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THE BAPTIST QUARTERLY

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Editorial Notes

FOR many British Baptists—especially as it provided for most of them their only opportunity in a life-time of attending such gatherings—the Baptist World Congress will be an abiding and glowing memory. This Jubilee Congress will go down in our history as the largest gathering of Baptists ever to have assembled in Britain or, indeed, in Europe and also as the most internationally representative B.W.A. Congress ever. It was a memorable and spectacular demonstration of the mounting strength and deepening fellowship of Baptists throughout the world and, for considerable numbers, transformed the Baptist World Alliance from a statistical boast into a communion of persons.

The scanty notice which the Congress received in our national press occasioned surprise, particularly among American delegates who, of course, were not aware that newsprint was still rationed and perhaps did not realise that the neglect was also due in part to the somewhat pietistic nature of many of the addresses and that to catch the ear of the press in this country one must coin sensational phrases. But the neglect of the press reflected the lack of interest in such events on the part of this country's population. Indeed British Baptists themselves could not be said to have been, on the whole, conspicuously interested and one also suspects that interest among them in such events is usually in inverse proportion to geographical proximity.

For those who attended, the Congress was a great experience. If, as must be admitted, few of the addresses were really outstanding, what made it so exhilarating? Magnitude, novelty, the presence of sixty nationalities and the sense of belonging to a vast and virile world movement all contributed. There were also memorable happenings and some deeply moving moments. In spite of the dimensions of the audiences one has heard many delegates speak of the sense of fellowship which prevailed. However one may attempt to explain it, to have been there at all was in itself a great experience not likely to be forgotten by those who were fortunate enough to have attended. Not the least enjoyable of the many meetings was the Historical gathering in the Dr. Williams's Library, when it was

a privilege to meet friends interested in Baptist History from a variety of nations.

The occurrence of this Congress will raise in the minds of others beside the leaders and experts the question of the relation of world-wide denominational federations like the Baptist World Alliance to the Ecumenical movement. Between 1867 and 1930 seven of these confessional organisations have been formed and are likely to flourish. As Dr. H. P. Van Dusen has said, "The relation of world-wide confessionalism . . . to world interdenominationalism is one of the most baffling and urgent problems of current ecumenical discussion." Is there any contradiction between loyalty to the B.W.A. and the World Council of Churches? Obviously many Baptists feel that there is and prefer to lend the weight of their allegiance to the promotion of Baptist world fellowship. Others feel that the one is as important as the other. It should not be overlooked that some are indifferent to either. The problem demands attention, for it seems certain to become more acute.

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With reference to the paragraphs in our last issue relating to Berea Chapel, Criccieth, and the Baptist connections of David Lloyd George, a correspondent informs us that this church joined the Caernarvonshire Baptist Association in 1939 and affiliated to the Baptist Union of Wales in 1940, five years before Lloyd George's death.

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One of the most lively and useful of the many Baptist societies in Britain today is the Baptist Students' Federation. It is also one of the newest, for its formation dates back only to 1947. In that year representatives of the six societies of Baptist students then in existence—the Robert Hall Society (Cambridge) which, founded in 1902, is the oldest of these bodies, the John Bunyan Society (Oxford), the Edward Terrill Society (Bristol), the David Fernie Society (Newcastle) and the Rushbrooke Society (Leeds)—meeting in conference at Birmingham decided to form the Federation to serve as a link between them and to encourage the formation of similar groups in other Universities. By the beginning of this present year the number had grown to 17, with several hundred members. The aims of the Federation are to provide fellowship among Baptist students, to encourage responsible Christian service, to witness among non-Christian students and promote mutual understanding among Christian students of all denominations. Provision is made for individuals at colleges, hospitals and other centres where no Baptist society exists to become personal members of the Federation. A terminal News-Letter is issued and an Annual Conference is held every Easter. Since 1951 the Federation has undertaken evangelistic

missions in a number of districts. Another recent development has been the formation within the Federation of a Fellowship, at present numbering about 80, of those contemplating overseas missionary service, while in 1952 an Association of ex-Students was formed to encourage them to play their full part in the life of local churches and keep them in contact with the Federation. This year's President is Mr. John Biggs of Downing College, Cambridge, and the Secretary is Mr. Brian Whitaker who (at University Union, Sheffield, 10) will be glad to hear from, or to be informed of, any young men and women going from our churches to Colleges, Training Hospitals, Universities, etc. It should be emphasised that the Federation is for students of all categories and not for theological students only. The growth and development of a body of this kind is obviously of great significance for the denomination and its future leadership. It is to be hoped, therefore, that churches will play their part by encouraging students from their congregations to join one or other of the societies connected with the Federation. While its membership has reached an impressive total, obviously large numbers of Baptist students are not yet linked with what is clearly one of the most hopeful and promising of recent denominational developments.

A number of donations—ranging from five shillings to ten pounds—have been received toward clearing the heavy deficit on the accounts of the Historical Society. Further gifts will be gratefully received. Please give generously—and immediately.

Thomas Thomas, 1805-1881

THOMAS THOMAS,[1] the first Principal of the College in Pontypool, the 150th anniversary of whose birth fell this year, is one of the most significant figures in the history of Nonconformity in South Wales. In the realm of ministerial education he consolidated the achievements of his namesake and former tutor, Micah Thomas of Abergavenny, and was himself a pioneer in the development of the political power and social influence of the Free Churches, which became one of the most telling factors in Wales in the late nineteenth and early twentieth centuries.

He was born at Cowbridge, the market town of the Vale of Glamorgan, some 12 miles from Cardiff, on January 12th, 1805, but soon afterwards the family moved to Cardiff and farmed some few acres near Leckwith Bridge, which stands between Cardiff and Penarth. He received a remarkably good education for those days, first in a school at Llandaff, conducted by an Anglican clergyman named Lewis, and then at a school in the centre of the town. Yet he gained little instruction in religious matters; neither did his parents offer him any example that he might follow in spiritual affairs. In spite of this he experienced as a boy, what he later described as, "strong convictions and alarms," while he recalls one day, "kneeling in secret prayer under a hayrick, and in the solitude of the adjacent wood mingling the voice of supplication with the sound of the wind that murmured among the branches." In these formative years he came under the influence of two pious labourers, who worked on his father's farm and their conversation led him to frequent the meetings of a Welsh Baptist church, which assembled, at that time, in a room in the "Star and Garter," near Cardiff castle. In spite of parental opposition Thomas Thomas was baptized and received into membership of this church, by the Rev. Griffith Davies, the minister, when still

[1] An outline of the life of Thomas Thomas was given by himself in response to the presentation made to him in 1876. An account of this was reprinted at the time from reports in the local press. Biographies have been written by Dr. Edward Roberts (*Seren Gomer*, 1882, pp. 89ff.), Thomas Morgan, (a prize essay in the Welsh National Eisteddfod, 1924, afterwards abridged and published) and Rev. E. W. Price Evans (*Baptist Quarterly*, 1926, pp. 130ff., and in his short history of Crane Street, Pontypool, published in 1936).

only 13 years of age. The same room in the "Star and Garter" housed also a day school, conducted by the Rev. William Jones of Bethany, Cardiff, and here he completed his education and soon became Jones' assistant, using this opportunity to master the elements of New Testament Greek, which remained his favourite subject throughout his life. When 16 years of age, he preached for the first time in the "Fellowship Meeting" (*Cyfeillach*) of the church, but one of the older deacons advised him to abandon any idea he might have of entering the Christian ministry as he lacked the necessary gifts. Nevertheless he persisted and shortly afterwards conducted worship at a cottage meeting at Llandough and on April 12th, 1821 preached his first "public sermon" at his own church. At a subsequent Church Meeting he was accounted as fit to exercise a preaching ministry and during the months that followed did this throughout the Vale, in farms, cottages and chapels, for during this period several churches were being formed in the area, while the older churches had set up several preaching stations in the scattered villages.

On September 2nd, 1822 he entered the Academy at Abergavenny, and for two years he studied under the Rev. Micah Thomas before going to Stepney where he continued his studies under the direction of Dr. Murch, Dr. Newman and the Rev. Solomon Young, leaving after four years there to become the pastor of the church at Henrietta Street, London. His eight years here were, undoubtedly, crowned with considerable success, which is indicated in the rapid growth of its membership. There were but 40 members when he received the call, but before he left the number had risen to nearly 200, while the building had to be enlarged to accommodate the congregation that came to hear him. Apart from his work in the church, Thomas Thomas found great satisfaction in preaching in the open air. Each Sunday at 7 a.m. he was to be found at the market, either at Farringdon or Somers Town, preaching among the stalls and trying to obey the command of his Master to take the Gospel to all people. For five of the years he was in London he acted, with Charles Stovell, as Secretary of the London Baptist Building Fund. He claimed that he used the opportunity afforded him here to help the small churches of his native Wales, and an examination of the lists quoted in Appendix A of Mr. Seymour J. Price's *Popular History of the Baptist Building Fund,* justifies him. In the six years before he took office 13 of the 106 churches which received grants from the fund were in Wales or Monmouthshire; during his five years of office the figures are 24 out of 89; in the following six years the proportion is 14 out of 92. Thomas Thomas was, many years later, to look back on his years in a London pastorate as the happiest of his life.

FIRST PRESIDENT

In 1836, to his great astonishment, he received an invitation from the officers and committee of the Abergavenny Academy to become the successor of Micah Thomas and the first President of the College which it was now proposed to establish at Pontypool. He must have realised the difficulties he was called upon to face. Micah Thomas had discovered how hard the path of the pioneer could be, for throughout his years at the Academy he had faced considerable opposition from many of the leading Baptist ministers of South Wales, chief of whom was Dr. John Jenkins of Hengoed, whose writings and publications were considered as a standard of hyper-Calvinist orthodoxy, at that time. He, in 1827 had written a letter to the Welsh Baptist periodical, *Cyfrinach y Bedyddwyr,* in which he accused Micah Thomas of charging the students exorbitant fees, and of failing to supply them with the reasonable luxuries of life, particularly tea, of which Jenkins seems to have been extremely fond, sugar, candles and soap. This attack, which hid a theological antagonism, created much feeling in South Wales and though the committee vindicated its President, it is clear that the charges were not forgotten for in 1837, afer retiring, Micah Thomas finds it necessary to write to *The Baptist Magazine* a letter in which he sets out his income during his last years as tutor and contrasts this with what the committee promised to pay his successor. In 1834 the uneasy relationship between the Academy and the leading ministers became obvious over a dispute occasioned by a letter sent by five students, W. Gravel, E. Price, J. Davies, T. Jones and J. Williams to the *Greal,* in which they accused their tutor of partiality, tyranny and heterodoxy. This letter is dated November 11th. These students withdrew from the Academy and on December 10th a special meeting of the committee passed a resolution regretting that so much money had been already spent on training men so unworthy of the Christian ministry. The matter, however, was not at an end, and on January 1st, 1835 a number of Baptist ministers, led by Jenkins, Hengoed and Hiley, Llanwenarth, met and agreed upon a statement which deplored the action of the College committee in attacking the moral character of these students and seeking help so that they could complete their education under the supervision of William Jones, Bethany, Cardiff. The whole affair caused an uproar in Baptist circles in South Wales and letter after letter appeared in the *Greal* during subsequent months. The controversy came to an end only with the resignation of Micah Thomas. Undoubtedly, some of this antipathy towards the founder of the Academy was due to the deep-rooted suspicion felt by many in regard to ministerial education itself. John Jenkins' sons, in their life of their father, felt it necessary to insist that, though without college training himself,

Jenkins was never opposed to the Academy at Abergavenny, but only to the inefficiency of its administration.[2] Yet their dislike of the College was, in the main, due to their opposition to the more liberal Calvinism which Micah Thomas professed. The charge of the five students which received greatest prominence in the controversy that followed was that of heterodoxy, for they claimed that their tutor always advised them to read Wesley's *Notes* rather than Gill's *Commentary*. The seriousness of the controversy is seen in that the Glamorgan Association, meeting at Ystrad-dafodwg in June decided to discontinue their support of the Abergavenny institution and to make collections in aid of the "new academy" in Cardiff. These troubles were the background to the resignation of Micah Thomas and it is remarkable that his successor was able to command such wide support for the College from the very beginning of his Presidency. It was to secure this support that Thomas Thomas left London in May, 1836 and spent the Summer visiting the Welsh Association meetings. The impression he created was extremely favourable. He was never made the subject of attack for his heterodoxy in regard to Calvinistic dogma. Micah Thomas had, in fact, won his battle, and the difficulties he overcame made the contribution of his successor possible.

When he resigned from the Presidency of the Academy Micah Thomas did not relinquish the pastorate of the church he had been instrumental in founding. The committee, therefore, were forced to consider changing the location of the College, for its funds were insufficient to meet the salary of a full-time tutor. It was for this reason that Pontypool was chosen as the future home of the institution for it had been felt, for some time, that an English church should be set up here. On August 2nd, 1836, in a building which had been a Meeting House of the Friends, a church was formed and Thomas Thomas set apart as its Pastor. The church grew quickly and in 1847 a new chapel was built in Crane Street, at a cost of £2,200. Here, in addition to all his other work he exercised his gift of preaching and took care of the flock of Christ. The church flourished in the succeeding years.

For five years Thomas Thomas was the only tutor in the College but the work became too much for him and the committee appointed as Classical Tutor, the Rev. George Thomas, and for nearly thirty years they worked harmoniously together. In August, 1836 the foundation stone of the new college building was laid, and soon seven students were in residence. During the Principalship of Thomas Thomas 260 men were prepared for the Baptist ministry here. The training given at Abergavenny had

[2] *Hanes Buchedd . . . John Jenkins,* by John and Llewellyn Jenkins, Cardiff, 1859, pp. 89ff.

presupposed that ministers, if given acquaintance with the English language, would then study theology themselves, and so, apart from linguistic studies the students were taught Geography, History, Minerology, Geology, Magnetism, Electricity, Galvanism, Pneumatics, Meteorology, Pharmaceutical operations and Chemical affinities (a list of subjects taken from one of the annual reports). Thomas Thomas changed the nature of the course and stressed the study of Theology. In their first year the students studied the Mosaic account of creation and the original state of man. In the second year they examined the various schemes for harmonising the four Gospels and for relating a consecutive account of the events in the Apostolic Age. This course included an examination of the Biblical doctrine of the Church which showed that "the voluntary principle" is "the only true means of the Church's support and extension, the compulsory being unscriptural and mischievous." To this was added some Church History from the beginning to the present day and also the history of the future, depicted in prophecy. In the final year lectures were given on the main doctrines of the Faith, including the being and attributes of God, the divine unity, the Trinity, the providence and moral government of God, the pre-existence and deity of Christ and the main views concerning His person. This course ended by examining the final judgment, the eternal happiness of the righteous and punishment of the wicked. This outline remains the basis of the teaching given at Pontypool though, from time to time, Thomas Thomas lectured on other subjects, of special interest at that time, such as the character of war, national education, the reasons for Dissent, the Millennium, Popery, Puseyism and Mormonism, and, significantly, the Uncorrupted Preservation of the Holy Scriptures. His favourite textbook was Payne's *Elements of Mental and Moral Philosophy*, and to this was later added Wayland's *Elements of Moral Science* and Haven's *Mental Philosophy*. In this way the theological freedom won for the college by Micah Thomas was used.

OTHER ACTIVITIES

In the work of the denomination Thomas Thomas was ever active and was instrumental in founding a new Association of Baptist Churches. In 1831, at Aberavon, the churches of Monmouthshire left the older South Eastern Association and formed a separate body. The language of these churches was Welsh, but the development of collieries, iron works and allied industries led to the influx of many Englishmen and soon, not only were English churches established but the need was felt for incorporating these in an Association. The first proposition was that an English wing of the existing Association should be formed, but Dr. Thomas and

other leaders of these churches would have none of this. In 1859 at a meeting of the messengers of the churches at the College, under the presidency of Dr. Thomas, the Monmouthshire English Baptist Association was called into being. Soon the work of Thomas Thomas was to receive national recognition, when, on April 27th, 1871, he was elected President of the Baptist Union, the first Welsh-speaking Welshman to be so honoured. During his year of office he gave two addresses, which are important indications of his view of Church and State. The first was delivered at London in April, 1872 on *Evangelical Theocracy*. This stresses the spirituality of Christ's Kingdom and then considers the relationship of this view to "the character of the Christian Church, the state of society in our country, the welfare of our Denomination, the aspect of current events and the complication of national affairs." At Manchester, the following October, his theme was *Baptists and Christian Union*. He emphasises the value of the existing Union "in softening down the asperity of party and bringing different sections into comparative harmony and united action," and "in developing and combining the resources of the denomination in general." He sees no insuperable obstacle why this principle should not be extended to effect a complete union between General and Particular Baptists, and then asks, "May not the baptized believers of Great Britain and Ireland stand forth before the world as one body in Christ, their only Lord and Saviour, and extend the hand of fellowship to the myriads of brethren of the same faith and order beyond the Atlantic, on the continent of Europe and throughout the whole earth?" While he rejects, utterly, any scheme for ecclesiastical union, which would mean "a formal coalition of those vast systems which have little of Christianity besides the name"—yet he does hold that Baptists should fraternise with the wise and the good of all sects to work harmoniously with them in whatsoever tended to benefit the nation, and even to unite with pious members of the established Church, in spite of their adherence to a system which had grievously wronged the Baptists in past centuries, if such union would be of advantage to the people of the country and to the Kingdom of Christ.

Thomas Thomas believed fervently that each Christian should exercise fully his political rights, so long as he is careful to act the citizen "as it becometh the Gospel of Christ," yet he is passionate in condemning any relationship between the State and the Church. "I have yet to learn," he writes in one of his pamphlets, "what good reasons can be alleged why the ministers of Christ, abstaining from party and factious proceedings, should not interfere with politics, so far as they are the science of national morals—of those just social principles on which public institutions ought to be based;

as why, while the enemies of liberty, and the opponents of the interests of the poor, are *politically* religious, the friends of freedom and popular rights should not be *religiously* political?" Two great movement of the period gave him the opportunity of defining his political views. The Chartist riot in Newport occasioned his tract, *The Civil Duties of Christians* (1834), and the agitation for the repeal of the Corn Laws caused him to publish *A Proper Consideration of the Cause of the Poor* (1841). In the former he answers the charge that it was the principles of civil and religious liberty held by the Nonconformists of the Monmouthshire valleys that inspired the Chartist attack. He claims that but a small minority of the rioters were Dissenters who, with their love of liberty, joined a firm allegiance to the throne, together with an ardent, though enlightened, attachment to the civil constitution of the country. The New Testament, he believes, commands a general obedience to all civil laws, under every form of government, though this obedience was always subject to two limitations; the first being the political constitution and civil laws of the land, for each man has the right to disobey the illegal commands of his governor, magistrates being created by law, which defines their every function. The second limitation is that the magistrate has no right to command anything morally wrong. "It cannot be a man's duty to do what he believes, in his conscience, to be a sin against God, whose authority is paramount to every other; nor to sanction by his active obedience, the impious assumption on the part of the magistrates, of the prerogatives of the eternal King." Yet Christians must never use physical violence if unjustly treated by the secular powers, and must use legitimate methods of obtaining their ends, petitioning the legislature, enlisting the sympathy of the public and, in the last resort, by "passive obedience," by which he means "submission to the penalty of law, when all means of redress have been used in vain." Dr. Thomas demonstrated the efficacy of this last method in 1845 when, together with Edwards, Trosnant, Price, Abersychan and others, he refused to pay the Church Rate, and certain of their effects (from Thomas Thomas a table) were seized and sold by an auctioneer who, according to Dr. Edward Roberts of Pontypridd, was brought from Usk, as no one in Pontypool would conduct the sale. The controversy provoked, especially in the local press, proved the death blow to this demand in the town. In common with the radicals of the time, Thomas Thomas had great faith in what could be achieved by the extension of the franchise. The pamphlet on the Corn Laws in 1841 gives a vivid description of the distressing condition of the poor during those hungry years and admits, being one of the pioneers of the Total Abstinence Movement among the Baptists of Wales, that this is often due to the idleness, intemperance and

dissipation of the people themselves, but attributes this distress also to the *truck system,* with its effect on the purchasing power of wages and particularly to the defective representation of the people. He believed that it was the want of fair and impartial representation that created "class legislation," and thereby the interest of the many was sacrificed for the benefit of the few. Of this kind of legislation, he regarded the Corn Laws as the most typical and grievous example. "General Suffrage," he writes, "would, I have no doubt, have prevented the existence of most of the unjust laws, which now press with fearful effect on the energies and comfort of the poor." He later added his support to the movement for the extension of the vote to women and when, in 1872, the National Society for Women's Suffrage held meetings in Pontypool, he was asked to preside at them. To obtain liberty and to guarantee its preservation, he believed in the use of political power by Dissenters and saw the movement for the disestablishment of the church, not only as the expression of a religious ideal, but also as a political necessity. In a tract entitled *The Importance of Developing the Power of Welsh Nonconformity for the Liberation of Religion from State Patronage and Control* (1862), he writes, "Christianity inspires the love of liberty ,and teaches all men how to use and enjoy it. It sets up the golden rule, 'as ye would that men should do to you, do ye even so to them,' which strikes at the root of all monopoly and wrong in Church and State, and all its precepts are favourable to the largest extension of popular freedom." Nonconformist power was, for him, the prerequisite of civil liberty.

At the close of 1873 Thomas Thomas retired from the pastorate of Crane Street, when the church presented him with a purse of 100 guineas and an inscribed copy of the *Hexapla,* while his wife received a clock; in September, 1876 he resigned the Principalship of the College. To mark his many years of service to the Denomination a national testimonial was raised and, at Tabernacle, Cardiff, on September 20th, 1876, a meeting, presided over by his great friend Sir Robert Lush, paid tribute to all his many achievements and he was presented with an illuminated address, which is now at the Cardiff Baptist College, and a purse containing 2,000 guineas. He now left Pontypool and came to Cardiff, where on February 22nd, 1880 he celebrated his golden wedding. During his years of retirement his special interest was that of his early years, the study of the New Testament. His last published articles appeared in the *Seren Gomer* for July and October, 1881 and January, 1882 and bore the title, "Notes on Difficult Texts" (*Nodiadau ar Destynau Anhawdd*). During this same period he preached almost every Sunday, often in the churches where he had first exercised his gifts. Dr. Edward Roberts relates that when inviting Dr. Thomas to officiate at Pontypridd, he had apologised

that the Sunday would not be one of special services, to which the Doctor replied, " Friends need not scruple to ask me to supply for them. I have become a very ordinary village preacher, as I was in early life." A few weeks after his death a memorial pamphlet was published, which gives, in addition to the texts of the addresses at his funeral, an account of his last days. On Sunday, November 20th, he had taken part with his successor, William Edwards, in the re-opening services of the chapel at Pontrhydyrun, when he said that this would probably be his last visit to a church, in which he had first preached some 57 years earlier. On the following Sunday he preached at Llantwit Major, in his own beloved Vale of Glamorgan, and on Tuesday, November 29th, attended the committee of the College. On Sunday, December 4th, he preached at Pontypridd in Welsh. The following Tuesday, the Rev. Nathaniel Thomas, minister of Tabernacle, Cardiff, called upon him and found him engaged in comparing the Revised version of the Scriptures with the Authorised and the Greek text, when he expressed himself to be in general agreement with the revision, though he felt that insufficient notice had been taken of the work of certain American translators. That night before retiring to bed he wrote a note on the translation of the word, *Didaskalos*. That night he died in his sleep.

When Thomas Thomas retired from the College at Pontypool, that institution was one of the largest centres of ministerial training among Baptists; it was also a centre of social and spiritual influence that helped to make the Baptists of Monmouthshire not only strong, numerically, but influential in every aspect of the life of the Principality. Dr. William Edwards exploited to the full the work of his predecessor, and these two men, more perhaps than any others, have moulded the denominational life that the Baptists of South Wales enjoy today.

D. MERVYN HIMBURY

The Theology of Evangelism

MAY I make clear at the outset, Mr. Moderator* what I consider I am expected to do in this paper. I am not here, with you, to give an appraisal of the precise theological standpoint of this evangelist or that. I am not asked to discuss the theology of evangelists. I am here to speak on "The Theology of Evangelism." Obviously the two are closely connected, but they are not the same. My task is not to say in what precise terms the message shall be presented. I am concerned with the doctrine of God and His ways with men which accounts for there being a message at all. That, I take it, is the strict meaning of the phrase which constitutes the title of this paper.

In case I am not making this point sufficiently convincing, perhaps you will bear a quotation from P. T. Forsyth. He is speaking of missions. He has in mind, primarily, overseas missions. And he has this to say:

> "Truths like grace, atonement, judgment, and redemption, may be strange or remote to the individual; because faith often lives with the momentum of past generations of faith upon it. But for the Church these truths are necessary, for its ministers central, and for its missions vital. They may not be the missionary's stock-in-trade which he sets out as soon as he lands, but they are always his capital and inspiration."

Note the distinction between the stock-in-trade which he sets out and the capital and inspiration. The stock-in-trade, that is, the exact form of doctrine and its presentation may vary from one evangelist to another (within certain limits, of course), but there is a common capital, a doctrine of God which the Church as a whole possesses, without which there is no evangelism worthy of the name. It is with this that we are primarily concerned at the moment. What is the theology that sends us out as men who can do no other?

Very much to the point would be to ask what sent the early disciples out. In seeking the answer to this question we come upon a quality in these early preachers which made their contemporaries detest them. I refer to a certain exclusiveness amounting almost to intolerance; an exclusiveness or intolerance which points unmistakably to a belief on the part of these preachers that what they brought was *sui generis*.

This must be made clear. It was not the newness of Christianity which constituted its offence. On the contrary, newness was a com-

* A paper read to the Free Church Federal Council in London.

mendation rather than otherwise. There were lots of new religions in the air at the time, and very popular religions they were. They were welcomed; Christianity was, on the whole, rejected. Why? For, after all, in many respects Christianity and these mystery religions were very similar; so similar that, as is well known, some scholars have sought to prove that Paul borrowed his terms from these religions. They had, for instance, an initiatory rite corresponding to our baptism and a sacramental feast corresponding to the Lord's Supper. They preached deliverance from sin and access to heaven. Why, then, were the mystery religions popular while Christianity was despised?

The reason is simple and clear. Every Roman citizen had a religious duty to the state; he must offer a grain of incense to the genius of Rome and Caesar. In this the mystery religions found no difficulty at all. So long as their devotees satisfied the demands of the mystery religions, there was no objection to their sacrificing to Caesar. Indeed, in the course of their growth these religions had absorbed elements from other religions around and by this time some of them were three or four religions rolled into one. No difficulty was felt about pooling gods. So the moderate demands of Rome could be met quite easily. Salvation was to be sought in many places and compromise and accommodation were even encouraged.

In the midst of this broadminded, tolerant conglomeration there arose men, pale and confident, to tell the world that they could not compromise, that they could recognise no other name, since they proclaimed the one name whereby men must be saved. Do we wonder that they were detested? There was about them an air of dogmatism quite objectionable to the world of their day. If only they had brought just another teacher, just another religion. . . . But no; they came declaring that they had the one and only faith; that there was no salvation in any other. And the world hated them.

NONE OTHER NAME

Now, we have to look at this claim very seriously, for in it, it seems to me, is summed up the whole of the theology of evangelism. We can keep on going through the actions, of course, even when we have ceased to accept this claim. But not for long. The continuance of Christian evangelism is in the last resort dependent on the belief that there is no other name; that there is really no other salvation.

But is this belief justified? Does it not depend upon what is meant by the word "salvation"? It is fair to say that when we say that the gospel saves, modern man tends to think the whole time solely in terms of a change of character. Significantly enough, one modern religious movement has dispensed altogether with the word "salvation" and has substituted for it the word "change." This

substitution has the advantage of showing clearly what the modern mind thinks the word " saved " ought to mean.

Unobtrusively but surely, a corresponding change has taken place in our own attitude as Christians to the justification of evangelism. It is to be seen most clearly, perhaps, in our modern attitude to overseas missions. Time was when the appeal of " so many dying every hour without Christ and passing into a lost eternity " was used effectively. For good or ill, that day is gone. If the somewhat pretentious claim of the Christian Faith to absolute uniqueness means anything by now, we feel it must consist in its being the Faith which produces the most startling change in men and in creating the finest type of character. Thus, we are committed at once to the task of producing positive evidence of the uniqueness of our Faith in the type of convert our stations can show.

Now, let it be readily acknowledged that in submitting to this " practical " test we have come through with flying colours. In the newer and more backward regions, there is no question at all as to the effectiveness of the Christian Gospel. We compare the Congo pagan with the Congo Christian and the question " Does it work? " is already answered. Even when compared with the older religions of India and China, Christian Faith maintains its pre-eminence in the matter of fruit. The gloom of Buddhism or the joy of Christianity; which would we choose? The rigorous asceticism of Hinduism or the freedom of Christ? There is no doubt about it. Judged by the typical character it produces, the Christian Faith is on top.

But when all this has been said, are we anywhere near interpreting what these early Christian preachers meant when they said that there is no salvation in any other? Does the uniqueness of the Christian Faith consist in placing a good Christian and a good Hindu side by side and showing how much higher and more desirable are the virtues possessed by one than those possessed by the other? Or, to bring the question back to the " home " level, is the justification of evangelism to be sought in the difference in moral worth between the Christian and, say, the social worker who owns no religious allegiance but who derives his inspiration from what he is pleased to call humanitarian principles? In other words, in speaking of the uniqueness of our message, are we bound for ever to the relativity of comparing and contrasting human characters?

Let it be said with emphasis that this bondage was entirely unknown to the evangelists of apostolic days. When they claimed that there is no salvation in any other, they did not think slavishly, as we do, in terms of changed characters. Of course, changed characters and, indeed, healed bodies were testimony to the effectiveness of the Gospel, but when they protested that there is no salvation apart from Christ, they were looking at a great act of God in history and not at a number of reformed men. If C. H. Dodd has not lived

in vain, we are all convinced by now, I believe, that characteristic apostolic preaching, as far as it is capable of reconstruction, consisted not in a commendation of "Christ's way of life," but in the telling of a story about something that happened; something which had never happened before and which, in the nature of the case, could never happen again; the incredible story of the coming of the Lord of Glory to this earth, of His atoning death and His victorious resurrection—the story of what Christ had done *for* men; not, primarily, a promise of what He could do *in* men—this is what fired the early preachers. Of course, this issued in tremendous changes of character on the manward side. The statement in the second chapter of the letter to the Ephesians is proof enough of this. The point I am making is that it was not the character-changing, Christ's-way-of-life aspect of the message that was presented first. True it is that they were known as people "of that way," but the way was the result of the message and not the message itself. New Testament Christianity was never a "way of life" in the modern sense, but a way of life founded upon a doctrine. And it was the doctrine that constituted its uniqueness. If we assert that the only Son of God came into the world and by His death and resurrection reconciled the world to God; if this is what is meant on the God-ward side by salvation, then, in the nature of the case, there can be no other name whereby men must be saved. We need no longer to compare this character with that in order to vindicate the claims of Christianity to uniqueness. We need only to keep our eyes fixed on that unprecedented and unrepeatable act of God and we are delivered from all doubts about our right to evangelise. In the last resort, the apology for Christian evangelism is theological and not psychological or sociological.

THEOLOGY OF THE CROSS

It will be seen, I hope, that what I am trying to say is that the theology of baptism is essentially the theology of the Cross. You may think I have taken an unconscionably long time to say it. Of that I am painfully aware. But all this, let me hasten to confess, has been quite deliberate. If I need to defend my policy, I would do so by reminding you that G. K. Chesterton once wrote that there are two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place. I have gone the long way round in order to remind us where we have been in danger of wandering. We have been in all kinds of places before finally reaching once again that spot from which we see that on the day of Pentecost the preacher said absolutely nothing about what Christ meant to him; nothing about what fine fellows God could make of those undesirable murderers in Peter's congregation; nothing even about the social implications of

the Gospel (which was very naughty of him in view of the programme before us)*; nothing about the pattern of life set before men by this remarkable Galilean peasant. What Peter did was to point to the passion, death, resurrection and ascension of Jesus as something which God had ordained as the means of the world's salvation. What men have to do is to repent and be baptized in the name of Jesus Christ.

Let me not be misunderstood. I am not for one moment suggesting that there is no place in Christian preaching for personal testimony to the grace of Christ in the heart. Certainly I would not be so foolish as to say that the social implications of the Gospel are unimportant. In our modern world they are becoming of ever-increasing moment. What I am saying is that it was at the act of God for man's redemption that these preachers looked. All else was derivative. It is true that the shadow of the Cross fell on every path they trod. When it came to deciding what it was right for a Christian to do or not to do, the Cross was the deciding factor: no Christian must cause a brother to stumble "for whom Christ died." The question of living as one pleased was finally settled by pointing out that we are not our own, we are "bought with a price." Even the character of the marriage relationship was determined in the light of the Cross: husbands are to love their wives "even as Christ loved the church and gave himself for it." There is no end to the implications of the word of the Cross. But this is so because the Cross is a great act of God. Its shadow is ubiquitous because the Cross fills the sky. It is regulative of our thinking because it is the all-in-all of our redemption. The charter of evangelism is not an appendix to Matthew's gospel. It is in the Cross.

How this word of the Cross is to be presented, what exact interpretation is to be placed on this divine act, it is not within the scope of this paper to discuss. This, however, may be said in passing; the important thing in the actual presentation of the message is that it is Christ, crucified and risen, that is preached. It is Christ who saves and not a particular theory of the atonement. And Christ can make His way through the crudest Alexandrian statement of the ransom-theory. The Word of God is not bound; not even by our erroneous theology. If the Holy Spirit had to wait for a theologically unimpeachable presentation of the word of the Cross, the work of the Kingdom would be put off *sine die*. But no; it does not happen this way. It is Jesus who saves and not your theory or mine of the Cross.

But having said this for our comfort, we need to go on to say something for our challenge. We owe it to Christ who is the truth and to His Spirit who was sent into the world to lead us into all truth, to make quite sure that we present the truth of the Atonement

* The topic given to the second speaker was "Evangelism and Social Service."

"according to the Scriptures" and not, as Dr. Whale has put it, "according to later forensic or philosophical ideas which use the language of scripture only to misuse it." The new light shed on the meaning of Biblical terms, which often demands the modification of traditional statements of the Atonement, is not always fully taken into account. The result is that we still hear presentations of the story of redemption which imply a penal substitution theory in its crudest form. The stores of knowledge concerning the original languages of the Scriptures and the psychology of the Semitic people are completely ignored. Where this is due to ignorance, it is sometimes pardonable, if regrettable; where it is due to laziness it is most reprehensible; where it is due to a defiant obscurantism it is extremely harmful. For us, as for Luther, theology is essentially *theologia crucis*. But we are not always willing to look at it in all the light of sacred story which gathers round its head sublime.

CHURCH AND SPIRIT

The theology of evangelism is also a theology of the Church. Because it is *theologia crucis* it is *theologia ecclesiae*. And I am not thinking here in terms of an efficient "follow-up" of an evangelistic campaign. When I claim that the theology of evangelism is a theology of the Church, I do not mean that the evangelist should say to his converts, "Now, you go to church." I am thinking of something much more radical. We need to see that in a very real and profound sense this great act of God to which we point was designed to create the Church. We are beginning to see something of what Paul meant when he said that "Christ loved the church and gave himself for it." The "final cause" (I use the term in the Aristotelian sense) of Calvary and the empty grave and of the proclamation thereof is the creation of a redeemed society, a new Israel.

My contention now is that this truth is not something that follows evangelism. It has somehow to be integrated into the evangelism itself. Otherwise the evangelised will inevitably regard the Church as an "extra" in the Christian life, desirable, no doubt, but optional. If I may put this point in terms usually employed in a rather different context, it is part of our evangelism to show that the church is of the *esse* of the Christian life and not merely the *bene esse*. If this is not done there is bound to be untold waste. The free-lance Christian is a short-lived one. The comparison often made of the work of Whitfield and Wesley illustrates this point. Of the two it is agreed that Whitfield was far and away the more gifted preacher and made the more powerful immediate impression. But it was Wesley's work that lasted. And this because he preached with a view to gathering people into churches. The theology of evangelism is a *theologia ecclesiae*. That is why the best field of evangelism is within our churches if only our members will build up

a constituency of friends and neighbours whom they bring along to church to hear the Gospel preached in the obvious context of the fellowship. Some of us find that our people are increasingly doing this and those who are won for Christ thus are somehow of a different kind from those who are won in a setting where the fellowship of the church is something to be added later. This should give us pause.

The theology of evangelism is also, of course, *theologia Spiritus sancti.* We argue and plead. It is He who convicts. We seek to expound the truth; He leads men into it, and always by the hand. We strive with men at appointed times; His activity is a continuous present. He is the atmosphere into which we bring our message. Which is our only hope. As Karl Barth has put it: "Man needs to be made open and free for God's revelation and reconciliation. He is not already that in himself. The Holy Ghost by effecting revelation and reconciliation makes it impossible for us to cherish the thought that we are open for God, that we could prepare and get ourselves ready for this event." But He can.

Indeed, it is He who continues the ministry of Christ. All those touching stories about Christ telling the archangel that He had left the work in the hands of a few publicans and fishermen who loved Him can be so misleading. It is the other Paraclete who talks of the things of Christ and makes them known to us. I said that the theology of evangelism is a *theologia Spiritus sancti.* It might be nearer the mark to telescope the phrase and say, "Evangelism is Holy Spirit."

Theologia crucis, theologia ecclesiae, theologia Spiritus sancti. This, let me remind you again in closing, is not necessarily the evangelist's stock-in-trade; it is the capital of evangelism. I have not felt called upon to deal out the currency; I have tried, all too inadequately, to open the safe door and show you the bullion.

J. ITHEL JONES

Innocency Vindicated; or, Reproach Wip'd Off

AFTER the Revolution of 1688, the Baptists were often accused of having betrayed the cause of civil liberty in order to secure toleration. It was said that their leaders had exalted James II's dispensing power in language as adulatory as any used by the High Church party, and that some of them had accepted royal nomination to municipal office in defiance of statute in order to despoil the Anglicans. The General Baptists, most of whom lived quietly in remote villages and farmhouses, and abstained from civil contentions, were scarcely concerned in this controversy; but the first General Assembly of the Particular Baptists in 1689 deemed it necessary to reply to these charges in a declaration entitled *Innocency Vindicated; or, Reproach wip'd off*, a single folio sheet printed by J. Darby, of which the only accessible copy appears to be that in the Bodleian Library. This defence was also incorporated in the *Narrative* of the Assembly, subsequently published; it was reproduced almost *in extenso* by Crosby,[1] and extracts were given by Ivimey[2] and Goadby.[3] It appears advisable, however, to reprint the original text, to list and identify the signatories, and to consider to what extent they represented the denomination, and whether their view of the events of 1686-8 can be accepted.

Innocency Vindicated; or, Reproach wip'd off

The Assembly of Elders, Messengers, and Ministring-Brethren, sent by, and concerned for, more than one hundred Baptized Congregations of the same Faith with themselves from many parts of England and Wales, met together in London, (from Sept. 3 to 12, 1689) to consider of several things relating to the well-being of the same Churches. And having that Opportunity, judged it their Duty to clear themselves from those Reproaches cast on them, occasioned by the weakness of some few of their Perswasion, who in the late King's Reign, were imployed as Regulators of Corporations, etc., for the Support of his Dispensing Power.

There having been many Reflections cast on us, under the name of *Anabaptists*, as such, as having in the late Times, for our Liberties-sake, complied with the Popish Party, to the hazard of the Protestant Religion, and the Civil Liberties of the Nation: We being met together, some from most parts of this Kingdom, judg it our Duty to clear ourselves from the said Reflections cast upon us. And we do first declare, That to the utmost of our Knowledg, there was not one Congregation that had a Hand, or gave Consent to any thing of that

[1] *History of the English Baptists* (1740), iii. 255-8.
[2] *History of the English Baptists* (1811), i. 501.
[3] *Bye-paths in Baptist History* (1871), p. 206.

Nature, nor did ever countenance any of their Members to own an Absolute Power in the late King, to dispense with the Penal Laws and Tests; being well satisfied, that the doing thereof by his sole Prerogative, would lay the Foundation of Destruction of the Protestant Religion, and Slavery to this Kingdom.

But yet we must confess, that some lewd Persons (from their own Sentiments) which were of our Societies, used their Endeavours for [page 2] the taffing off the Penal Laws and Tests; and were employed by the late King *James* to go into divers Countries, and to several Corporations, to improve their Interest therein; but met with little or no Encouragement by any of our Members: though, considering the Tempations some were under (their Lives being in their Enemies Hands; the great Sufferings, by Imprisonments, Excommunications, etc. that did attend from the Ecclesiastical Courts, as also by the frequent Molestations of Informers against our Meetings, by means whereof many Families were ruined in their Estates, as also deprived of all our Liberties, and denied the common Justice of the Nation, by the Oaths and Perjury of the vilest of Mankind) might be some Abatement to the severe Censures that have attended us, though if some amongst us, in hopes of a Deliverance from the heavy Bondage they then lay under, might miscarry, by falling in with the late King's Design. It being also well known that some Congregations have not only reproved those among them that were so employed, but in a Regular way have further proceeded against them. From whence it seems unreasonable, that for the Miscarriage of a few Persons, the whole Party should be laid under Reproach and Infamy. It being our professed Judgment, and we on all Occasions shall manifest the same, to venture our *All* for the Protestant Religion, and Liberties of our Native Country.

And we do with great Thankfulness to God acknowledg his special Goodness to these Nations, in raising up our present King *William,* to be a blessed Instrument, in his Hand, to deliver us from Popery and Arbitrary Power; and shall always (as in Duty bound) pray that the Lord may continue Him and his Royal Consort long to be a Blessing to these Kingdoms; and shall always be ready to the utmost of our Ability, in our Places, to joyn our Hearts and Hands with the rest of our Protestant Brethren, for the Preservation of the Protestant Religion, and the Liberties of the Nation.

William Kiffin (1616-1701; City merchant; pastor, Devonshire Square)
Hanserd Knowllys (1598-1691; ex-clergyman; pastor, Broken Wharf)
Andrew Gifford (1649-1721; Bristol, ordained 1677)
Robert Steed (co-pastor, Broken Wharf)
Thomas Vauxe (1672 Pyrton; 1689 pastor, Broadmead, Bristol)
John Tomkins (1632-1708; bottle-maker; minister, Abingdon)
Toby Wells (subscr. Somerset Confession, 1656; pastor, Bridgewater)
George Barret (Fifth Monarchist; mealman; pastor, Mile End Green)
Benjamin Keach (1640-1701; Winslow, G.B.; pastor, Horsleydown)
Samuel Buttall (minister, Plymouth)
Isaac Lamb (pastor, Penington Street)
Christopher Price (minister, Abergavenny)
Robert Keate (minister, Wantage)
Richard Tidmarsh (pastor, Oxford City)

James Webb (pastor, Devizes)
John Harris (pastor, Joiners' Hall)
Thomas Winnel (1658-1720; pastor, Taunton)
James Hitt (1662 Exeter jail; 1689 preacher, Dalwood; 1692 Plymouth)
Edward Price (pastor, Hereford)
William Phips (pastor, Exeter)
William Facey (pastor, Reading)
John Ball (Tiverton)
William Hankins (pastor, Dymock, Gloucestershire)
Paul Fruin (pastor, Warwick)

The situation of the Protestant Dissenters had never been less hopeful than at the end of 1685. Monmouth's revolt in the West had convinced even moderate men that every Nonconformist was a potential rebel. The best indication of the severity of the persecution is the virtual cessation of Puritan publications. Hitherto the Baptists had found no great difficulty in defending their principles in print. During 1684-85 works by Bunyan, Grantham, Keach, Delaune, De Veil, James Jones and the Stennetts had appeared; even Hercules Collins, who was in Newgate, had published a vigorous quarto on the deaths of his fellow-prisoners Bampfield and Marsden. In the following year the only publication of any kind by a Baptist seems to have been Bunyan's harmless *Country rhimes for children*. Meeting-houses were closed,[4] pastors imprisoned, and congregations broken up. Dissenters were most readily harassed where they were weak; in some districts they were protected by their numbers and social standing. On 4th July, 1686, episcopal injunctions were issued in several dioceses requiring parish officers, whose zeal was beginning to flag, to be diligent in presenting offenders against the penal statutes.

James II, however, had already made preparations for a change of policy, and soon Dissenters whose health and fortunes had been half ruined by repeated imprisonments and fines were being assiduously courted. Some Nonconformists whose families had adhered to the King during the Civil War and suffered under the Commonwealth had been protected by Charles II, and James quietly extended the procedure. Henry Forty, pastor of Abingdon, and several members of his church, facing trial at Berkshire Assizes, secured a patent in this common form, were discharged on Saturday, 10th July, and returned to Abingdon in time to clean their meeting-house for the Sunday services, which were attended by large and orderly congregations. It soon became known that such dispensations could be bought quite cheaply; the Abingdon patent protected twenty-five Baptists and their families, and cost only £26. The

[4] A common misapprehension, shared by Macaulay and the Victoria County Histories, is that meeting-houses for public worship were not built before 1687. In the penal times, it was sometimes less costly to build than to meet in private houses.

ostensible object was still to protect those who had testified their loyalty and affection for the royal cause, but the patent protecting Forty and his flock was granted merely on a certificate by two justices (who knew nothing about them) that "to the best of their knowledge" those named had demeaned themselves peaceably and quietly towards the Government.

The documents which issued in an increasing stream from the Dispensation Office were not only pardons for past offences but also licences to break the penal laws in future. To accept them was to admit the dispensing power in its fullest extent. The London Baptists were sharply divided on this question. Nehemiah Coxe and William Collins, pastors of the important church in Petty France, who had edited the standard Particular Baptist Confession, accepted licences without scruple, recovered their premises and in March, 1687, presented a servile address to the King. "It is the sense of this invaluable Favour, and benefit derived to Us from your Royal Clemency, that compels us once more to Prostrate our selves at Your Majesties Feet." This was not merely an Oriental figure of speech; the sight of Dr. Coxe kneeling before the King, while Popish courtiers tried to conceal their amusement, was often recalled after the Revolution with some sharpness. James Jones, another London pastor whose congregation at his coffee-house in St. Olave's had been broken up in 1685,[5] adopted similar views. Thomas Plant, pastor of the wealthy Barbican church, and Benjamin Dennis of Stratford went even further. In *The mischief of persecution exemplified,* published with the official imprimatur, they declared that James's indulgence would be to his immortal honour. "We confess we most willingly fall in with His Majesty's gracious designs, and shall to our utmost endeavour carry them on." There was much more concerning "the divine person and councils of the king, by whom we sit under our vine and fig-tree."

William Kiffin, pastor of the Devonshire Square church since 1644 and acknowledged leader of the Particular Baptist denomination, was deeply disturbed. He had re-opened his meeting-house on 1st March, 1687,[6] but had not acknowledged the dispensing power and now urged his brethren not to recognise it or to thank the King for its exercise. "But, for the sense they had of their former sufferings, and the hopes of finding all things as was promised, I could not prevail." Kiffin's views were shared by Bunyan, Knollys and Stennett, but many Baptists in London were prepared to procure licences, and some to co-operate more actively with the Government.

[5] A branch at Watford survived, and is now represented by the Beechen Grove church.

[6] Ivimey (i. 470) quoting a contemporary manuscript source, gives the year as 1686, doubtless forgetting the change of style.

On 4th April, 1687, James II published his Declaration of Indulgence, purporting to grant, by his sole prerogative, complete liberty of conscience to his subjects, authorising adherents of all Christian sects to meet publicly for worship, and abolishing all religious tests for offices under the Crown. The persecution of Dissenters had greatly slackened; now it ceased abruptly. For example, in Buckinghamshire, where the penal laws had hitherto been vigorously enforced in most districts, the only presentments for absence from church heard at the sessions on 7th April were from two remote parishes whose constables were perhaps not yet aware of the Declaration.[7]

A group of Presbyterian and Independent ministers, whose services the King had already secured, spared no effort, by personal contact and correspondence, to induce Dissenting congregations to express their thanks. Coxe's fulsome address, which had already been signed by some Baptist ministers in and about London, was published on 14th April. After a pause of some weeks, there appeared in quick succession addresses purporting to come from the Baptists of Leicestershire (10th May) and Exeter (14th), the Independents and Baptists of Gloucestershire (17th), the Baptists of five Midland counties (21st), of Bristol (28th), and of Kent (18th June). On 29th June came a further loyal address signed by Baptists in sixteen counties, but the vagueness of the *London Gazette* concerning the number and standing of the signatories suggested that many were obscure individuals, with no authority to commit their churches or associations. An address from the Baptists of Oxford, Abingdon and Wantage provides more definite evidence that in some churches the royal clemency had produced the full effect which James desired. After the Revolution a pamphleteer[8] who recalled these facts remarked: "It was six weeks after the Anabaptists e'er any other Sect advanced, the poor Men of the West only excepted (who being Pardoned their Lives, had just cause to be thankful)." However, the same pamphlet admits that Presbyterians, Independents and Quakers "came in altogether of a Cluster" as early as 30th April.

The Presbyterians had good reason not to commit themselves too far, since they still hoped to be comprehended within the Established Church. Baptists and Quakers, on the other hand, could expect nothing from the Anglicans except bare toleration, and James offered them more than this. He was prepared to use his powers of regulating municipal corporations in order to replace rebellious Anglican aldermen by Roman Catholics and compliant Protestant Dissenters, and was particularly anxious to obtain Kiffin's

[7] *Calendar to the Sessions Records* (1933), i. 219.

[8] *A Brief History of the Rise, Growth, Reign, Supports and sodain fatal Foyl of Popery* (1690), p. 11.

services. During the previous reign Kiffin had been in close touch with the Court, and had advanced large sums to Charles II. Twenty-four years earlier his intervention had saved the Twelve of Aylesbury from the gallows, but after the Western rebellion he had failed to save his own heirs. His two grandsons had been hanged, one of them at the King's instance after Jeffreys had granted a respite. No Baptist had greater influence, or more reason to abhor the Government; if he were secured, who would stand aloof? Macaulay has vividly recounted the combination of blandishments and threats to which Kiffin finally yielded. He accepted office as an Alderman of the City of London, resolving not to act as a magistrate and to do as little harm as possible. One consideration which had some weight with him was that as Alderman he could do more for some causes which were near his heart, such as the welfare of orphans. He was appalled to find that the King was determined to expel from the City Companies all liverymen who might oppose the royal policy. Conscience and statute both demanded Kiffin's resignation; yet it might be followed by ruinous confiscations. He was devoutly thankful when the restoration of the old charters released him from an impossible position.

The Baptists of Abingdon showed less reluctance when the corporation was purged in November, 1687; five of them accepted aldermanic seats forthwith. Throughout the country, Baptists had to settle this question for themselves. They were too scattered and disorganised to act together without a clear lead from the London churches, whose wealth and influence set them in a class apart. The General Assembly was probably correct, however, in claiming that the great majority of Baptists remained faithful to the rule of law.

The dispute concerning the dispensing power did not lead to any lasting split in the denomination. Kiffin and Knollys soon rallied the churches in support of the new régime. Coxe died shortly after the Revolution, but his co-pastor, William Collins, attended the Assembly both before and after it adopted *Innocency Vindicated,* though he could obviously not sign that manifesto.[9] Henry Forty was no doubt in the same position, but John Tomkins, one of the intruded aldermen of Abingdon, signed for his church, as did ministers from Oxford and Wantage. Perhaps it was as an act of discipline that Tomkins endorsed this condemnation of his own conduct. Numerous pastors of churches in the south-western counties, which had suffered severely in 1685 and had enjoyed James's belated clemency, also signed. Benjamin Dennis was apparently not present, but he returned to the Assembly in 1693. The

[9] He probably signed the *General Epistle to the Churches,* though there was another William Collins who was pastor of Hatfield Broad Oak ("Hadfield-Braddock") in Essex.

Barbican church held aloof and prospered greatly, but drifted into Arianism and was ultimately absorbed by Glasshouse Yard General Baptist Church, now at Winchmore Hill.

It is instructive to compare the twenty-four signatories of *Innocency Vindicated* with the thirty-two who issued the Assembly's *General Epistle,* as there is a presumption that the eight who signed the latter but not the former found themselves unable consistently to condemn the dispensing power. Three of them were London pastors, William Collins of Petty France, Hercules Collins, formerly of that church but now pastor of Wapping, and Leonard Harrison of Limehouse. The other five came from Hertfordshire and North Bucks. They were Samuel Ewer of Hemel Hempstead, to whose church the Watford congregation attached to James Jones' church had gravitated; Daniel Finch, minister of Kensworth, whose church included village meetings for many miles round St. Albans; Richard Sutton, pastor of Tring; Robert Knight, pastor of Stewkley in Buckinghamshire; and John Carter, presumably the Olney preacher who had signed the Orthodox Confession in 1679, though Olney is not listed among the churches represented at the Assembly, and there may be some confusion with John Carver of Steventon. The churches at Kensworth, Hemel Hempstead, Tring and Stewkley belonged to a Hertfordshire Association which had long been in close touch with the Petty France church and with the Abingdon group.[10] It may also be significant that at the general election of 1698 the church at Amersham, which though unassociated was probably an offshoot of this Hertfordshire group, ordered its members not to oppose a very conservative candidate belonging to the ancient Lollard house of Cheyne.[11] But although not all Baptists took a Whiggish view of the events leading to the Revolution, it is clear that none of them remained Jacobites.

It must be concluded that although James II did not win the support of the Baptists, he had some success in neutralising them. As a body they did little to bring William of Orange in, though nothing to keep him out. The most that can be said is that, after a generation of Anglican persecution, the Baptists resisted the temptation to give way to revenge, and that almost all of them ultimately came to see that if civil liberty and the rule of law were sacrificed, religious liberty would be held on a base and uncertain tenure. In both Europe and Asia in more recent times this lesson has been frequently enforced.

ARNOLD H. J. BAINES.

[10] Ivimey, i. 516; E. A. Payne, *Baptists of Berkshire* (1951), pp. 36, 53-5. Representatives from the Hertfordshire and Berkshire churches met at Wormsley in 1652, probably through the efforts of Edward Harrison, vicar of Kensworth, later pastor of Petty France. After his death in 1673 Henry Forty maintained or revived the link.

[11] *Church Book of Amersham,* ed. W. T. Whitley (1912), p. 236.

Sealing as a term for Baptism*

MANY exegetes see in some of the New Testament references to "sealing" an early designation of Christian Baptism, and in older Nonconformity the Lord's Supper was often intimated by saying, "The Seals will be administered."[1] Harnack (*History of Dogma*, I, p. 207) says the word evinces "a Hellenic conception. Baptism in being called the seal, is regarded as the guarantee of a blessing, not the blessing itself, at least the relation to it remains obscure. . . . The expression probably arose from the language of the mysteries." The later use of the term in reference to baptism is undoubted, but the alleged New Testament references call for discussion.

The verb σφραγίζω occurs twenty-five times in the New Testament, eighteen of these being in the Apocalypse, and the noun σφραγίς sixteen times, thirteen of them in the Apocalypse. Apart from a literal use of the verb in *Matthew* (*xxvii.* 66) and two occurrences in *John* (*iii.* 33; *vi.* 27), the term is confined to Paul and the author of the Apocalypse. Most of the uses are plainly literal, but thirteen instances (verb 8, noun 5) can be classed as figurative. Of these metaphorical uses the following can have no reference to baptism :—

(*a*) Verb—*John iii.* 33. He that hath received his witness hath set his seal to this, that God is true.

John vi. 27. Him the Father . . . hath sealed.

Rom. xv. 28. When I have sealed to them this fruit.

Apoc. x. 4. Seal up those things which the seven thunders uttered, and write them not.

Apoc. xxii. 10. Seal not up the words of the prophecy of this book.

(*b*) Noun—*Rom. iv.* 11. The sign of circumcision, a seal of the righteousness of the faith.

1 *Cor. ix.* 2. The seal of mine apostleship are ye in the Lord.

2 *Tim. ii.* 19. The firm foundation of God standeth, having this seal.

Apoc. vii. 2. I saw another angel . . . having the seal of the living God.

Apoc. ix. 4. Such men as have not the seal of God on their foreheads.

* This is a further selection from the late Dr. Evans' notes on baptism. (See *Baptist Quarterly*, Vol. xv. p. 19). Like the earlier article it has had some editorial revision.

[1] Smyth, the "Se-Baptist," calls Baptism and the Lord's Supper the Seals of the Covenant (*Paralles*, p. 419).

Massie (*H.D.B.*, IV, pp. 426f.) says the ideas included in the figurative uses of the term include "ownership, authentication, security and destination." Sanday and Headlam's paraphrase of *Rom. iv.* 11 runs thus: "Circumcision was given to him afterwards, like a seal affixed to a document, to authenticate a state of things already existing." A. G. Hebert (s. v. in *A Theological Word Book of the Bible*, S.C.M. Press) groups the metaphorical uses of the word under three heads: (i) to secure by a seal; (ii) to seal up a book, because it is finished, and nothing more is to be added: so a vision or a prophecy may be sealed up; (iii) to seal documents and so confirm and attest them.

Any possibility of a reference to baptism in *Apoc. ix.* 4 seems to be excluded (*a*) by the words "on their foreheads," a localisation of the seal which seems incongruous with the thought of baptism,[2] and (*b*) the suggestion of Oman (*Book of Revelation*, p. 121 and cf. Deissmann, *Bible Studies*, pp. 240ff.) that the description is to be taken literally. Oman writes, discussing *Apoc. xiii.* 16-17: "A circular stamp-plate has been preserved with 'In the 35th year of Caesar' engraved round it. . . . As business could not be done without sealed documents, the device seems to have been hit upon of making the wearing of this stamp on the forehead or the right hand the licence to buy or sell." This suggests a comparison with "the seal of God" in *ix.* 4. Oman sees in the verse an allusion to an attempt by the pagan priesthood to compel the worship of the imperial image by "an effective economic pressure." (*c*) A third objection to the application of the words to baptism is stated by Swete (*Apocalypse of St. John*, p. 97) "The seal, being in the hands of an angel, can hardly be sacramental" (cf. *Apoc. vii.* 2f.).

We are left with three Pauline passages which may refer to baptism, and the above discussion has shown that Paul could use the image of "sealing" with varying applications. The passages are 2 *Cor. i.* 22, *Ephes. i.* 13 and *Ephes iv.* 30.

(*a*) 2 *Cor. i.* 22. "God . . . also sealed us, and gave us the earnest of the Spirit in our hearts." Bernard (*Expositors' Greek Testament, in loc.*) says the aorists σφραγισάμενος and δούς point to acts completed at a definite moment in the past; and this can only mean the moment of baptism." The same view is taken by Anderson Scott (*Peake's Commentary*, p. 850). If stress is laid upon the aorist, however, we must bring χρίσας also into consideration. It

[2] But Hebert regards this idea in *Apoc.* vii, 1-3, as one which "falls readily into a baptismal context". He connects it with *Apoc.* xiv, 1 and says, "we are reminded of the mark (*tau*) set on the foreheads of the faithful in *Ezek.* ix, 4 . . . Whether there existed already in the baptismal rites of the apostolic age some sort of anointing on the forehead, is a question which cannot be answered from the N.T. evidence, since the writers nowhere describe the rite which was used." Editorial note.

seems then to be a true exegesis of the passage which sees in the three participles (anointing, sealing and giving) *one* act expressed by three sets of imagery, yet all referring to the Holy Spirit (cf. Swete, *The Holy Spirit in the N.T.*, pp. 192f.). Moreover, the experience alluded to is one not peculiar to the apostles but common to the whole Christian community. Older commentators referred βεβαίων to all Christians, since Paul says ἡμᾶς σὺν ὑμῖν, but limited the following words to Paul and his fellow ministers, since he now only says ἡμας. Moffatt translates: "It is God who confirms me along with you in Christ, who consecrated me, who stamped me with his seal and gave me the Spirit as a pledge in my heart." In the immediate context, however, it is notable that when Paul uses the plural he defines it; cf. verse 19, "proclaimed among you by us, by myself and Silvanus and Timotheus," and in verse 23 he passes to the singular. When reference is made to experiences peculiar to himself in *Gal. i*, the singular personal pronoun is employed. It seems unlikely that the words in 2 *Cor. i.* 22 can be limited to the apostle. They may, however, be restricted to Paul and his fellow ministers, as named in verse 19; if so, any reference to a baptismal gift of the Holy Spirit fails. On the other hand, had Paul intended to narrow the reference in verse 21 we should have expected him to make the fact plainer than it is.

The experience in question is one in which the Holy Spirit is received, in such fashion as to appoint and equip for service, as "anointing" appointed and equipped the priest or the prophet; it leaves manifest traces, as recognisable as a "seal": it is an inward ("in our hearts") pledge. (Von Stromberg, *Studien zur Theorie und Praxis der Taufe, in der Christichlichen Kirche der ersten zwei Jahrhunderte*, Berlin, 1913, paraphrases it as "the earnest-money, the security for our share in redemption.") Is this definite experience of the Holy Spirit to be regarded as occurring in the moment of baptism? It is undubitable that the New Testament frequently associates baptism with an experience of the Holy Spirit; there are, however, occasions where the two experiences are dissociated. Wheeler Robinson (*The Christian Experience of the Holy Spirit*, pp. 192ff.) compares baptism with "prophetic symbolism," prophetic action which is "what Paul might have called an *'arrabōn*, an earnest of what will be. . . . The act is psychologically more intense than the accompanying word, and produces a greater effect on those who perform it and those who witness it, but this is not the whole conception of it. It 'realises' the unseen in the philosophical as well as in the psychological sense; it makes a difference which might be called in our terminology, ontological. With something of this realism we may conceive the earliest believers (who were Semites) entering the waters

of baptism. . . . They did something that corresponded with the spoken word, and *helped to bring it about.*" Robinson insists that it "is so much more than mere 'representation.' There can be no question here of a charge of sacramental 'magic,' for the baptized person is a conscious believer, and the efficacy of the rite depends upon his conscious and believing participation in it. But equally there can be no question of 'mere symbolism,' for the act is the partial and fragmentary, but very real, accomplishment of a divine work, the work of the Holy Spirit."

Such an interpretation certainly helps us to realise how, to such a convinced and understanding believer, the act of baptism would be the occasion of a realised reception of the Holy Spirit. It does not, however, help us to decide whether the reception of the Holy Spirit implies baptism. The phraseology of 2 *Cor. i.* 21f., certainly seems to suggest an experience at the beginning of the Christian life, but *Acts x.* 44 and *xix.* 1-7 indicate that, in the judgment of Paul's companion Luke, the one event could happen independently of the other. "The vital point in our knowledge of the Gospel lies in our answer to the question, how is the Holy Spirit given?" (Hirsch in *Theologische Literaturzeitung,* 1924, Number 17, quoted by Robinson, *op cit,* p. 198). It seems to the writer that a reference to baptism in this passage remains merely conjectural.

(*b*) *Ephes. i.* 13. In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance; and

(*c*) *Ephes. iv.* 30 (Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption) may be treated together, since they involve similar imagery. In each case the verb "sealed" is an aorist. Rawlinson (*Peake's Commentary,* p. 863) thinks the reference "may possibly suggest an eschatological sacrament," but is doubtful as to whether there is any allusion to "confirmation." Salmond (*E.G.T.*, in loc) approves of the view of *Ephes. i.* 13, which "makes the defining participles ἀκούσαντες (with its clause) and πιστεύσαντες important preparations for the statement of privilege in the ἐσφραγίσθητε, each contributing something proper in its own place to the order of ideas." Whatever is meant by "sealing," therefore, it is an experience preceded by "hearing" and "believing." The "sealing" is effected by the instrumentality of the Spirit of promise, i.e., the promised Holy Spirit. Verses 3-14 are directed to show that Gentiles, "you also," share with the Jews in the blessings of the Christian Faith. It seems likely, therefore, that the "promise of the Spirit" refers to the Old Testament promises, and these connect the bestowal of the Spirit with moral and spiritual dispositions rather than with the performance of any rite. This seems to tell against the

identification of "sealing" with baptism. Von Stromberg lays much emphasis upon the aorists employed in *Ephes. i.* 13 and *iv.* 30; "Paul refers the sealing with the Holy Spirit to a particular moment." Robertson, however (*Grammar of the Greek N.T.*, pp. 831ff.) calls attention to what he calls "the constative (summary) use of the aorist" by which "repeated or separate actions are . . . grouped together," e.g., *John ii.* 20; *Matt. xxii.* 28; 2 *Cor. xi.* 25. "The aorist is the truly *narrative* tense, the imperfect the truly *descriptive* one; and both may be used of the same transaction" (Clyde, *Greek Syntax*, p. 77, quoted by Robertson, p. 840). These statements make it perilous to insist that the employment of an aorist tense means a definite reference "to a particular moment." In any case, that Paul could think of the believer's reception of the Holy Spirit as occurring at a definite point of time does not establish the coincidence of that reception with the moment of baptism.

It appears correct to say with Salmond (*op. cit.*) that whilst ecclesiastical Greek came to use σφραγίς as a term for baptism, "there is no instance of that in the New Testament." So also Lightfoot says (*Apostolic Fathers*, II, p. 226): "It may be doubted whether St. Paul (σφραγισάμενος 2 *Cor. i.* 22, cf., *Ephes. iv.* 30) or St. John (*Rev. ix.* 4, τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων) used the image with any direct reference to baptism."

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Hugh Latimer

OF Hugh Latimer it has been said that, "No one among the Reformers sowed the seeds of sound Protestant doctrine so widely and effectively among the lower and middle classes as Latimer. He, more than any other man, promoted the Reformation by preaching." The span of Latimer's life falls in one of the expanding periods of history. Changes were taking place more momentous than any since the victory of Christianity and the fall of the Roman Empire. The death throes of Mediaevalism were the birth pangs of a new age.

The date of Latimer's birth is uncertain; it may have been the year that saw the end of the War of the Roses, 1485. Foxe records that the boy Latimer had such a "ready, prompt, and sharp wit, that his parents proposed to train him up in erudition and the knowledge of good literature." To the end of his life Latimer retained his wit and cheerfulness; they stood him and his friends in good stead. In a sermon before Edward VI he spoke of his yeoman father who had a farm of three or four pounds a year at Thurcastone, Leicestershire: "I remember that I buckled his harness when he went unto Blackheath Field. He kept me at school, or else I had not been able to preach before the King's Majesty now . . . he kept hospitality for his poor neighbours, and some alms he gave to the poor."

Latimer's Cambridge years, 1505-1524, were a time of excitement and unrest. The New Learning clashed with the old Scholasticism; the newly discovered Greek tongue unlocked the New Testament; families were divided and friends estranged; political and social life were no less disturbed than the religious.

Latimer vigorously defended the old order. Elected to a Fellowship of Clare Hall in 1510, he received his Divinity degree in 1524 and in his oration attacked the German Reformer, Melancthon. "At the age of thirty I was a most violent and bigoted Papist." When the change came he did not hastily abandon old ideas or easily accept new conclusions. He faltered; sometimes to the distress of his friends. Carefully he studied the Scriptures, humbly sought the Holy Spirit's guiding, endeavoured to be intellectually honest, and sat lightly to worldly weath and awards.

When Thomas Bilney read in Erasmus' Greek New Testament: "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners," he declared that the words had brought a comfort to his soul that all his prayers, fastings, penances and tears had failed to do. He had been attracted to

Latimer and had prayed : " Give me the soul of that man, and what wonders he shall do in Thy most Holy Name." He appealed to Latimer to hear his confession. " I did so," said Latimer, " and to say truth I learned more than before in many years." Latimer now began his own quest. " From that time forward I began to smell the Word of God, and forsook the School doctors and such fooleries." Bilney and Latimer rejoiced in their new friendship, studied the Scriptures together, visited the sick, the lepers, and those in prison. Bilney died at the stake on August 19th, 1531.

Latimer's first move was a change of emphasis; he ascribed less importance to the traditions of men than the teaching of Scripture; later, however, he denounced in scathing terms the evils and abuses within the Church and attacked as violently injustice and corruption wherever found. With Tyndale, Erasmus, and others he pleaded for a Bible in English free for all to read. So had Wycliffe pleaded a century and a half earlier. Latimer used plain words. " He pitched into unpreaching prelates who ' are so troubled with lordly living, rustling in their tents, dancing in their dominions, pampering their paunches, munching in their mangers, and loitering in their lordship, that they cannot attend to preaching." The refusal of the prelates to preach the Gospel was to Latimer a grievous sin. He told of the annoyance of a bishop for whom the church bell had not been rung. The clapper was broken. " But why doth your lordship make so much of a bell that lacketh a clapper? " asked one of the crowd, and added, pointing to the pulpit, " Here is a bell that hath lacked a clapper these twenty years."

So with " Purgatory," and its exploitation. " I know the wasp that stings them," exclaimed Latimer, " if purgatory and pilgrimage were destroyed they would lose their profits. . . . Purgatory is a pleasant and notable fiction by means of which the Church had got more by dead men's tributes and gifts than any emperor had by taxes and tallages of them that are alive." And much more to the same effect. " The Lord's Supper; tush, what new term is this? " asked an unreforming bishop. " It is seldom read in the Doctors." Replied Latimer : " I would rather follow Paul in using his terms than them (the bishops) though they had all the Doctors on their side."

The cult of relics (often no more than the bones of pigs and goats), the decorating of images, invocation of the Virgin, the laborious system of penance, intercession of saints, the shameful commercial exploitation of every act of worship and belief, ignorance and vice, idleness and superstition; Latimer attacked them all without fear or favour. His preaching caused excitement and aroused enthusiasm. " When Master Stafford read and Master Latimer preached then was Cambridge blessed." Sir John Cheke exclaimed : " I have an ear for other preachers, but a heart for

Latimer." And another: "Oh! how vehement was he in rebuking all sins . . . how sweet and pleasant were his words in exhorting virtue."

In Lent, 1530 he preached for the first time before the court at Windsor and was presented to the King, Henry VIII. In the previous December he had preached his famous *Sermons on the Card.* Men played cards at the Christmas festivities; he would show them how to play Christ's cards; "to play as winners and not losers." His "cards" were texts: *Matthew* v, 21; 22-24. He used vivid illustrations to show how men lied and cheated, obeyed outward forms of religion but denied God, observed priestly rules but knew nothing of Christ and His salvation, made long pilgrimages but neglected the poor and needy about them, venerated shrines, relics and saints, for which there is no Scriptural warrant, but lived without mercy and charity. The sermons created an uproar. "The University was thrown into a frenzy."

Latimer stood with those who upheld the divorce appeal. He was among the divines appointed to consider the lawfulness of Henry's marriage against his will to Catherine, left a widow within a few months of her wedding to Henry's elder brother, Arthur. Henry's wedding had violated Canon Law, had outraged public opinion, had been denounced as "abominable and incestuous," yet, to please Henry VII, who, rather than lose the enormous dowry Arthur's wedding had brought, even offered at one time to marry Catherine himself, a papal dispensation was granted.

Nor did anyone labour more strenuously than Latimer to secure that the Bible should be translated into English and be free for all to read or hear read in their own tongue.

PREACHER, REFORMER, PRISONER

Latimer went to West Kingston in January, 1531. The diocese of Salisbury in which it lay was the preserve of the absentee Cardinal Campeggio who had drawn great wealth from it but had never visited it. His decision to leave the court for a remote country parish distressed Latimer's friends. Away from the court his chances of preferment would be slight. His preaching and pastoral care soon won for him not only the love of his parishioners, but the respect of a large number of influential people. He was not left in peace, however. The Bishop of Bristol objected to his teaching and asked Stokesley, Bishop of London, to call Latimer for examination. Latimer's plea that he was subject to his own bishop was overruled on Stokesley's suggestion by Warham, Archbishop of Canterbury, "whose zeal was nearly of a temper with his own malice."

"I marvel not a little," wrote Latimer, "that my lord of London having so large a diocese, and so peopled as it is, can have either leisure to trouble me or to trouble himself with me, a stranger to

him. Methinks it were more comely for my lord, if it were comely for me to say so, to be himself a preacher than a disquieter of preachers." Latimer concluded that he knew the matter was weighty; as weighty as his life was worth, but as God had emboldened him to preach the truth so he would embolden him to suffer for it. " I trust that God will help me, which trust, if I had not, the ocean seas should have divided my lord of London and me by this time." Friends who had pleaded with him not to leave the court now urged him to flee the country.

During his frequent appearances before Stokesley he was not examined on his preaching but sounded on heresy. At one session, on being told to speak up he became suspicious. " I gave an ear to the chimney, and there I heard a pen walking behind a cloth." Presented with fifteen articles upholding purgatory and other practices, Latimer defended himself by distinguishing between " things voluntary and those demanded by God's commands." He was excommunicated, but later absolved after subscribing to two of the articles. It was later claimed that he accepted them all. Still held in custody he took the bold step of appealing directly to the King. A dilapidated State Paper, in part unreadable, suggests that Henry commended his learning and preaching, but if he should offend again " ye shall else only get from me a faggot to burn you."

Latimer's abject confession on his knees before Stokesley distressed his friends. Much has been said in extenuation. He may or may not at this time have fully decided what might be remedied from within the Church and what should be abolished. But it was probably his darkest hour. Others at the time stood firm. Bainham was cruelly whipped and racked in More's garden. On the night before his martyrdom he burned off one finger in a candle flame to accustom him to the pain. To Latimer he gave his reasons for refusing to recant and added: " I likewise do exhort you to stand for the defence of the truth; for you that shall be left behind had need of comfort (encouragement) the world being as dangerous as it is."

When, in 1535, Latimer was consecrated Bishop of Worcester, it had been the preserve of an Italian bishop who annually had received large sums from it, but had never set foot in England. " No diocese was in more dire need of spiritual oversight." Latimer's labours soon won for him the respect of all but those who opposed Reform. In his travels he helped to expose many " saints " and mechanically-contrived images.

" He was made to juggle; his eyes would goggle,
He would bend his brows and frown;
With his head he would nod, like a proper young god,
His chafts (jaws) would go up and down."

"Our Lady of Worcester," the great Sybil, venerated by multitudes of people, proved to be the trussed up statue of a long dead bishop. Sybil had many "sisters." The "Blood of Hailes," said to have been caught from the Cross, was saffron coloured honey. The people gasped when Latimer threw a small image out of St. Paul's. It had long been claimed that eight oxen could not move it.

Less happy for Latimer was the part he had to play in John Forrest's execution. Cranmer had appealed for leniency, but towards those who denied the Act of Supremacy Henry was merciless. They were guilty of treason. At the stake Forrest remained unmoved by Latimer's pleas and said to the people: "Seven years past he dared not have made such a sermon for his life."

"The Bloody Statute (the Whip with Six Cords)," 1539, was a severe setback for the Reformers. That too much had been gained for all to be irrevocably lost was not obvious at the time. Henry defied the Pope, sequestered the monasteries, brooked no interference, but also insisted that "all his loving subjects should observe and keep the ancient ceremonies." Political expediency determined the extent of his Protestantism. With the passing of the Statute Latimer resigned, but Cranmer stayed in office. It transpired later that Cromwell had deceived Latimer into believing that the King had desired his resignation. Later generations have made much of Latimer's "heroism" and Cranmer's "cowardice," but there is little to be said for or against either.

What further good Latimer might have done had he remained at Worcester is a matter for speculation. There is a silence of eight years. Held for a time in London, he was afterwards allowed to live in the country, but on a visit to the capital was arrested on a trumped-up charge, and "endured a cruel imprisonment during the remainder of the King's reign."

During Edward's reign Latimer lived mostly at Lambeth with Cranmer, rising at 2 a.m. for prayer and study, helping Cranmer to compile the first *Book of Homilies,* and undertaking preaching tours. He preached frequently before the young King and openly appealed to him to hear personally the pleas of his subjects. "The saying now is that money is heard everywhere; if a man be rich he shall soon have an end of the matter; others are fain to go home weeping for any help they obtain from the judge's hand. Hear men's suits yourself; in God's Name, I requite you." When accused of stirring up the poor against the rich he told the wealthier classes that even their self interest should compel their compassion, "for the sore is brought to such an extremity that if it be not remedied all the realm shall rue."

In the January of 1548 Latimer preached his striking *Sermon of the Plough.* It made a powerful impression. He spoke often against the perversion of the Mass, setting forth the Scriptures

plainly that men may see how the nation's religious life had departed from the purity of the Gospel. "The people had come to look on him as one raised up and specially endowed by God, and gifted almost with the powers of the old Prophets. . . . It was a common saying : 'If England ever had a prophet he was one. Moses and Elijah did never declare the true message of God to their rulers and people with a more sincere spirit, faithful mind, and Godly zeal than did Latimer'."

Ridley, consecrated Bishop of London in 1549, desired with Latimer and others that some of the vast wealth of the universities should be used for charity, teaching in the study of the Scriptures and in preaching; he appealed for protection for the Universities, and in his reference to Clare Hall with its pillaged library, paid a fine tribute to Latimer.

When the young King died in 1553, commending his people to God and praying that "he would defend the nation against papistry and would maintain the true religion," many who had favoured Reform fled to the continent. With the crushing of the Wyatt rebellion Mary's promised toleration came to an end. Wyatt and Lady Jane Grey were only two of many who went to the scaffold; only the intervention of the Council saved the young Princess Elizabeth. With the passing of the new "heresy" laws Mary's fanaticism knew no bounds. Ecclesiastically religious rather than Christian she aimed with Papal support to exterminate Protestantism. Long before her 279th victim had died at the stake the people had sickened of the brutal tortures and burnings.

Summoned to London by Gardiner, "Diotrephes," as he dubbed him (3 *John,* 9), Latimer passed through Smithfield, commenting grimly to a friend that "the place had long groaned for him." His examiners harped on the one string, *Unity.* "Yes, Sir, quoth I, but unity in verity (truth), not in Popery. Better is diversity, than unity in Popery."

Lodged in the Tower with Cranmer and Ridley, he and they saw many escape during the excitement of Mary's coronation when "neither gates, doors, nor prisoners were looked to." Much time was spent in prayer; the New Testament was read "with great deliberation and painful study." Their chief concern was to discover the teaching of Christ and the Apostles on the Lord's Supper. The issue was crucial. Either they must conform to Rome's view or defend with their lives what they believed to be New Testament teaching.

Bonner had boasted, "Cranmer will never burn," but when, six months after his friends had died, he literally ran to the stake carrying the six copies of his recantation to burn with him, he was fortified in no small measure by the loving friendship and brave example of Latimer. His death deprived Queen and Pope of their

dearest wish, that "public abjuration of the Protestant Faith that would have so discredited the Reformation in England."

HIS TRIAL

Saturday, April 14th, 1554, was a day of intense excitement in Oxford. Before the accused men were confronted with the thirty-three "Theological Gladiators," with whom they must dispute, there was a brilliant procession of proctors, regents, choristers, doctors of divinity, doctors of law, with a host of beagles in the van and a mob of boisterous undergraduates bringing up the rear. A Solemn Mass of the Holy Ghost followed after which Latimer and Ridley were presented with Articles to which they must assent or publicly refute. Neither would enter into lengthy argument. Latimer, "frail and ill," declared: "I am almost as ready to dispute as to be captain of Calais!" He later affirmed that he had read the New Testament through seven times deliberately and yet "could not find the Mass in it, neither the marrow bones or the sinews of it."

Weston who headed the disputation declared heatedly that he would make him grant that both were to be found. "That you never will, Master Doctor," replied Latimer.

Questioned about the Fathers, he believed them "when they spoke true and had the Scriptures with them." "Augustine was a reasonable man who requireth to be believed no farther than he bringeth Scripture for his proof. . . . I do not take in hand here to defend Luther's sayings or doings. . . . If he were here he would defend himself well enough, I trow." He repudiated again what he called the "Four marrow bones of the Mass": The Popish Consecration—which had been called God's body-making; Transubstantiation; Missall Oblation; Adoration. With other eminent scholars he had searched the Scriptures and had "found no other presence of Christ's body but a spiritual presence. Nor did the Scripture say that the Mass was a sacrifice for sins, but rather that the sacrifice which Christ did on the Cross was perfect, holy, and good; that God did require none other, nor than ever again to be done. . . ."

The "trial" was disgraced with incessant "cat-calls, jeers, hisses and ribald laughter." Because of his physical weakness he was permitted to write his replies to the Articles; his statement ended:

> "Thus have I answered your conclusions, as I will stand unto, with God's help, to the fire. And after this I am able to declare to the majesty of God, by His invaluable Word, that I die for the truth, for I assure you that if I could grant to the Queen's proceedings, and endure by the Word of God, I would rather live than die, but seeing that be directly against God's Word, I will obey God more than man, and so embrace the stake."

From brow-beating Weston turned to pleading. "The Queen's grace will be merciful if ye will turn." It availed nothing. "So faint

and ill that he dared not venture to take a drink of water for fear of vomiting," Latimer replied : " You shall have no hope in me to turn. I pray for the Queen daily, even from the bottom of my heart, that she may turn from this religion." Sentence was pronounced, but its execution was long delayed. If a recantation could yet be procured it would be of immeasurably more value to Rome and do infinitely more harm to Protestantism than martyrdom; furthermore, death, if it had to be, must be by Papal and not by Henry VIII's legislation.

Latimer wrote his last address to the English people in March, 1555, shortly before his own books, with those of Luther, Tyndale and Cranmer, were ordered to be burned; six months later he appeared before another Commission appointed by Cardinal Pole, and headed by White, Bishop of Lincoln. Foxe describes his appearance :

> " He held his hat in his hand, he had a kerchief on his head, and a nightcap or two and a great cap such as townsmen use, with two broad flaps to button under his chin; he wore an old threadbare frieze gown girded to his body with a penny girdle, at the which hanged by a long thong of leather his Testament; and his spectacles, without a case, depended about his neck, upon his breast."

White urged him " to return like a lost sheep into the unity of Christ's Church . . . you are a learned man, you are old, spare your body . . . if you die in this state you shall be a stinking sacrifice, let not vain glory have the upper hand, humiliate yourself, subdue your reason . . . outside the Church there is no salvation."

Latimer readily confessed to a " Catholic Church, that is in all the world, but hath not his foundation in Rome only, as you say . . . St. Peter did truly his office, in that he was bid *Regere,* but since then the bishops of Rome have taken a new kind of *Regere* (rule), not according to the Word of God, but ruling according to their own pleasures."

Wearied with the lengthy proceedings Latimer asked not to have to appear again on the morrow. " I beseech you to do with me now as your lordships shall please; I require no respite, I am at point " (decided).

The following morning he appeared with Ridley before a packed congregation in St. Mary's Church. Ridley was first sentenced before Latimer, " exposed to the rude pressing of the multitude," was led to a table from which the cloth had been removed to suggest that he had no valid claim to his doctorate. White began his appeal, but Latimer cut him short. " I confess there is a Catholic Church, to the denomination of which I stand, but not the Church you call Catholic, which sooner might be termed diabolic . . . it is one thing to say Romish Church, and another to say Catholic."

The " traditional mummery " of degradation from all ecclesi-

astical orders was probably performed on the evening of October 15th. The next morning strong precautions were taken to prevent any interference with the execution. Ridley in a black-furred gown was first at the stake; as Latimer approached wearing only a "poor Bristol frieze with a new long shroud hanging down to his feet," Ridley said, "Be of good heart, Brother, for God will either assuage the fury of the flame or else strengthen us to abide it." A renegade priest named Smith preached on the words: "Though I give my body to be burned, and have not charity, it profiteth me nothing."

Ridley then distributed some small possessions to those standing near and on Latimer's advice gave away his truss. "It will put you to more pain, and the truss will do a poor man good." That done he prayed, "Oh, Heavenly Father, I give Thee most hearty thanks for that Thou hast called me to be a professor of Thee, even unto death. I beseech Thee, good Lord, take mercy upon this realm of England, and deliver the same from all her enemies." A chain was passed round their bodies and fastened with a staple to the stake. "Knock it hard," said Ridley, "for the flesh will have his course." As the faggots were applied Latimer spoke his imperishable words: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

The awed people watched as the aged Latimer stroked his face, bathed his hands as it were in the flames, and moved his lips as if in prayer. Apparently he died quickly and without much pain. Ridley suffered terribly before the choked flames finally exploded the bag of gunpowder and his charred lifeless body collapsed over the chain at Latimer's feet.

> "... through the dusky air
> The pyres thick-flaming shot a dismal glare."

Their reflection still brightly glows in English skies.

W. E. BOOTH TAYLOR

Reviews

The Vision and Mission of Jesus, Arthur H. Curtis. (T. & T. Clark, 27s.).

It is difficult to do justice in a short notice to this very stimulating and suggestive study. Its main theme is the intimate association in the Bible of Vision and Commission, an association which has an imperative for the Church.

Mr. Curtis writes in the conviction that the Baptism-Temptation story has received in general too little attention in the interpretation of the Ministry of our Lord. In the Old Testament vision and commission are the two essential aspects of the prophetic experience: God expresses Himself in an "outgoing activity" and the prophet receives a commission which involves complete commitment to the way of Divine action. Jesus at His baptism has a revelation of the Holy Spirit. "Thou art My Son" involves His commission and self-committal. The nature and direction of the commission are shown in the Temptation. Here it is insufficient to regard it as a temptation to doubt the reality of the call "*If* thou be . . ."). It essentially concerns the mode by which God establishes His sovereign will—by the suffering of His Servant in a rebellious world in meekness and gentleness, rather than by transcendent intervention in the physical order.

In this light, Mr. Curtis seeks to interpret the whole ministry, the "mystery of the Kingdom," the words and acts of the Lord, which are the sign and authentication of the Divine activity, accessible then to those who believe in Him and commit themselves in faith. The misunderstandings of the disciples are the marks of the impatience of imperfect faith which awaited the gift of the Holy Spirit for their correction.

The second part of the book discusses the unity and mission of the Church. The analogy of the prophetic experience and that of Christ Himself indicates that the commission of the Church springs from the Vision of the Risen Lord and the ensuing gift of the Spirit. (In his interpretation of the Resurrection Mr. Curtis rejects the antithesis subjective-objective as offering categories that are inadequate. It is no demonstrable fact: its reality is manifest only to faith).

Christians face complex issues in modern life—economic, political, ecclesiastical. The triple temptation of Jesus is directly relevant to these issues. In them all the Church is prone to compromises, on which point the author has some searching comments.

The true mission of the Church is determined by the complete self-committal of Christians to the guidance of the Holy Spirit as this is reflected in the Ministry of the Lord.

The book is preceded by some thirty pages which the author terms "Findings on Propositional Form." Many a reader may be perplexed by them unless he relegates them to the end of the book, when they will be read with greater advantage. They may well offer to the preacher many a vital hint, not least for their pregnancy and challenge. We cite two at random as examples:

"To know, in the Bible, means to be willing to acknowledge, to commit oneself; not to know, in the Bible, means to ignore."

"Christendom has compromised with nationalism and empire for 1,500 years. Her illegitimate children threaten to devour each other and her."

Studies in Christian Social Commitment—a Christian Pacifist Symposium. Edited by John Ferguson. (Independent Press, 8s. 6d.).

Canon Grensted writes a foreword to this small but important book of seven essays by eminent Christian scholars. The foreword sets the problem as something more than one of individual conscience and choice. The churches have expressed their condemnation of war: the emergence of the ecumenical nature of the Church makes nonsense of it. This is the main theme of Dr. John Hick's essay on "The Structure of the War Problem." It is a plea for the reformulation of the question on a corporate basis. "If the Christian revelation is true, there can be no power of evil strong enough to compel Christian people, united in faith to their one Lord, to wage war upon one another." Dr. Hick suggests that a shift of attention from the purely individual to a corporate Christian responsibility may provide a needed common ground for the thought of pacifist and non-pacifist. Dr. E. L. Allen's essay urges that pacifism should be regarded as committal rather than as a policy, but committal in terms of the whole Christian community. In this way the merely negative aspect of pacifism can be transcended by the Church as it gives its witness within the whole life of the community. The other essays, "Justice and Love" by Dr. John Ferguson, "The Church's Ministry of Suffering" by Dr. G. F. Nuttall, "The Distinctive Dimension of Christian Social Action" by Professor Nels Ferre, and "Christian Obedience" by Professor H. D. Lewis, are valuable contributions to a book which merits careful study by pacifist and non-pacifist alike.

A Way of Survival, Arthur W. Munk. (Bookman Associates, New York, $3.).

Though there may be little in this book which has not been said often, what the author has to say needs continuous emphasis, in the light of much uncritical acceptance of the dogma of "peace

through power." The book is especially welcome as coming from the U.S.A. where, one feels, it may come under heavier fire than in this country. "Whether we like it or not," Mr. Munk says bluntly, "our foreign policy has been a failure." But this is no mere criticism by an American citizen of his own country's policy which we can regard with complacency. It is a wholesale indictment of the prevailing attitudes which contribute to the present menacing situation of the world—the materialistic philosophy of power, aided by fatalistic or escapist attitudes. Mr. Munk then seeks to outline the essentials of a "philosophy of peace." Many things are excellently said, notably the necessity to regain respect for the worth of human personality, and the refusal to disdain the power of moral pressure even in our present world. But the Christian will feel that the foundations are shaky, for Mr. Munk brings us back to the concept of the "struggling God," and sees this idea of a limited yet powerful God struggling with evil as the real challenge to high adventure.

After a strong chapter on "The supposed enemy and the real enemy," Mr. Munk suggests a synoptic approach to peace which seeks to do justice to all factors, geographical and economic, biological and psychological, as well as the political and military. Finally, finding rays of hope in the gloom, he suggests eight essentials of strategy and action, which conceive peace as not merely something to be hoped for, but as an immediate goal for the utmost striving.

W. S. DAVIES

God in His World, by Charles S. Duthie. (Independent Press, 8s. 6d.).

I read this book in bits and pieces. A seasonal requirement took me first of all to the last chapter, entitled "In the power of the Spirit." I then jumped back to chapter 5: "The Fellowship of the Spirit." And so on. Each chapter I found to be a gem. Then when I came to read the book from beginning to end the cumulative effect was to leave the impression that this is the most satisfying book on the theme that I have ever read.

The theme, "God in His World" might suggest a book on theology. It is not that although its theological insights are penetrating, especially in the chapters entitled "Our Matchless Christ" and "Glorious Thoughts of God." But evangelism is really the theme of the book: the theology behind evangelism, the quality of life required in the individual Christian and in the Church for its effective exercise, and the technique of evangelism.

What strikes one above all else is the saneness of the book. Take, for instance, chapter 6, "Engagement with the World." Here

is a masterly treatment (without any "cleverness") of what Paul Tillich calls "The method of correlation" of the Gospel and "life today." "The Church and the Christian have no choice save to keep moving between Gospel and situation," insists Dr. Duthie. He issues salutary warnings to those, on the one hand, who concentrate on "the unchanging gospel" without taking seriously the age in which they live and so "end by throwing our message at the people"; and to those on the other hand who become so obsessed with the contemporary situation that they "emasculate the message in a premature attempt to make it fit."

Dr Duthie believes that the restlessness of modern man, his wistful questioning and, in some cases, the feeling of his need "so smartingly that the great questions *ask* themselves" point to a very real approach to God. The Gospel and the fellowship of a real Christian community are alone adequate in such a situation. But Dr. Duthie does not just use well-worn phrases. He works out the implications of his statements. The practical common-sense of the closing chapters leaves without excuse those in our churches who claim to be bewildered. A rare book this.

The Primacy of Preaching Today, by Arthur A. Cowan. (T. & T. Clark, 7s. 6d.).

Prophetic Preaching, by E. Gordon Rupp. (The Berean Press, 2s.).

Can anything new be said about preaching at this time of day? In spite of the 'Today' in the title, Dr. Cowan's book covers for the most part very familiar ground. Nor is there a great deal of freshness in the presentation. One gets the feeling that previously prepared material dictated the form of these lectures. Indeed, the chapters on "Expository Preaching" and "Doctrinal Preaching" seem to consist of sermon themes strung together with appropriate comments rather than lectures on the subject illustrated by sermon outlines. In his preface Dr. Cowan expresses the hope that "the interpretations and illustrations given in these pages will be helpful to the parish minister in his pulpit preparation." But it is in a collection like Campbell Morgan's "Searchlights from the Word" that one would look for this kind of thing and not in the Warrack Lectures on Preaching.

Professor Gordon Rupp's Joseph Smith Memorial Lecture, on the other hand, is a supremely satisfying work. Rarely have so many gems been packed into such small space. Mr. Rupp develops the theme of the people of God as "a prophetic community" with freshness and brilliance of figure. It is great stuff. What Mr. Rupp calls the "five great notes of prophetic preaching" are dealt with in a quite unforgettable way. For example, he thinks he has seen

"modern man" before, in the opening of Bunyan's *Pilgrim's Progress*: "And behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house . . . looking for a way of deliverance." "But between Bunyan's Pilgrim and Modern Man," writes Mr. Rupp, "there is a difference. Modern Man has no longer the Book in his hand, and he is no longer able to believe Evangelist. He faces the same shattering experiences, the same anxieties and fears, but the dimension of eternity is missing. He is no longer a Pilgrim, but a Displaced Person. He has heroism, but no faith; endurance, but no hope." This insight and the ability to present it graphically to the reader pervades the whole lecture.

People Matter, and other talks for women, by Marjorie Dawes. (Carey Kingsgate Press, 5s.).

It is most fitting that this book should be reviewed by one who holds the prize for being the world's worst speaker-at-women's-meetings. For he above all others knows how the thing should be done who cannot do it himself. This book has everything. The 'approach' is here. The reviewer remembers hearing Dr. E. J. Tongue begin an address to 300 women in a Bristol meeting by telling them how many cups and saucers and plates they washed in a year. He then treated them to some good, sound stuff. And they took it. The washing-up had done the trick. And so Miss (no, she must be Mrs.) Dawes starts off by describing how once she undertook to wash the ceiling of her pretty kitchen and the ensuing agony of an aching back. "I decided that standing with one's hands raised was one of the most tiring jobs in the world." The talk is on "Holding Moses' hands." See? And so it goes on. And on a fine variety of topics. A capital book. The one snag is, if I may be permitted an Irishism, that it will be difficult for anyone to use these talks because they are so good that everyone else will have done so already.

J. ITHEL JONES

Baptist World Fellowship. A Short History of the Baptist World Alliance, by F. Townley Lord. (Carey Kingsgate Press, 7s. 6d.).

When it was decided to publish, for the first time, a history of the Baptist World Alliance, the Executive made the best of possible choices in asking Dr. Townley Lord to undertake the task of writing the book. Not only does he know the Alliance from the inside, but his presidential journeyings have made him familiar with Baptist life and work in all the continents and, moreover, he possesses literary

gifts, as we all know, of a high order. The result is what one would expect—a volume which makes fascinating reading. It traces the story of the Alliance from the birth of the idea in the mind of John Rippon in the eighteenth century, through the years and across the continents, right up to the eve of the Jubilee Congress, describing its outstanding leaders, the growth of its activities, and the development of its organisation and giving vivid pictures of those successive Congresses in different parts of the world which have been as milestones on the road to Baptist world fellowship. As Dr. Payne points out in the postscript, the Alliance is one of a series of confessional organisations which have come into being during the past eighty years and, although the youngest of them, is one of the most sturdy and influential. Its story is a remarkable record of increasing numbers, deepening unity, developing co-operation and widespread ministries of service, all fittingly symbolised in its adopted emblem. Here in this volume that story is told with knowledge, imagination and skill, and one hopes that Baptists everywhere will obtain a copy and pass on to others, especially the young, something of the message and inspiration of this narrative and of the world-encircling fellowship whose history is, in these pages, so admirably recorded.

The Baptists of the World and their Overseas Missions, by Ernest A. Payne. (Carey Kingsgate Press, 1s. 6d.).

The contents of this valuable booklet were delivered at Birmingham in March as the third H. L. Hemmens Memorial Lecture. Showing that as far back as Menno Simmons our people have realised their missionary obligations, Dr. Payne outlines the development of missionary interest and enterprise among the Baptists of the world and draws attention to their need of a common strategy and of considering their relationship to the work of other communions. Commenting also upon Baptist pioneering, Bible translation and the co-ordination of home and foreign obligations, he closes on a note of wonder at the remarkable story of Baptist missionary endeavour. All who have any interest in our overseas witness should read this lucid, interesting and informative booklet.

Baptists who made History and *Great Baptist Women,* both ed. A. S. Clement. (Carey Kingsgate Press, 7s. 6d. and 6s. 6d.).

The Carey Kingsgate Press did well to mark the Jubilee Congress of the Baptist World Alliance by the publication of a number of new books, including these two useful volumes. Each provides brief biographies of Baptist men and women who, in various fields

of service, attained eminence. Inevitably the treatment is a little sketchy but, within the limits of space at their disposal, the two teams of writers have done their work excellently. Among the thirteen essays in the first book, the stories of Oncken, Alexander McDonald and Paul Besson will be less familiar than the others, while the second—entirely by Baptist women writers—is all the more interesting by reason of the fact that the stories of the eleven women of whom it tells are, on the whole, little known. Beginning with Dorothy Hazzard, of seventeenth-century Bristol, the succession of great women is brought up-to-date with essays on Mrs. Rowntree Clifford and Mary Eleanor Bowser (Mrs. H. L. Taylor). There is splendid material here for more than one series of addresses and much that would make useful illustrations for sermons. For their own sakes, however, the books are well worth reading and ought to be on every Baptist's bookshelves. It should be added, too, that they are well printed and attractive in appearance.

New Testament Treasure, by W. Gordon Robinson. (Independent Press, 8s. 6d.).

Here are fifty-two studies in the New Testament which have all appeared in Dr. Robinson's weekly column in the *Christian World.* Those who have already read them here will be glad to have them gathered together for permanent reference in one volume. To those who have not, this instructive and fascinating book may heartily be commended. It takes the reader on a journey of discovery through the pages of the New Testament during which his guide is constantly showing him something new or helping him to see old familiar things in a new light. It is all done with a simplicity which almost conceals the scholarship and the skill with which Dr. Robinson conducts the quest. Preachers will find it a godsend. All lovers of the Bible will be grateful for it. Here is treasure indeed!

Papalism and Politics, by Nathaniel Micklem. (Independent Press, 1s.).

The contention of this valuable but disturbing booklet (which comprises a revision of a series of articles which appeared last year in the *British Weekly*) is that while Romanism as a religion is characterised by much that is admirable, the Vatican represents "an extremely powerful and most secret political engine," the prime motive of which, in its day-to-day policies, is expediency. Dr. Micklem illustrates his point by reference to, among other things, the organisation of the Vatican State, Thomism and the Encyclicals, and the evidence of the Concordats. Finally he refers to certain

volumes published in 1948 which claim to contain transcripts of confidential Vatican documents, and shows that if these volumes are genuine they prove the Vatican to have sources of secret information on State affairs. We commend this booklet to the attention of all. Dr. Micklem, certainly no bigot, concludes that Vatican policy involves a constant grasping after political power and is incompatible with freedom. "Papalism in politics is a sinister movement."

The Congregational Ministry in the Modern World, edited by H. Cunliffe-Jones. (Independent Press, 8s. 6d.).

Perhaps the most notable feature of this useful symposium—written for the bicentenary of the Yorkshire United Independent College, Bradford—is that its fifteen contributors are all past students or present staff of the College. If, without suggesting invidious distinctions, we quote only the names of A. R. Vine, Daniel Jenkins, Horton Davies, John Marsh, Trevor Davies, B. C. Plowright and H. Cunliffe-Jones, it is enough to indicate what a remarkable contribution this College has made to Congregationalism and, moreover, to the cause of Christ in Britain today. As for the book itself, it presents an illuminating study, from many angles, of the theory and practice of the Congregational ministry. But, by far the greater part is equally relevant to the Christian ministry generally and may, therefore, be read with interest and profit by all who are concerned with the ministry in the modern world. Certainly Baptists will find what this varied team of writers has to say of interest and value and we commend it to their attention.