.
184. L. E. Addicott, 1941-44, Bristol. B.A.
185. J. C. Whitney, 1941-43, Rawdon. B.D.
186. G. W. Rusling, 1941-45, Spurgeon's & Regent's. B.D.
187. H. D. Logan, B.A., 1942-43, Regent's.
188. N. R. Kingston, 1942-43, Bristol & Regent's. B.A., B.D.
189. R. A. Cowley, 1943-44, Manchester. B.D.
190. A. H. Bonser, B.A., 1943-44, Rawdon.
191. J. F. B. Twilley, 1943-46, Spurgeon's. B.D.
192. K. G. King, 1944-46, Bristol. B.A.
193. W. J. P. Boyd, 1945-48, Rawdon. B.A.
194. R. W. Lewis, B.Sc., 1945-48, Regent's. B.A.
195. N. P. Wright, 1946- , Bristol.
196. A. Gilmore, 1946-50, Manchester. B.A.
197. J. A. G. Johnson, 1946-48, Spurgeon's.
198. B. H. Thomas, B.A., 1948-50, Rawdon.
199. I. S. Kemp, M.A., 1948-49, Regent's.
200. I. R. Secrett, 1949-50, Regent's.
201. E. W. F. Warrington, 1949- Spurgeon's.

TRUSTEES.

By 1769 all the original Trustees (see p. 223) had passed away. Thomas Llewelin [1] was appointed in 1758 to take the place of Dr. Joseph Stennett. The first Treasurer, John Ward, the Cornhill bookseller, only held office for two years, and on his death, Mr. Llewelin "was desired by the rest of the Trustees to receive Dividends and to pay Moneys in the Name of the Trust." In his signature in the Account Book "Thos Llewelin" put a dot over the "i". A later hand altered the "i" to "y" but did not cross out the dot. After studying some time at Trosnant seminary he went to Bristol College in the 1740s, thence to London where he studied under Dr. Walker and others and was known as the leading classical scholar "among Protestant Dissenters." He became LL.D. In London he joined the church at Prescot Street which called him to the ministry. He never became the minister of a church, but he did a good deal of preaching and preparing young men for the ministry. He married a rich wife who, on his death in 1783, carried out his generous intentions when he bequeathed the whole of his splendid library to the Bristol College, and added to his gift the very valuable Chippendale book-cases that contained the books.

W. Stead, 1760-81; T. Lucas, 1764-84; W. Bowden, 1766-80; Rev. S. Stennett, 1769-95. Dr. Samuel Stennett came of a long and famous line of thoroughly educated and pious ministers, and he was assistant and successor to his father, at Little Wild Street, for forty-seven years. In 1763 King's College, Aberdeen, gave him his Doctorate. Treasurer of the Trust from 1790.

Rev. I. Thompson, 1781-1807; G. Brough, 1781-84; Jas. Smith, 1784-1803; J. Paice, 1786-1809; Rev. T. Urwick, 1786-1807; J. Walley, Treasurer, 1796-1818; J. Benwell, 1804-28, Treasurer for a time; Rev. Joseph Hughes, M.A., 1807-33. (Scholar, No. 10.) Mr. Hughes was the founder as well as Pastor for thirty-seven years, of "Battersea Chapel." He was the chief agent in beginning the Religious Tract Society, of which he was the first Secretary; and the British and Foreign Bible Society (1804), that he served as joint Secretary for nearly twenty years. He was the first benefactor of the Ward Trust, giving £100 in 1823 and £125 in 1826.

Rev. Robert Winter, D.D., Sidmouth Street, 1808-29. Treasurer from 1818.

D. Jennings, 1811-20; Henry Tritton, 1818-38, of the famous Banking family. Treasurer from 1828. Robt. Winter, Junr., of Clapham, 1820-42; Rev. G. Browne, 1833-56.

[1] *Ivimey*, Vol. 4, pp. 583-585.

Rev. Edward Steane, D.D., 1833-82.[2] He studied at Bristol, in 1819, under Dr. Ryland, and then went to Edinburgh, in 1821. Two years later he settled at Denmark Place, Camberwell, where he was minister until 1862. Ill-health prevented his continuing pastoral work, but he served in many other ways as health was restored, acting as Joint Secretary of the Baptist Union, 1835-82. He was a most active member of the B.M.S. Committee and did much to found the Bible Translation Society. He was a prominent worker in creating the Evangelical Alliance in 1846; first Editor of "Evangelical Christendom" until 1864, and on the Committee of Stepney College, where for a short time, he was Secretary. He was Secretary of Trust from 1836.

William Brodie Gurney, 1835-55. Treasurer from 1838, conducting the correspondence. He was a leading London layman, a member of Dr. Steane's Church and "entitled to rank as the founder of the Sunday School Union."[3]

W. L. Smith,[4] 1838-69. Convener and Minute Secretary from 1854-62.

Joseph Angus, M.A., D.D., 1842-99, a period of fifty-seven years—a record! A former Ward Scholar (see No. 38), and the second student to make an addition to the Capital of the Fund! A great scholar and writer: Secretary of B.M.S. in 1840s and Principal of Stepney (Regent's), for forty-four years, from 1849-93. He was President of Baptist Union, 1865.

In his letter of resignation, owing to the state of his health, he said that he had always taken an interest in the Fund and thought it had done good work, proving a boon to Students. "It was to that Fund that I am indebted for my Edinburgh studentship and degree, but on the connection of our College with the University of London, the sending of men to Edinburgh became so far unnecessary."

Joseph Tritton, 1855-87. Treasurer from 1863. Banker and Writer of hymn—"Head of the Church and Lord of all."

Rev. I. M. Soule, 1856-73. Secretary of Trust from 1862. He succeeded Joseph Hughes in 1838, at Battersea; three years later he married Amelia, the sister of Joseph Tritton. He built up a strong church, working till his death in 1873.

J. J. Smith, J.P., 1869-1903, nephew of W. L. Smith, and Treasurer from 1887.

Rev. S. H. Booth, D.D., 1874-99. He was Secretary of the

[2] See *A Memorial*, by Charles Stanford, 1882.
[3] See *Upton*, by S. J. Price, p. 88.
[4] See *Beechen Grove, Watford*, pp. 123-126, and pp. 146-150.

Baptist Union, 1877-79; 1883-98, when it met at Furnival Street. Was Secretary of the Trust during his twenty-five years.

Rev. Dr. Samuel G. Green, 1882-1905. After serving as President of Rawdon, he became Book Editor and Secretary of the R.T.S., 1876-99, author of books for students and he revised and edited Angus's Bible Handbook. His son, S. W. Green, Ward Scholar No. 79, was Professor at Regent's for nearly fifty years.

Ed. Rawlings, 1887-1906.

Rev. Wm. Brock, 1899-1919. Minister at Heath Street, Hampstead, and a gracious Secretary of the Trust for twenty years.

C. J. Angus, 1899-1922. The son of Dr. Angus and the grandson of W. B. Gurney faithfully maintained a great tradition and proved a most painstaking and able Treasurer from 1903.

Sir Alfred Pearce Gould, M.S., F.R.C.S., 1903-22. The "beloved physician."

Rev. James Stuart, of Watford, 1905-11. Ward scholar, No. 62.

A. H. Baynes, 1906-14. B.M.S. Treasurer and brother of T. S. Baynes, No. 51.

Dr. Charles Brown, 1911-47. Minister at Ferme Park, 1890-1925, and President of the Baptist Union, 1908.

Herbert Marnham, J.P., 1914-35. He was the much-esteemed Treasurer of the Baptist Union from 1900-35: its President in 1919 and a great servant of the Denomination and of the Ward Trust.

Rev. A. Dakin ,B.D., D.Th., 1920-24, retiring on his appointment as President of Bristol College. Ward Scholar, No. 119.

J. A. Compston, K.C., 1920-25. Treasurer of the Trust from 1922.

Francis J. Blight, F.R.S.E., 1922-34, succeeding Mr. Compston in the Treasurer's office.

Eric Pearce Gould, M.S., F.R.C.S., 1922-40. Son of Sir Alfred.

The present Trustees (with office and date of appointment in brackets) are:—Rev. E. J. Tongue, B.A., D.D., Ward Scholar No. 114 (1919, Secretary); Rev. J. W. Ewing, M.A., D.D. (1924); Mr. Seymour J. Price (1929, Treasurer from 1934); Mr. Herbert Chown (1935, Auditor); and the Rev. H. V. Larcombe, B.A., B.D. (1947), Ward Scholar, No. 138.

CHANGES IN ADMINISTRATION.

After London University received its charter, in 1836, many Ward beneficiaries thought, with T. S. Baynes, that it was a higher honour to take a degree there than in Scotland. But, as a rule, the work could not be done in the "two years or less" provided by the Trust Deed for education preliminary to going to Scotland. Other alterations in administration seemed desirable and so it was resolved "that Dr. Angus be requested to prepare a Memorial to the Commissioners of Charitable Trusts praying that the Trustees may be authorised to continue the patronage of the Trust to Students desiring to take the degree of Master of Arts in the London University instead of going to Scotland in cases in which it may appear to the Trustees that there are important reasons for such a departure from the course of Graduation prescribed in the deed." The Memorial was prepared, and accepted by the Charity Commissioners, in 1863. The value of the Exhibition was fixed at a minimum of £52 10s. 0d. The age limit of the Exhibitioner when applying, was raised to 21. The tenure of the Grant was not to exceed six years, nor to be after the age of 25. As long as the Trustees promoted the object of the Foundation in training and educating young men for the Ministry they were free to send the student to any established University or other Educational Institution in the United Kingdom.

By 1920 other minor alterations seemed desirable and so the Board of Education (acting for the Commissioners), approved a Revised Scheme, carefully drawn up by Mr. C. J. Angus. Any ambiguity about helping missionary students was removed by adding the words "or as Missionaries" after "training and educating young men for the Ministry." Cast-iron regulations about the value and period of tenure of the benefits and the age limits of candidates were omitted and the Trustees were given perfect freedom to make their own rules which did not need the approval of the Board.

With regard to the wording of the original Deed about Exhibitioners to be selected and appointed, Mr. Angus rightly pointed out that the qualifications were looked for in the *parents*, and not at all in the *applicants*. "Dr. Ward was looking for his scholars amongst boys, 14 to 16 years old, still under the control of their parents, not amongst young men of 20 and upwards, already at College. His desire was to relieve *parents* from a burden they could not carry. But now the burden is for the most part borne by the Denominational Colleges which, in great measure, discharge the duties of the Trustees as regards both education and the necessary supervision better than the Trustees could discharge them themselves." The amended clause now reads:—

"The Exhibitioners to be selected and appointed shall be Protestant Dissenters" and nothing is said of the parents.

Among the Colleges helped by the Fund are Homerton Academy (1730-1820), where the first two students attended; Bristol (founded 1679; reorganized, 1770); Horton, Bradford (1804, now Rawdon, 1859); Abergavenny (1807, removed to Pontypool, 1836, and to Cardiff, 1893); Stepney (1810, moved to Regent's, 1856, and to Oxford, 1940); Accrington Academy (1841-49); Llangollen (1862, moved to Bangor, 1892); Spurgeon's (1856); and Manchester (from Bury, Baptist Theological Institution, 1866.)

Dr. Ward left £1,200 Bank Stock. In less than a hundred years it had been increased by £1,000. With two notable exceptions, the gifts of Mr. Angus and Dr. Hughes—£345, the capital had been augmented by sums ranging from £25-£100 paid out of balances in the hand of the Treasurer. When there were no students qualified for benefit the balances naturally accumulated, but there were times when the good habit of increasing the capital whenever possible left the Treasurer in low water, for in 1852 "it was found that there was a balance of ninepence due to the Treasurer"! Various purchases of Bank Stock were made in the 19th century as late as in 1897. It was costly—£150 worth in 1889 costing £480. but it brought in 12 per cent and in 1891 "the Treasurer incidentally mentioned that the £3,000 of Bank Stock was now worth about £10,000." When the Bank of England was nationalised in 1945, we received £12,400 Treasury Stock. The careful policy of the Trustees has been followed in recent years and the total capital is now in British Government securities of a nominal capital value of £14,700. From the interest, five grants of £55 are made to students being trained at the five English Colleges—Bristol, Rawdon, Regent's, Manchester and Spurgeon's. £40 is paid to the College, and from this sum all the Exhibitioner's University fees—Class, Examination, and Graduation—are paid. The remaining £15 is given to the Exhibitioner himself, £5 being given for books, and £10, at the close of the Session, provided that the student's work has been satisfactory.

Dr. Ward's generous plan to train men "for the Profession of Divinity either as Ministers or Tutors" has been fully realised for nearly 200 years. Thousands of pounds have been spent in the training of more than 200 men, of whom some have become Presidents and Tutors of Colleges at home and overseas and Presidents of the Baptist Union.

E. J. Tongue.

The Ministry According to Ezekiel.

EZEKIEL was called upon to minister in the things of God in times of peculiar difficulty. The commonly accepted and almost immemorial traditions of his people were shaken to their foundations, and his people were called upon completely to re-orientate their view of God and of life. The times were not unlike our own. Social change was taking place rapidly. Many of Ezekiel's contemporaries felt themselves to be out of their depth and, by the events which overwhelmed them, cut off from the security of the past. In spite of many similarities, it is not easy for us to appreciate what the events connected with the Babylonian exile must have meant to Jewry, but it cannot fail to be of value and of interest to us to examine the ministry of one who was called to pass through the midst of these events as the servant of God.

In the year 605 B.C., the battle of Carchemish resulted in the defeat of Egypt by the Babylonian army. Judah, which hitherto had been allied with Egypt, achieved a lightning transference of allegiance. But eight years later, in 597, inspired no doubt by intrigues from Egypt, Judah revolted. The judgement of Nebuchadrezzar was swift. The king, his nobles, and many prominent citizens were deported to Babylon, and Zechariah a younger son of Josiah, was set up by the Babylonians, as a puppet monarch in Jerusalem. This lasted for a few years, and then, following another revolt in 586, Nebuchadrezzar made a final end by the destruction of city and temple. It was through these events that Ezekiel lived. He was born in Palestine, probably somewhere about 620 B.C. There is evidence that he was greatly influenced by Jeremiah and the Deuteronomic school of historians. For some reason, he was among those who were deported in 597, and it was in Babylon that he received the call to the prophetic office. For the rest of his life, he remained there, exercising a pastoral ministry to the exiles, both before and after the Fall of Jerusalem.

Around the book that bears his name, many critical battles have been fought. It is no part of our purpose to join in those battles. It seems reasonable to accept the findings of Prof. G. A. Cooke, in the *I.C.C.*, that the book is substantially a unity and that, in the main, it comes from the hand of Ezekiel, although there are places where the hand of a later editor can be detected.

It was by the banks of the Kebar canal in Babylonia that Ezekiel received his call to the ministry. In the first and following chapters, he describes in some detail the vision that he received and the commands that Yahweh laid upon him. Ezekiel had an overwhelming spiritual experience, and there was revealed to him something of the wonder and glory of Yahweh. He saw Yahweh, the God of all the earth, riding in his chariot across the sky; he saw Yahweh, seated upon his eternal throne. Before such wonder he fell prostrate to the ground. But God commanded him to stand upon his feet, for he, Ezekiel, was to be commissioned and sent, by this great God. It is impossible to overestimate the impression that this vision made upon the mind and character of Ezekiel. The doctrine of the transcendance of Yahweh is at the root of all that Ezekiel has to say, and there can be no doubt that this inaugural vision set the tone of the whole of his ministry.

After the vision came the charge and the commission. If we are to understand Ezekiel's view of his ministry, we must examine his charge in some detail. God makes it plain that He requires not paralysis, but service. "Stand upon thy feet, Son of Man, and I will speak with thee." No wonder that he was abased before God! He who would declare the counsel of God to his day and generation must perforce recognise his great unworthiness before God. There is not one of us who does not continually feel his unworthiness to receive and pass on the commands of God. Indeed, without that sense of inadequacy, our ministry would be valueless. Not a great deal is said explicitly in *Ezekiel* about the *hsed*, the graciousness of Yahweh, but it is implied here. This great God deigns to use Ezekiel the unworthy, asking from him obedience and loyalty. It is not otherwise in every age. Ezekiel would have understood the graciousness and the challenge that lay beneath the words of Our Lord when from the sea-shore He bade the disciples to bring also of the fish that they themselves had caught. He bids us to stand upon our feet, conscious as we are of our unworthiness, and to serve Him with the strength that He Himself will give.

The office to which he was called, was the pastoral office. Perhaps more specifically in the case of Ezekiel than in that of any other Old Testament prophet, there is the recognition of an office that is essentially pastoral. He was called to be a watchman over the House of Israel—to act as pastor to the captives in Babylon. Throughout his book we can see how in fact he performed this office. Constantly he was consulted by "the elders of Israel," by which presumably is meant the leaders of the Jews, appointed or confirmed in their authority by the Babylonian authorities. As a watchman for Yahweh, it was his duty to take note of the signs of the times, and to interpret contemporary

events in the light of the revelation of God that had been vouchsafed to him. It was his duty to make plain to his fellow captives those things that Yahweh was about to do, and to show to them what was his will. The exercise of the pastoral office makes demands upon our sympathy, and there are times when, in reading the oracles of Ezekiel, we wonder at the apparent lack of sympathy which appears in them. A great part of his message was denunciatory. Like his predecessors, and perhaps with better reason, he is not squeamish in the judgements that he passes upon his contemporaries and, let this be said, if he were to be a faithful watchman, there was much in the life of his time that he had to denounce. Moreover, Ezekiel was as hard on himself as he was on others. Yet if we imagine that Ezekiel was lacking in sympathy, we grossly misread the facts. For he had the truest sympathy—a *sympatheia*—for he shared the situation and had fully entered into the experience of the exiles to whom he ministered. Many preachers have at least one sermon on the text which does not appear in the R.V. "and I sat where they sat." Ezekiel, by sharing the lot of those to whom he was sent, was qualified to minister to their needs with sympathy and understanding. It was not always so. We may trace the experience of sharing through which he passed, and see what a tremendous difference it made to his attitude and outlook. Selected verses from chapter iii. go like this:

> "(And the Lord said): 'Son of Man, get thee to them of the captivity, unto the children of thy people. . . .' So the Spirit liften me up and took me away, and I went in bitterness and in a spirit of hot anger . . . Then I came to them of the captivity . . . and I sat where they sat, and remained there astonished among them."

Here is revealed a significant change of attitude. The righteous indignation with the sins of others, aroused by his perception of the truth, melted into a sympathy and understanding when their situation was fully appreciated. Is it irreverent to picture here the theological student, coming fresh from his studies, and filled with righteous indignation at the sins of humanity, finding with something of shock perhaps, that he cannot truly minister until he, to some extent shares the experiences of his flock? It is only as we sit where they sit that we can truly minister to our people in the things of God. It may well be a point worhy of discussion whether the kind of training we receive does not put rather too much emphasis upon the theological conditions of salvation, and too little upon the need for sharing the joys and sorrows of our people.

Faithfulness and persistence in the proclamation of the

counsel of God were to play a very large part in the ministry of Ezekiel. He had inherited a tradition of persistence. The experience of Jeremiah was no doubt much in his mind. For forty years, or thereabouts, Jeremiah had declared that the sin of Judah would bring the inevitable nemesis of Yahweh's wrath. Whether it should come from the Scythian of the North, or the Assyrian in the East, come it would. But year after year after year nothing had happened. Men had gone on in the same old way unheeding and, in the end, not even listening. When they did listen, they laughed. Kings tried to silence him and, if they had dared, would have killed him. But the response or lack of response to a prophet's message makes no difference to his responsibility for declaring it. This was the lesson that Yahweh taught Ezekiel from the very beginning. Whether they will hear, or whether they will forbear, the responsibility is the same, and an awful responsibility it is. Ezekiel has no doubt about the ability of Yahweh to fulfil both His threats and His promises, and the solemn warning is given that if he fails to proclaim the message, then God will require the blood of the people at his hand. It will be no use advancing the excuse that they would not listen. The office of the preacher is no sinecure. Here is something that will demand patience and persistence, courage and perseverance, and which is impossible apart from the continual support of the Presence of God. For is there anything harder to bear than the knowledge that we are preaching our hearts out to the empty air or, in our day, to wooden benches?

Perhaps there is one thing harder, and Ezekiel found that too. The time came when people did come to listen to what he had to say:

> "And they speak every one to his brother, saying, 'Come,, I pray you, and hear what is the word that cometh forth from the Lord.' And they come unto thee as the people cometh, and they sit before thee . . . and, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not."

Most of us, I think could parallel that experience, although there are some of us of whom the most enthusiastic listeners could not say that we are "as one that hath a very lovely voice"! They hear the word, but they do it not. Indeed it was very necessary for Yahweh to make the prophet's forehead as an adamant harder than flint, and bid him not to be afraid. At least for Ezekiel the office to which he was called was not an easy one. It was possible at all, only because, as is repeated again and again, "the hand of the Lord was strong upon me." The doctrine of the

transcendant power of Yahweh, and the prophet's consciousness of the greatness of His god were alone sufficient to maintain him in the persistent faithfulness with which he had to proclaim his message. In every generation those who have performed the office of pastor and prophet have been able to do so only as they have realised that "the strong hand of the Lord was upon them."

Ezekiel was bidden to make the message his own. The roll of God's word, upon which is written the doom and the restoration of Israel, is presented to him, and he is bidden to eat it. Thus all the present and past tragedy enters into his soul; so does the future hope and glory, and it becomes his own, so that he may the more effectively make it known to those who are committed to his charge. Some have denied that preaching is "truth, through personality." But there can be little doubt that the emphasis that Ezekiel made and the methods that he used in the presentation of his message, owed much to his personality. The writer is not qualified to discuss at a very deep level the psychology of Ezekiel, but it seems unlikely that the kind of visions he had and continued to have would have come in the precise way that they did come to a man with another kind of psychological make-up. After all, it was the conception of the greatness of Yahweh which had been revealed to him, that he had to make known, and it was through the eyes of the vision that had been granted to him that he saw both the judgement and the hope of Israel. It does not deny the objectivity of the revelation to say that God chose Ezekiel because he was Ezekiel, and because through the kind of personality that Ezekiel had He could best speak to the men of Ezekiel's day. The message passed through the crucible of his own experience, and it came forth to the world, sometimes with a convincing power because of the personality that backed it, and sometimes weakened by preconceived notions, and by the situation of his times. But it was his message, given to him by God, made his own in the experience of living. Preaching must always be like this; it must, both in its content and its method bear something of the personality through whom it passes. We preachers must make the word of the Lord our own. We must allow it to enter into our very beings, that it may transform them, and come forth to the world from dedicated lives.

J. C. WHITNEY.

(To be concluded)

Reviews.

Studies in Old Testament Prophecy, presented to Professor Theodore H. Robinson, Litt.D., D.D., D.Th., by the Society for Old Testament Study: edited by H. H. Rowley. (T. & T. Clark, 16s.)

Festschriften are not of frequent occurrence in the world of British scholarship. That fact alone may indicate something of the esteem, gratitude and affection that Old Testament scholars have for Theodore Robinson, in presenting to him this volume of Essays. That impression would be further confirmed by attendance at a meeting of the Society for Old Testament Study. His place in the front rank of scholarship has been recognised both in this country and on the Continent of Europe. There are, however, aspects of his life to which the normal forms of recognition cannot do justice. We may therefore be forgiven referring to what is apparent in any meeting of the Society for Old Testament Study. A visitor would soon be aware of the genuine affection in which he is held by all, not least by the relatively younger members. So many have reason to be grateful not only for his published work, but for his ready sympathy and encouragement. It was fitting that a volume of studies, contributed by his own pupils, colleagues and foreign scholars, should, be presented to one who has for so long served the Society and the Church by his fine scholarship, brilliant teaching powers and sympathetic encouragement to students of all kinds.

The title of the book has made it possible to bring together studies on a wide range of subjects. At the end of the book is a bibliography of Dr. Robinson's writings compiled by Professor G. Henton Davies (who also contributes one of the essays). The articles and books referred to cover the period 1906-1946, and make evident not only the importance of T. H. Robinson's contribution to Old Testament studies, but also the wide range of his interests. The first page of the bibliography lists eight items of Old Testament material, seven of New Testament, and the first item is a study in the authorship of the Muratorian Canon. The list includes books, essays and articles of the highest scholarship and also material for the building up of the devotional life, e.g., I.B.R.A. notes. Such a list reveals the man; scholar, teacher, and above all humble servant of the Church of Jesus Christ.

The book opens with a short introduction by H. H. Rowley which refers briefly to the Society for Old Testament Study, which sponsored the book through a committee of three—Professors C. R. North, A. R. Johnson and H. H. Rowley, and to the work of Theodore Robinson, who served the Society for thirty years as Secretary and was twice elected as President. Then follow thirteen essays. Each of these deserves, and from Old Testament students will receive, careful and critical study. Most of them will be briefly noticed in this review since readers of the *Quarterly* will be especially interested in those by Professors G. Henton Davies, A. R. Johnson and H. H. Rowley.

The first essay on the Psalm of Habakkuk is by Professor W. F. Albright of John Hopkins University, Baltimore. It is a study in metrics and linguistics, with many references to the Ugaratic texts from Ras Shampa, an emended text of the Psalm, re-translation and full explanatory notes. Hab. iii. 14, for the most part defies translation or conjectural emendation. This is followed by a characteristic study by the late Professor S. A. Cook, on the Age of Zerubbabel. Unlike the first essay it requires no specialised linguistic knowledge; but it does indicate the complexity of the problems which confront the student who would gain some knowledge of the Post-Exilic period. We note that Professor Cook regards the historical order Nehemiah—Ezra as almost certainly required by the Biblical material. Professor G. R. Driver contributes an essay on "Difficult Words in the Hebrew Prophets" though often ranging to other pars of the Old Testament. New light is thrown on obscure Hebrew words and passages by a study of the roots in cognate languages, Accadian, Ugaritic, Arabic. The first passage only can be quoted by way of illustration. Driver suggests that Is. ii. 16, be re-translated:

"and úpon all ships of Tarshish
and upon all the *barks* of (Araby) the blest."

His translation is based on a Ugaritic word which indicates a semitic root with the meaning "boat, ship," and obviously gives better sense as well as giving a good parallelism.

Professor O. Eissfeldt of Halle-Wittenberg, contributes an essay on the phrase in Ezekiel xxxi. and xxxii., "slain by the sword" as meaning "murdered" or "executed" rather than killed in battle. This is followed by a transliteration and translation of a hitherto unpublished text from the archives of Zimri-Lim, King of Mari, given by the late Professor A. Lods. The text is particularly interesting as throwing light on one of the functions of the court prophets in Israel, viz, to give instructions to the king from the god. Professor C. R. North directs attention

to the terms " Former Things " and " New Things " in deutero-Isaiah. He argues that while " Former Things " (anarthrous) is Is. xliii 9, 16-19, and probably xlvi 9-11, refers to the Exodus, the term, with the article, is xli. 21-29, xlii. 8-9, xlviii. 3ff refers to the earlier triumphs of Cyrus, while the " New Things " refers to the impending fall of Babylon and liberation of the Exiles. Professor J. Pedersen of Copenhagen discusses the " Rôle played by Inspired Persons among the Israelites and Arabs " in an attempt to find in the history of Israel as a settled community the distinctive position occupied by the prophet. Professor N. W. Porteous, of Edinburgh, writes on " The Basis of the Ethical teaching of the Prophets." While Professor Porteous insists on the distinctive quality of Hebrew prophecy, even in its ethical teaching, he does so by taking into account the ethical standards of the world to which Israel was debtor, and the tradition enshrined in the Law as preserved and taught by the priests. The prophet received his new insights into the meaning of the contemporary situation in his " conscious fellowship with God and within a human fellowship which had been created by Him as a special medium of His revelation." From Professor R. B. Y. Scott, of McGill University, Montreal, comes an examination of the oracles in Is. i-xxxix. in order to determine the structure of the individual oracles and to relate their present *literary* form to the primary word received by the prophet. The last essay, " The Servant of the Lord in Deutero-Isaiah," is by Professor N. H. Snaith, of Leeds. He identifies the Servant with the Righteous Remnant, and more precisely with Johorachin and the Exiles of 597 B.C. (but probably including those of 586 B.C.). He discusses relevant passages in Is. xl.-lv. and offers reasons for identifying the Servant of the Servant Songs with the Servant of other passages. Further he argues against the generally accepted universalism of this prophet and claims that he is "essentially nationalistic."

We may turn now to the contributions of Professors G. Henton Davies, A. R. Johnson and H. H. Rowley. The first writes on the part played in prophetic thought and utterances by the historical events of Israel's past, notably the salvation events of Yahweh's choice of Israel. A true appreciation of the prophets can only come by recognising, in and through their distinctive contributions, a deep-seated loyalty to the classical tradition. The biblical tradition always emphasises Yahweh's control of History and it is this faith which leads to the distinctively biblical conception of Universalism. Henton Davies suggests that this spirit of universalism may be a product of the religion of Judah rather than of the Northern Kingdom. Detailed consideration is given to Isaiah's great " Faith passages " Is. vii. 9, 6, xxviii. 16. These

are related to the Faith of Abraham, Gen. xv. 6, and the Faith of Israel especially in Exodus xiv. 31; and it appears that the connection between "believing" (in God and His Servant) and "maintaining life" is common to the historical traditions and the prophet. So also is the quality of faith, namely that it is against all seeming probability. The argument requires that the message of the prophet must be related not only to the events of his day, but to "the religious tradition to which he belonged." The *Sitz im Leben* is, in other words, not only the immediate present; it is also the past which gives rise to the here and now. This approach to a study of the prophets is a very fruitful one, and could obviously be extended to the Psalter, the various strata of the Pentateuch and especially to the New Testament. We may hope that this essay is but one part of a more extended study along these lines.

A. R. Johnson contributes an interesting study under the title "Jonah ii. 3-10: A Study in Cultic Phantasy." These verses (2-9 E.V.) are treated as an independent composition, originally associated with the Temple cultus and containing valuable material for an understanding of the Hebrew view of "life" and "death." A new rendering of the prayer is given and Johnson proceeds to examine the Old Testament view of life. Man is "a unit of vital power." Psychical properties can be manifested in the various parts of the body, in a man's word, name, property and off-spring. Death is the disintegration of the unity rather than its extinction, the scattering of vital power. To die is to sink into Sheol, the place of no return, where normally, fellowship with Yahweh the Giver of life ceases. Death then, is a relative term, the weakest form of life rather than its complete negation; it is to be defined in terms of life. Therefore, any weakness is an approximation to death and the Hebrew verb for "to live" can be used also for both "*sur*vival" and *re*vival," in the sense of restoration not only from death, but from any kind of bodily weakness. It is associated with welfare and prosperity. Thus Yahweh, "the Living God," is not only contrasted with false, i.e. lifeless gods, but exercises life-giving power in nature and history, and the enjoyment of health and prosperity is appropriate to the man who walks with God in fulness of life. This gives point to the Word of Amos "Seek Yahweh and *live*," and that of Habakkuk "The righteous shall *live* because of his faithfulness." We note that the thought of this essay receives further development in an important monograph by Johnson, "The Vitality of the Individual in the Thought of Ancient Israel." We have here an important contribution to our understanding of the thought forms of the Bible, which are so often obscured for us as we give the Biblical words *our* content of meaning.

This is an essay which should on no account be missed, in spite of its recondite title.

Finally we must turn to "The Prophet Jeremiah and the Book of Deuteronomy" by H. H. Rowley. Of one thing we can always be certain with Professor Rowley's work. He will always give scrupulous attention to all sides of an argument, and therefore he never overstates his case. His very moderation sometimes leaves the impression of greater certainty than he himself would allow! Further he is careful to refer the reader to whatever any other scholar has said on the matter under discussion, and his footnotes alone form a valuable bibliography. This particular essay is timely in view of the attention given to Deuteronomy during the last twenty-five years. Much has happened since H. Wheeler Robinson could say in the Century Bibles on Deuteronomy: "We know quite clearly the date at which it was first to be reckoned with as a power in the history and religion of Israel. As a historical monument it constitutes a welcome landmark amongst the obscurer paths of Old Testament criticism." For various reasons some scholars assign the book as a whole or in part to the earlier monarchical period, others to a date after the Fall of Jerusalem. The account of Josiah's reformation in II Kings xxii, xxiii. is held by these scholars to have no historical relationship to Deuteronomy, only a literary one. The date of Deuteronomy must be largely determined on internal evidence. There are, however, connections between Deuteronomy and Jeremiah, and it is Rowley's purpose to determine what the relationship is, since there can be no reasonable doubt that Jeremiah's ministry occurred during the forty years before the Fall of Jerusalem. Briefly, Rowley argues for the substantial historicity of the Kings account, especially in view of II Kings xxiii. 9 which strongly suggests an attempt of the Jerusalem priesthood to safeguard their rights against the generous provisions of Deuteronomy xviii 6-8. Further, the political situation vis-à-vis Assyria offered just the opportunity suggested by II Kings xxiif. The evidence of Jer. xlv. and xxxiv is examined and shown to suggest a comparatively recent reformation along the lines of II Kings xxiii. and Deuteronomy. The dependence of Jer. iii-1 on Deut. xxiv. 1-4, and Jer. xi. 5 on Deut. viii. 18, vi. 3, is noted, and both the prophets earlier advocacy and later criticism of the reform are recognised. The case of Jeremiah's knowledge of Josiah's Reform, based on the Deuteronomic Code is ably presented, with remarkable skill in so short a compass. One point that has always seemed a difficulty might have been treated to complete the case. It is remarkable that Jeremiah's commendation of Josiah includes no reference to the reform, but is on, apparently, quite other grounds. It needs to be said, however, that those who would

divorce the book of Deuteronomy from Josiah's reign will need to take Rowley's statement of the evidence fully into account. A clear statement of the evidence with a restrained assessment of its value is always a worth-while contribution. Professor Rowley deserves our gratitude both for the result of his enquiry and for his manner of presentation in this essay.

The book as a whole is to be warmly commended for its range of interests, its variety and richness of scholarship and not least because it is useful to the serious student of the Old Testament. It is one of those books which one *must* have.

A. S. HERBERT.

A History of the Baptists, by Robert G. Torbet. (The Judson Press, Philadelphia, $6.00).

The time is ripe for a new, comprehensive and authoritative history of the people called Baptists, and we may well be grateful to Dr. Torbet, a young American scholar, who is Professor of Church History at Eastern Theological Seminary, Philadelphia, for boldly assaying the extremely difficult task.

Of previous attempts probably the best known are those by J. M. Cramp (1868) and H. C. Vedder (1891). Cramp was an Englishman, trained at Stepney College, who became one of the leaders of Baptist life in Canada. Vedder, whose history passed through many editions, was Professor at Crozer Theological Seminary. It is interesting to notice the plan of the two books and to compare them with that of the new work. Cramp gives the first quarter of his book to the question of baptism in the early and medieval Church, another quarter to the Reformation period, a third to the seventeenth century in England and America, nearly one tenth to the eighteenth century—"the Quiet Period," as he calls it—and a few concluding pages to his own century. Vedder's division is a simpler, threefold one: the Primitive Church, which occupies less than a sixth of his book, the Persecuted Church, covering the period from Peter of Bruys to Menno Simons, and occupying a quarter, and the Evangelising Church, recording Baptist witness in England and America and its beginnings in other lands.

Professor Torbet's book also is in three parts, but he has wisely put on one side the attempt to trace in detail the story of the departure of the early church from the practice of believers' baptism and of the anti-paedobaptist groups in the middle ages

(that may still be best studied in the pages of A. H. Newman). After brief chapters on the roots of Baptist principles and the Anabaptist heritage, he turns his attention, first, to British and European Baptists—his account occupying nearly a third of his text—and then provides an extended history of American Baptists (nearly one half of his space), with an interesting concluding chapter on Baptist contributions to Protestantism. At the end of the book there are some valuable appendices: a chronological table, a table of Baptist bodies, a list of Baptist schools and colleges in the United States, and a lengthy bibliography.

Much devoted and painstaking labour lies behind Professor Torbet's book and we can see it becoming a standard work of reference and study in Baptist Colleges throughout the world. The author has here brought together, more thoroughly and effectively than ever before, the story of the Baptist churches now to be found in every continent and almost every land. It is to be hoped that further printings will speedily be called for and that Profesor Torbet will be able to subject the section on England and Europe to revision and perhaps expansion, based on direct personal contact. Considering the immensity of the field he set himself to master, there are surprisingly few factual errors, but there are a number, some of them of importance. And there are omissions. Dr. Townley Lord's ter-jubilee history of the Baptist Missionary Society would have provided material for a better appraisal of English missionary effort. There is now a considerable body of scholarly work for an assessment of the modern Baptist movement on the continent of Europe. Most of it is in German or one of the Scandinavian languages. But it is surprising not to find in the extensive bibliography such a book as Professor Stiansen's *History of the Baptists in Norway*. The author states in his preface that his main story concerns American Baptists "particularly those who are white." It is this part of the book which will be paricularly illuminating to those in other lands. In a future edition we hope that Professor Torbet will give more details of negro Baptists.

What has been said probably implies that the history book we now need must be a co-operative effort. Already the meetings of Baptist historians held at Baptist World Congresses have helped workers in this field to become acquainted with one another. There is need for a much more extensive exchange of information and, as was said at the Copenhagen Congress, the preparation of a basic bibliography on Baptist history and apologetic. Professor Torbet has made so excellent a beginning and has obviously so many gifts for the task that we hope he may do for us what Professor Latourette (who contributes a foreword to

this volume) has done in the field of missionary history. Perhaps the best service that can be immediately rendered to that end is for copies of the present book to be secured in all parts of the world and for those who read it to become correspondents of the author and his collaborators in further study.

ERNEST A. PAYNE.

The Furtherance of the Gospel, by R. W. Moore. (Oxford University Press, 6s. 6d.).

The Truth of the Gospel, by G. B. Caird. (Oxford University Press, 6s. 6d.).

The issues of these two books completes a very attractive series of four volumes entitled *A Primer of Christianity*, intended for use by the senior forms of Grammar Schools. The first, by the Headmaster of Harrow, tells the story of the Christian Church from Pentecost until now. Clearly, this is a formidable task, yet the author has succeeded in writing one of the most readable accounts of Church history that I can recall. For one thing, it possesses real clarity. Vast though the canvas is, the reader is never allowed to lose sight of the central subject. Nor is there any of the special pleading met with so regularly in most accounts of the Church's growth. Topics like the growth of the Episcopate and of the Clergy are treated with admirable objectivity. But it is more than a scholarly work. The demand for a decision is implicit throughout and is made explicit in the very fine last chapter.

The second volume, as its title indicates, deals with Christian Apologetics. Here the ground covered is even more vast, and perhaps it fails to attain the same degree of unity as the former volume. Nevertheless, it is a work of compelling interest, enlivened with frequent and very apt illustrations, of which the first—"The riddle of the Sphinx"—is one of the most effective. The author is always studiously fair to the opponents of Christianity. Thus in dealing with Marx's jibe at religion as the "opiate of the people" he writes: "Before we undertake to refute this theory, it is well to notice the large measure of good sense that it contains" (p. 30). Best of all is his willingness to apply Christian truth to everyday life at every turn.

Altogether, these books will prove a useful guide to thoughtful VI formers and a considerable help to their teachers.

G. E. BENFIELD.

The Man from Nazareth, by H. M. Fosdick. (S.C.M. Press, 12s. 6d.).

This book bears the characteristic marks of Dr. Fosdick's writings—lucidity, freshness of approach, a wealth of apt quotation and illustration. It is not a formal life of Jesus, but an attempt to see Him through the eyes of the people who surrounded Him. After the first chapter, with its cogent arguments for the historicity of Jesus and the reliability of the Gospel portraits of Him, he gives vivid and interesting descriptions of the life and thought of various typical contemporary groups, such as the common people, the Pharisees, the disciples and the nationalists and portrays their reaction to our Lord.

The effort is illuminating. It is not so much that anything is thus revealed concerning Jesus which will be new to those who know the Gospels, but rather that familiar knowledge is lit up with a fresh light and emphasis.

Those whose task it is to expound the Gospels will find treasure here, especially in the wealth of quotation from Rabbinical literature, with its picture of contemporary thought, in the fresh interpretation of the Scriptures, and not least in the various "excursions" the author allows himself. In these he discusses among other things the Virgin Birth, miracles, and the charge that our Lord's teaching is impracticable. His treatment of these themes is sometimes provocative, but always stimulating to thought.

The general reader will find that this book provides a background against which the figure of Christ stands out more clearly, and will be helped to read the Gospels with new understanding and quickened insight.

FRANK BUFFARD.

Plan Overboard, by F. H. Wiseman. (Independent Press, 3s. 6d.)

A play in a prologue and two acts, bearing the recommendation of the Religious Drama Society. In a modern setting it portrays the conflict between good and evil and, given the acting it requires and deserves, could be very useful, for example, as part of an evangelistic programme.

Spiritual Discipline, by C. T. Rae. (Independent Press, 5s.).

The sub-title ("Thoughts on Personal Religion") is a better clue to the contents. The book consists of simple but helpful paragraphs originally printed in the *Eastern Daily Press* and *The Scottish Congregationalist.*

The Church is a Family, by C. M. Parker and R. J. Hall. (Independent Press, 3s. 6d.).

The Secretaries of the Youth and Educational Department of the Congregational Union of England and Wales have expounded and developed ideas advocated by H. A. Hamilton. Baptists as well as Congregationalists will find this book worth studying.

G. W. RUSLING.

THE TRIAL OF VICES IN PURITAN FICTION.

(*Continued from p.* 12.)

Bunyan's debt to Bernard cannot be underestimated. Among numerous other hints, there is in the following passage the modernization of St. Paul's words on spiritual armour (Eph. 6) which Bunyan follows in the battle-scenes of *The Holy War*, where the artillery and the drill of the Civil War period are introduced:

> Our *Powder* of holy affections hath he damped, the *Match* of fervency of spirit hath he put out: the *Small shot* of spirituall ejaculations hee so stopped, as in time of neede they would not go off; of the *sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of *Salvation*, bruised the *Brestplate* of righteousnesse, the *Shield* of Faith he cast away, and unloosed the girdle of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to pricke the Heart.[36]

Latimer preaching on the same text in Eph. vi compares "princes and potestates" to great ordnance, "bishops here and abroad" to serpentines, and "informers, accusours and lesser instruments" to hand-guns and bows.[37]

[36] *The Isle of Man*, pp.151-2.

[37] *A Sermon made at the time of the insurrection in the northe . . .* 1535. Cf. the sermon of Feake, the Fifth Monarchy man, quoted in Firth, *Last Years of the Protectorate*, *I*, p. 212.

ROGER SHARROCK.