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Editorial Notes.

SHORTLY after the writing of the last set of notes the Churches of this country—and indeed of the world—suffered a totally unexpected and grievous blow in the death of Dr. William Temple, the Archbishop of Canterbury. It is not too much to say that the whole ecclesiastical situation has been changed by his untimely passing. Dr. Temple had made for himself a unique position in our midst, and under his leadership the Christian forces might have recovered a position of moral authority in the nation, and among themselves might have achieved a closer unity than has been known since the Reformation. In countless Free Church manses, and among the rank and file of the churches, his death was felt as a personal bereavement. Dr. Temple had come to exercise a greater measure of authority in the Free Churches than any single leader of our own order. He has left us no successor in this regard, though by his personal qualities of courage, friendliness and spiritual discernment he has ensured that we shall regard all future Archbishops with greater respect and sympathy. Coming so soon after the lamented death of Dr. William Paton, that of Dr. Temple further seriously impoverishes the leadership of the Ecumenical Movement in all its phases, and would seem to make much harder the task of Christian reconstruction and international reconciliation. Yet another blow has come through a disastrous rocket incident due to enemy action. The Presbyterian Church of England, as well as suffering other serious losses, has been deprived of two of its outstanding leaders, the Revs. W. T. Elmslie and T. W. Douglas James, both of them able and experienced men at the height of their powers, and the Rev. Reginald Tribe, a High Anglican leader of the Faith and Order Commission of the British Council of Churches, has also been killed. Other well-known ecclesiastics were injured, including Canon Leonard Hodgson, Regius Professor of Divinity in Oxford and the Secretary of the Faith and Order Continuation Committee. Yet others had very narrow escapes. These tragic happenings are a further grim reminder of the realities of modern war, and emphasise the need for all the Churches to be constantly preparing younger men as under-studies in the responsibilities of leadership.

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A melancholy interest is added to the very important article from the pen of Dr. Mott Harrison which we are glad to be

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able to publish in this number. On January 25th last, only a short time after completing the article, and while still engaged in correspondence about the illustrations, Dr. Harrison passed away at his home in Hove. He had made himself the outstanding modern authority on the life and work of Bunyan. His revised and enlarged 1928 edition of Dr. John Brown's standard biography of Bunyan, and the choice Bedford edition of *The Pilgrim's Progress,* which appeared in 1938 (first from the Sidney Press and then from Heffer's of Cambridge) were the fruit of much careful research. Other valuable contributions to Bunyan study were made through the pages of the *Library* and the *Baptist Quarterly.* To the Bedford Public Library Dr. Harrison presented more than one thousand books and prints relating to his hero, and the Frank Mott Harrison Collection, as it is called, will grow in importance and value as the years pass. Dr. Harrison had many other interests. His doctorate was in music. In Hove he played a notable part in public affairs, having been a member of the Town Council for more than a quarter of a century, and taking a particular interest in educational matters. He was a member of the Holland Road Baptist Church, Hove. All those who were brought into contact with him, even casually, came to regard him with the greatest esteem. Deep sympathy will be felt with Mrs. Harrison, his partner and the sharer in all his enterprises during more than forty-six years.

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The Rev. D. T. Jenkins is the contributor of one of the latest additions to the stimulating series of Congregational "Forward Books," which is being published by the Independent Press. By earlier writings, and notably by *The Nature of Catholicity,* Mr. Jenkins has shown himself a very fresh and provocative thinker, whose work repays careful study even by those who disagree with many of his views. The same qualities are shown by his new book, *The Church Meeting and Democracy,* which should have a wide circulation. It deals with a subject as vital to Baptists as to Congregationalists, and penetrates a good deal deeper than most contemporary discussions of the matter. It is somewhat surprising to find Mr. Jenkins so anxious to minimise the connection between the seventeenth-century Independents and the more radical sects of the period, and equally unsatisfactory to find him trying to claim for the Congregationalists in the matter of English and American democracy what certainly belonged to Separatists generally and in particular to the more revolutionary of them. The great interpreters of the Congregationalist tradition —Bogue and Bennet, Dale, Selbie, H. W. Clark and the rest— would certainly be surprised to read that "the only justification for our continued existence as Congregational churches in separa-

tion from other churches is that we regard it as a solemn trust from God to the re-united church which is to come to show to other churches the Church Meeting in action." *Only* justification? Then how few of our churches have any justification for their continued existence! Mr. Jenkins admits that the Church Meeting has sadly decayed in modern Congregationalism. Most of his book is taken up with an examination of the theological principles underlying the Church Meeting and with practical suggestions for its renewal. Many of his points will awaken vigorous controversy. We commend them to the consideration of Ministers' Fraternals and churches, not because we think they will all be acceptable, but because they raise issues which it is most important should be faced by those of our tradition. "The Church Meeting," he says, "is part of the fulness of Church Order and . . . without it a church lacks one of the essential ordinances which God has provided for His people as they live the Christian life together." Mr. Jenkins thinks that Church Meetings are ideally held weekly on a Sunday, following the preaching of the Word and the observance of the Lord's Supper. The deliberate attempt to obtain the practical guidance of the Holy Spirit requires that the meeting have "competent theological guidance," and Mr. Jenkins believes that "no Church Meeting should be held except under conditions of emergency, unless an ordained minister presides." He would even have the minister wear robes of office, and the meeting take place either in a special hall or in the body of the church itself. "It is intolerable," he goes on, "that persons who do not attend regularly upon the preaching of the Word and join in the fellowship of the Communion, should enjoy the full privileges of membership of the Church Meeting." He frankly admits that his conception of its function and working involves "the re-establishment of Church discipline." "If," he says, "the ministry is the public conscience, the Church Meeting is the public listening to the voice of conscience." Christians have to set an example to the State in the matter and mode of their self-criticism, and the whole range of community and individual life must come under review. We hope that Mr. Jenkins may find a Congregational church or churches willing to try out his ideas, and that as Baptists we may share with him in the renewal of this vital part of our church order, even though it be not exactly along the lines he suggests.

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Early in 1745, two hundred years ago, Philip Doddridge's *Rise and Progress of Religion in the Soul* first appeared. For nearly a century it was one of the most widely circulated and read of religious books, and had a remarkable influence on men as varied as James Hervey, William Wilberforce, Samuel Pearce,

John Foster and Alexander McLaren. It was translated into many different languages. Its eighteenth-century style and its theological framework make it somewhat difficult reading to-day. Nevertheless, it deserves to be taken down, dusted, opened and perused in this bicentenary year, if only that its earnestness and comprehensiveness may be noted, and as a reminder, first, of the tradition of personal religion in which Free Churchmen stand, and, secondly, of the need for a twentieth-century Doddridge.

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Baptist history was made in the early days of January by a gathering at Regent's Park College, Oxford, to which were invited not only the Principals of the Baptist Theological Colleges of Great Britain, but also all their tutors, together with the Secretary of the Baptist Union. Strange as it may seem, it was the first time such a meeting had been held. The illness of Principal J. Williams Hughes deprived Bangor of representation, but all the other seven Colleges were represented, in four cases all the members of the staff being present. The conference was most valuable for the forging of personal links, and clearly demonstrated how important for the whole life and work of the denomination consultation and co-operation of this kind may be. The day of isolation, rivalry, and mutual suspicion is over so far as the Colleges are concerned. We have now to prepare for the day of common planning and the pooling of the rich resources we possess. The many men in the services who have been thinking of the ministry as their post-war vocation and the lengthy list of names sent to the Baptist Union by the chaplains will expedite this. It is good to know that a similar gathering is projected for next year.

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The next issue of the *Quarterly* will appear, according to present plans, early in the autumn. It will bring to an end Vol. XI., and will include the usual indices. Among the articles we hope to print are "Shakespeare's Religion," by the Rev. B. G. Collins, "A Baptist Oxford Movement," by Dr. T. G. Dunning, and "Aristotelian Terms in the New Testament," by Professor R. A. Ward, of Spurgeon's College, and also an account by the Rev. Percy Austin of the historic church at Barton-in-the-Beans, which this year celebrates its bicentenary.

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The Origin and Meaning of Baptism.

FROM the New Testament we learn that John the Baptist came baptizing in Jordan and that from him our Lord received baptism, and that later a specifically Christian baptism, in the name of the Father, Son and Holy Spirit, was practised amongst Christians, while the baptism of John continued to be practised amongst the disciples of John. But the New Testament offers us no evidence as to any sources of this rite before the time of John the Baptist.

There has been much discussion as to whether the Jewish rite of the baptism of proselytes was observed before the time of John, and whether it was from this source that John copied it. Our only Jewish sources of information were compiled later than the New Testament, and though they contain traditions which profess to come from an older time, some Christian scholars have refused to credit them. Indeed, a large number of scholars during the nineteenth century held the view that there was no Jewish proselyte baptism until after the establishment of Christian baptism, when the Jewish rite was copied from the Christian. To-day, however, it is generally held to be improbable that the Jews would have copied the Christian rite in the age when there was so much conflict between the Church and the Synagogue. For the Jewish sources state that for the male proselyte there were three requirements, circumcision, baptism, and a sacrifice; while for a female proselyte baptism and a sacrifice necessarily sufficed. Since the requirement to offer a sacrifice lapsed with the destruction of the Temple in the year 70 of our era, it would appear probable that the requirements were originally fixed before the destruction of the Temple. That the Jews should have copied the Christians between the Crucifixion and A.D. 70 is extremely unlikely. While, therefore, there is no clear and direct evidence, it is generally believed to-day that Jewish proselyte baptism is older than the baptism of John.

Sometimes it is argued that this is more than probable, and that since we know that the Jews practised ritual baptism on a great variety of occasions, to wash away various forms of impurity, we may be quite certain that they must have practised such baptism on conversion to the Jewish faith. This argument rests on some confusion of thought. It is true that the same word is used for the normal bath of purification and for the immersion of the proselyte, but if the immersion of the proselyte is thought of in terms of the ordinary ritual bath of purification, then it is fundamentally different from the baptism of John and from Christian baptism. In truth, however, the two things were entirely different. For the ordinary bath of purification was a purely

private ceremony, whereas the immersion of the proselyte was witnessed by representatives of the Synagogue, who administered the rite in the sense that they explained to the proselyte the significance of what he was doing, catechised him as to his motives, and pronounced a blessing upon him in the moment of his immersion. We cannot argue that because the Jews frequently practised private ritual baptism, therefore they practised a witnessed and administered initiation rite of baptism for proselytes before the time of John the Baptist. Where real evidence is lacking, it is vain to claim a greater certainty than can be established, and all we are justified in saying is that it is probable that the rite that appears in later Jewish sources had come into use at some unknown time prior to the ministry of John the Baptist. We may perhaps add that it is probable that it developed out of the ordinary bath of purification, and that to mark the breach with heathenism and the acceptance of the faith of Judaism, the proselyte was required to undergo a special bath of purification, witnessed and administered, and made into an initiation rite. There was a measure of similarity of form in that both were complete immersions, but the essential character and significance of the two rites were quite different.

In any discussion of Christian baptism it is necessary to begin from Jewish baptism, because false arguments are so often based upon it. It is commonly supposed that Jewish ideas and Jewish practices governed the Christian observance of baptism. Thus, it is frequently said that in Jewish proselyte baptism children were baptized with their parents, and therefore it is probable that in Christian baptism children were baptized with their parents. Jewish ideas of the solidarity of the family meant that the faith of the parents was held to embrace their children, and therefore they were baptized with the parents. That there is a measure of cogency in this argument must be recognised, but that it is completely irrelevant to Christian baptism of infants is soon obvious.

For the Jewish rule was that while children born before their parents became proselytes were circumcised and baptized along with their parents, children who were born after the conversion of their mother did not need to be baptized (T.B. Ketuboth 11 a, Yebamoth 78 a). Clearly the Jewish rite was purely a conversion rite, cleansing from the impurity of heathenism, and children who were born subsequently, even if they had already been conceived prior to their mother's conversion, were regarded as clean from birth. If, then, the Church had accepted Jewish practice as regulative for its own life, it would not have baptized children born to Christian parents. Yet that is the practice which is supposed to be justified by this wholly false and irrelevant analogy. It will be observed that it is not here affirmed or denied that the

Church followed Jewish practice in this matter, but merely affirmed that if it did, its practice was wholly different from what is meant by Infant Baptism to-day, and it is a wholly fallacious argument to pretend that the one is a copying from the other. Not seldom, indeed, modern defenders of Infant Baptism hold that it should be administered only to the children of Christian parents—that is, to precisely those corresponding to the children who did not receive the Jewish baptismal rite.

It is further common to reinforce this argument with another equally fallacious one. Christian baptism is connected with circumcision, and it is said that just as the Jew circumcised all male children in infancy, so the Christians would naturally baptize their babies. For circumcision was the covenant rite of Judaism, and baptism was the covenant rite of Christianity. It will be observed that here Christian baptism is not connected with Jewish proselyte baptism, but with the wholly different rite of circumcision. No Jew could possibly have confused the two. Their significance was quite different. The one was a conversion rite, used only in the case of persons who were not born Jews, but who embraced Judaism instead of another faith; the other was a rite practised on all male members of the Jewish community, whether they became members by birth or by conversion. The clear distinction between them has already appeared in what has been said above. For children born after the conversion of their mother did not need to be baptized, but did need to be circumcised.

When this argument from circumcision began to be employed is not clear. In the second century A.D., Justin Martyr, in his *Dialogue with the Jew Trypho,* said: "We, who have drawn nigh to God through Him (i.e. Christ), have received not this fleshly circumcision, but spiritual circumcision, which Enoch and his like observed. And by the grace of God we received it through baptism, since we were sinners" (chap. xliii.). It is clear that Justin is not here connecting the baptism of infants with the circumcision of infants, but saying that for Christians there is no necessity for circumcision, since they have approached God through Christ, and have been saved by divine mercy from their sins, and received grace through the sacrament of baptism. This is a thought which finds frequent expression in the New Testament. In Phil. iii. 2f, Paul says: "Beware of the concision; for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh," while in the Epistle to the Galatians he argues that circumcision is done away in Christ, so that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love" (v. 6). What matters is not an external act, but an inner spirit. Such a thought, whether in Paul or in Justin, cannot for a

moment suggest that laving, as an external act, performed upon a child, any more than a cutting rite, can of itself profit, since what really matters is " faith working through love," or such " spiritual circumcision " as Enoch manifested.

And when, in his *First Apology,* Justin writes of baptism, he offers no suggestion that it is parallel to circumcision, and says no word that is relevant to the baptism of infants. Instead he says : " As many as are persuaded and believe that the things we teach and say are true, and promise that they can live conformably thereto, are taught to pray and to entreat from God with fasting for the remission of their former sins, while we join them in prayer and fasting. Then are they brought by us where water is, and are born again by the same mode of regeneration whereby we ourselves were born again " (chap. lxi.).

In the third century A.D. we find Cyprian, in his *Epistle to Fidus,* showing why it is wrong to make the Christian rite of baptism parallel with the Jewish rite of circumcision. It is clear that by this time there were some who regarded the baptism of infants as parallel with the Jewish circumcision of infants, and there can be no doubt that the practice of Infant Baptism had been in vogue for some time. Cyprian, indeed, strongly supported Infant Baptism. But he resisted the analogy with circumcision. Those who upheld the analogy thought that baptism should take place on the eighth day. But Cyprian held that an infant might be baptized at the earliest possible moment. Yet he equally made it clear that such baptism represented no cleansing from sin. For he denied that a new-born child is in any sense unclean, and said that to kiss a new-born babe is to kiss the hands of God the Creator.

In the fourth century Gregory Nazianzen, in his *Oration on Holy Baptism,* advised that children should not ordinarily be baptized until they were about three years old, and able to understand at least the rudiments of the faith, though if they were in any danger he counselled earlier baptism, on the ground that it was better that they should be unconsciously sanctified than that they should die without the seal of baptism on them. And in support of this latter observation he adduces circumcision on the eighth day, which he regards as a sort of typical seal. This is in no sense to equate circumcision with baptism, any more than the Crossing of the Red Sea is equated with baptism, when the Fathers, on the basis of 1 Corinthians x. 2, declare it to have been a type and prophecy of baptism. Clearly Gregory distinguished baptism from circumcision, since whereas the latter was normally administered in unconsciousness, he desired baptism to be normally administered in consciousness, and with a conscious, though incipient, faith.

Many others, however, linked baptism and circumcision

together to justify the administering of the one rite in infancy from the administering of the other in infancy. Calvin adopted this idea, and expressed it with the utmost emphasis, and it is commonly found in modern writers of various schools, who prefer repetition to analysis of the ideas involved.

Not seldom is it claimed, and has for long been claimed, that Paul is on the side of this view. For in Col. ii. 11 ff. he says: "In whom (i.e. in Christ) ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you did He quicken together with Him, having forgiven us all our trespasses." But this expresses no more than the normal Pauline view, that union with Christ does away with the necessity for circumcision, and is therefore our initiation into the covenant of Christ. That baptism for the Christian has replaced circumcision does not make it in all respects parallel, and certainly does not for one moment suggest that its subjects are the same. For this very passage calls for faith, which circumcision did not ask of its subjects, and is concerned with those who were dead in sins and have found in the experience described the forgiveness of their sins.

Let it not be forgotten that in Ephesians ii. Paul writes again of precisely the experiences he is describing in this Colossian passage, though he does not mention baptism. He says: "And you did He quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world. . . . But God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ . . . and raised us up with Him." And in the same passage he goes on to speak of circumcised and uncircumcised being reconciled in one body in Christ. Clearly he thought of the Christian experience as something that transcended circumcision, not as something that in any full sense paralleled it. And in neither of these passages is he thinking of infants, but of men who had had experience of life, and who were conscious of the lusts and iniquities that had marked that experience.

It is interesting to note that whereas the Acts of the Apostles represents Christian baptism as having been practised right from the start, it knows nothing of the idea that baptism is the substitute for circumcision, either in its subjects or in its significance. At the Council of Jerusalem the question whether circumcision was binding on Christians was solemnly discussed. There is no reason

whatever to suppose that Christian baptism was questioned, and therefore none to suppose that any one conceived the idea that baptism was a parallel or substitute rite for circumcision. The only question at issue was whether circumcision should be binding on Gentiles in addition to baptism, and there does not then seem to have been any question but that Jews should continue to practise circumcision as well as Christian baptism. And for long there were Jewish Christians who practised both rites. In their minds the two rites were completely disparate, and the mere fact that Paul or Justin Martyr drew a parallel in one respect between the two rites in no way warrants the conclusion that they are to be treated as parallel in another respect. The only thing that could justify the view that Paul supports Infant Baptism by a parallel with circumcision would be some clear word that can be culled from his writings to show that the subjects for the two rites rendered them parallel. But such a word none has yet adduced.

In truth both circumcision and Jewish proselyte baptism are completely irrelevant to the significance, and therefore to the subjects of baptism. Jewish proselyte baptism is relevant to the mode of the rite, but only to the mode. For Christian baptism sprang out of the baptism of John, which was quite different from Jewish proselyte baptism. The latter signified a change of creed, and admitted Gentiles to the fellowship and the practices of Jewish society. The baptism of John was to prepare men for a new age, an age which had not yet dawned. It signified a change of life, and Jews and non-Jews, circumcised and uncircumcised, alike were baptized. It was completely unrelated to circumcision and to the worship of the Temple, with both of which Jewish proselyte baptism was related. Yet neither did it claim to be a substitute for these. It had nothing whatever in common with infant circumcision, but had this much in common with proselyte baptism that it involved repentance for the past and self-dedication for the future. But it differed from Jewish proselyte baptism most notably in its eschatological reference. For John believed that the existing order was passing away, that the axe was laid at the root of the tree, and that a new age was about to dawn, to which none could be admitted but the children of that age.

Christian baptism differed from John's baptism in being a symbol not alone of repentance, but of union with Christ, and in being in the name of the Father, Son, and Holy Spirit. In being baptism in the threefold name, it is clear that it was conceived of as being baptism by water and by the Spirit, and this is made clear by the account of Paul's dealings with the disciples of Apollos at Ephesus (Acts xix.). These had been baptized with John's baptism of repentance, but to Paul this was insufficient because it was unrelated to the Holy Spirit. But when Paul baptized them

in the name of the Lord Jesus, this was accompanied by the baptism of the Holy Spirit. And all true Christian baptism must be more than a mere water rite; it must be accompanied by the baptism of the Spirit. And what baptism of the Spirit was is made clear in the New Testament. For it sprang out of the other specifically Christian element of the significance of baptism.

Baptists frequently appeal to Romans vi. for evidence of the New Testament mode of baptism, and rightly argue that since Paul interprets it in terms of death and resurrection, it is clear that immersion is meant, since no other form could be a comparable symbol of death and resurrection. On this there is little dispute amongst informed writers of whatever school. But far more important is this passage for the significance than for the form of baptism. The baptism of Jewish proselytes could be a symbol of death to the old life and rebirth to the new; the baptism of John could be a symbol of renunciation of the perishing world, and entry upon the life of the age that was to be. But Christian baptism meant more than this. Paul speaks of it as being not merely comparable with Christ's death and resurrection, but as being a spiritual sharing of that experience. He speaks of being baptized "into Christ," and says: "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection" (vi. 5). Baptism is therefore less a symbol of repentance than of union with Christ. We not merely die to the old life, but we die with Him that we may be raised with Him, that henceforth He may be the spring of all our life. "Even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus" (vi. 11), or, as Goodspeed puts it, "alive to God, through union with Christ Jesus." And this is what is meant by the baptism of the Spirit. It brings about not merely a walking in newness of life, but a walking in that newness of life which springs from union with Christ.

There is another great passage, where baptism is not specifically mentioned, but where Paul is writing of precisely the same profound experience which he here in Romans vi. declares to be symbolised by baptism, and to be of the essence of true baptism. In Galatians ii. 20, he says: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Or again, in Philippians iii. 8 ff, he says: "That I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the

fellowship of His sufferings, becoming conformed unto His death." It is this experience of dying with Christ, and of rising to newness of life, whose essence springs from union with Christ, which is fundamental to Paul's interpretation of the Gospel. It appears in the passages which have been quoted above from Ephesians and Colossians, and in a number of other passages, and both the passage from Colossians, and that from Romans vi. make it clear that it is in terms of this experience that Paul interpreted baptism. He regarded it as not merely symbolising this profound experience, but as having meaning only when it was linked with this experience. And it is an experience which no unconscious infant can possibly have.

It is here, from the New Testament significance of baptism, rather than from any assumed but unrecorded practice of the New Testament Church, or from any false analogies with circumcision or Jewish proselyte baptism, that our practice must find its warrant. How early the Church began to treat baptism as parallel with the Jewish circumcision of infants may not be known. But however early it was, it was a departure from the inherent significance of baptism, as set forth by Paul. For we must beware of arguing that the practice of the Early Church is regulative for us. If it could be proved conclusively that in the first century A.D. infants were baptized, that would not justify a practice that does not accord with the New Testament teaching of the meaning of baptism; and if it could be conclusively proved that in the first century A.D. infants were not baptized, that would not of itself rule out the practice, if it accorded with the New Testament teaching of its essential significance. It is not because we are persuaded that Infant Baptism was not practised in the Early Church that we reject it; and similarly it is not because we believe that the earliest mode of baptism was by immersion that we adhere to that mode. It is because only believers' baptism by immersion accords with the New Testament teaching of the meaning of baptism.

Let it not be forgotten that no modern Church administers the rite in all particulars as they did in the Early Church. There are some churches which have open-air baptisteries, as being closer to the New Testament practice, but most recognise that no essential sacrifice of the significance of the rite is involved in administering it indoors. Most churches that baptize by immersion prefer to immerse in tepid water. Some years ago the writer had to conduct a baptismal service in a pastorless church on a winter's morning. The water was icy cold, and the chill struck through to his bones, so that it was not for several hours that he got warm again. But he was more concerned for the candidates, who were all women, and who stood in the water in a way he did not. He asked the

deacons afterwards why the water was not warmed, and they replied that their late Minister would have been horrified at anything so contrary to New Testament practice. He could only ask whether their late Minister was equally horrified at wearing a baptismal gown which kept the water from himself, when such a garment was equally certainly unknown to the New Testament Church.

For Jewish proselyte baptism complete nudity was essential. It is laid down in the Talmud that nothing whatever must interpose between the flesh of the proselyte and the water (T.B. Yebamoth 47 b), and even a knot in the hair was held by some of the rabbis to invalidate the rite (T. B. 'Erubin 4 b). Taylor observes that "a ring on the finger, a band confining the hair, or anything that in the least degree broke the continuity of contact with the water, was held to invalidate the act." (*The Teaching of the Twelve Apostles,* 1886, p. 52). No modern upholder of the analogy of Jewish proselyte baptism suggests that this should be regulative for Christian baptism, and few trouble to note that there is definite evidence that the Early Church did copy the synagogue in this respect. In the fourth century A.D. Cyril of Jerusalem observes that in their nakedness the candidates for baptism repeated the nakedness of Christ on the Cross (*Catechesis* XX. Myst ii. 2), while later in the same century Chrysostom compared it with the nakedness of Adam in the Garden of Eden (*Homilies on the Epistle to the Colossians,* vi. 4). There can be no doubt, therefore, that in the fourth century complete nudity was the Christian practice. So far as the Jewish rite is concerned, nudity did not involve any immodesty, for though the rite was administered to women by men in the sense that they catechised the proselyte and interpreted the meaning of the rite, they did so from a position where she was not visible to them, and only women were present with her. Something similar may well have been the practice of the Church, and it is quite certain that any immodesty would have been as repugnant to the Church as to the Synagogue. Chrysostom does record one shocking incident, in his *Epistle to Innocent,* when he describes how some women were stripped ready for baptism and some soldiers broke into the church, causing the women to flee in terror outside in their nude state. But all of this is unmeaning to us, and we are quite unconcerned to have broken with the Early Church practice in this matter, just because nothing really vital to the significance of baptism hung on the nudity.

It is there, and there alone, on the significance of the rite, that we must stand fast. If baptism is a symbol of death with Christ and resurrection to newness of life in Him, then no change of mode or subject should be allowed to destroy that meaning. For

in destroying that, the whole essence of the rite is changed. And whatever interpretation is put on Infant Baptism, it cannot seriously be interpreted in terms of Romans vi. and Galatians ii. 20, and the other passages that have been quoted. Where the doctrine of original sin is held, it is commonly supposed that by the vicarious faith of the god-parents baptism may wash away the original sin, but the New Testament does not call for a vicarious faith, and if baptism stands for the living union with Christ, it is more than a washing. And where Infant Baptism is practised it is commonly regarded as a potential entry on the life in Christ Jesus, requiring the personal self-commitment to Christ and confirmation to give it full validity. And here again resort is often had to the practice of Judaism. For while a Jewish boy by his circumcision in infancy enters potentially into the Covenant of Abraham, when he is thirteen years of age he requires the Bar-Mitsvah ceremony before he is fully recognised as a loyal child of Judaism, taking its vows and obligations upon himself and entering of his own volition into its privileges and responsibilities. It is surely passing strange that Christian writers should set aside the New Testament in favour of Jewish analogy, and especially when the analogy is not really analogous. Yet once they have made the false equation of baptism with circumcision, they have abandoned the New Testament, and turned Christian baptism into a mere modification of the Jewish rite, and hence tread with Judaism the road to confirmation.

In the study of the origins of Christian baptism, then, five separate and distinct rites must be examined, of which one is completely irrelevant and the others relevant to widely varying degrees. Circumcision is represented in the New Testament as superseded in Christianity, and not as integrated into Christianity in a modified form. In Judaism it was a rite administered in infancy to all male children of Jewish parents, or administered to male converts of whatever age at the time of their conversion, and to their male children born before their conversion and still minors. Jewish ritual lustrations were practised by Jews of both sexes on a great variety of occasions, and could be repeated as often as the conditions which called for them were repeated. Jewish proselyte baptism was administered only to converts of either sex who came over to Judaism from paganism, and to their minor children born before their conversion. It was the child of the ordinary bath of purification, but different from the latter in its significance and in its subjects. The baptism of John was probably the child of Jewish proselyte baptism, but again it was different in its significance and in its subjects. It was administered to Jew and Gentile alike, with no sort of association with circumcision, and it had a strongly eschatological meaning. Christian baptism was again the

child of John's baptism, but again it was different from that out of which it historically sprang. It signified the entry on the life that was hid with Christ in God, through the mystical sharing of the experience of His crucifixion, whereby the old self was crucified with Him and the new self, born of Him and united indissolubly with Him, came into being. Why, in discussing the appropriate subjects for this fourth baptismal rite of the historical sequence, writers should suddenly hark back, not to that baptism of John which was its immediate predecessor, nor to any of the baptismal rites of the series, but to Jewish circumcision, which stands right outside the series, is one of the unsolved mysteries of Christian scholarship.

Nevertheless, a merely negative attitude on the question of Infant Baptism is not enough. It is easy for Baptists to point to the superstition which has gathered round it, and which it too often fosters, but it is improbable that it was born merely of superstition, and certain that it is not merely superstition which has maintained it for so long. We should rather recognise the truth it has striven to preserve. For there is room for a sacrament, fraught with grace for the child, in its infancy. But this is something quite different from New Testament baptism, and it is a great pity to throw away the true sacrament of baptism for it. Our Lord was presented in the Temple in His infancy, and in Baptist Churches there is an increasing tendency for Christian parents to bring their children to the House of God, to thank Him for His gifts, to present their children before Him, and to dedicate them to His service. But something more than a dedication service is called for. The child does not, and cannot, repent or make any vows for himself, and these are acts that no other can do for him. But the parents can and should undertake in solemn vows to bring up their child in the nurture and fear of the Lord. If such vows are made and kept, the child will indeed be blessed. For it is, and ought to be, an unspeakable blessing to be reared in a Christian home. This is something much more than the dedication of the child, and we should cease to speak of it as an Infant Dedication service. It should be a service when the parents dedicate themselves to the sacred obligations of parenthood.

Yet it should be more than that. It should be a service in which the Church is more than a witness of the parents' vows, but a sharer in those vows and in the responsibility for their fulfilment. For this should be more than a private sacrament, administered in the presence of a few Christian friends. It should be a sacrament of the Church, and the Church in sharing in it should recognise the child as the child of its fellowship, in whom it henceforth will take an interest. It should be as satisfied that the parents seriously mean their vows as it is that a candidate for

Church membership understands and means what he is doing. It is therefore highly anomalous for parents who have not definitely committed themselves to the Christian way, and entered on the life that is hid with Christ in God, to promise to rear their children in the faith they have been unwilling to profess for themselves. If this service is regarded as a Christian sacrament, it should be a sacrament for Christians. And the Church should keep a register of the children who are thus recognised as the children of its fellowship, and feel that it is involved in the fulfilment of the vows.

The steps that Baptists have taken in recent years have been in the right direction, but only as a beginning. The services at which infants are brought to the House of God are still too sporadic and casual, and are commonly given too shallow and too private a meaning. In many churches they are never held, and even where they are held they are regarded as a sort of optional extra for the few. They are not regarded as a part of our denominational witness and practice, normal throughout the denomination. And while the form of service which is widely used to-day is a great advance on that formerly used, in that it is more specifically a sacrament of parenthood, and involves definite vows on the part of the parents, it is still thought of and spoken of as a mere dedication of the children. The denomination is interested in knowing the statistics of baptisms and membership and Sunday School scholars, but it has no interest in knowing how many children of its widespread fellowship have been thus brought to the House of God by Christian parents who have solemnly undertaken to give them Christian training. Yet actually there should be more significance for the Church in the numbers of the children whose Christian parents have thus pledged themselves in the fellowship of the Church to rear them in the faith of Christ than in the mere numbers of children on the Sunday School books.

If Baptists can make this service normal throughout their fellowship, and can fill it with richer meaning, and ensure that it shall be taken seriously by parents and Church alike, they can make of their witness something more than the anti-paedobaptism with which they are too commonly associated. To say that Infant Baptism is not what the New Testament understands by baptism is not enough. To say that it is not baptism in the New Testament sense is to offer good reason why it should not be called baptism, but not necessarily to abolish it altogether. If its true worth and meaning can be preserved in another way, then let them be preserved. But Baptists will never persuade the other Christian denominations that they find any really vital meaning and worth in any ceremony where infants are concerned so long as the observance of such a ceremony is sporadic.

H. H. Rowley.

Was Jesus a Carpenter?

THE "*Good Carpenter of Nazareth town,*" with a deft touch when it came to yokes and crosses, is the joint creation of modern legend and the demand for the Gospel story in pictures; with, perhaps, some encouragement from the present idealisation of the craftsman, the inevitable hallucinatory compensation of an age in which craftsmanship does not pay. Certainly there is no Carpenter in ancient Christian art, nor in the flowery and verbose apocryphal Gospels.[1] Is there any foundation in fact for this nineteenth-century production?

I.

It is not possible to quote "Mark six, three" and be done with it, because there are two versions of the resentful, rhetorical question of the Nazareth villagers. The accepted reading is:

"*Is not this the Carpenter, the Son of Mary . . .?*" but there is a variant which goes:

"*Is not this the Son of the carpenter and of Mary . . .?*"

To assess the rival claims of these two readings is a matter for experts; all that need concern us is that *the Son of the carpenter* establishes a very strong claim indeed to authenticity; so strong, in fact, that it is impossible on the textual evidence alone to decide which variant we must accept.

Because our minds can hardly escape a bias in favour of the familiar reading, it is worth while to glance at the claims of the less familiar.

The most ancient copy of the Gospels containing this verse of Mark, the Chester-Beatty Papyrus P^{45} which comes from Egypt and dates from somewhere between 200 and 250 A.D., has *the Son of the carpenter*. The Old Latin Versions, translations which we owe to the enthusiasm of unknown Christians who wanted to make the Gospel available to the Latin-speaking population of North Africa and the Italian peasantry, were based on a Greek text current in the West before 150 A.D. They also support this reading. The renowned Origen (185-255 A.D.), who spent the first part of his life in Alexandria, and the latter part in Caesarea with its well-stocked library, adds the testimony of the

[1] It is Joseph who makes "yokes and ploughs," cf. Gospel of Thomas xi. 1.

East to that of Egypt and the West in a surprisingly blunt assertion:

> *"Nowhere in the Gospels received in the Churches is Jesus Himself described as a Carpenter."* [2]

What the textual evidence does is not to solve but to set a problem. It brings the *Son of the carpenter* reading out of the oblivion into which it was almost universally relegated in the fifth century A.D., and gives it the status of an important witness to the true text.

But there is other evidence readily available to any one who possesses a New Testament. The earliest quotation of this disputed verse is to be found in Matthew xiii. (53). It should, I think, definitely tip the balance against the accepted reading.

It is Matthew's habit to incorporate the Marcan material in an abridged and clarified form in his Gospel. He does exactly that here, and it is plain that he has no other source except Mark on which to draw. He describes the visit to Nazareth in 98 words as against Mark's 126; yet, of those 98, 76 are lifted bodily out of Mark with only such slight modification as abridgement requires. Why, then, should Matthew write:

> *"Is not this the Son of the carpenter? Is not His mother called Mary?*

if he did not find it in his copy of Mark? If we assume that *Son of the carpenter* was in his text, he has merely smoothed out a clumsy collection of genitives, and avoided describing Jesus as *the Son of the carpenter and Mary;* for while the early Church accepted the description of Jesus by outsiders as *Joseph's Son,* and while to them He was *the Son of Mary,* they made a point of it that He was not the Son of *Joseph and Mary.* Matthew's delicate distinction of phrase, which introduces a gap between Joseph and Mary, is a masterly improvement on Mark's wording. But if he read the straightforward Greek of:

> *"Is not this the Carpenter, the Son of Mary . . .?"*

what possible reason is there for the considerable alteration he has made? He has introduced needless confusion.

Luke does not draw on Mark for his account of the visit to Nazareth, but has used an independent description which stands in a memory relation to Mark's; that is, both the Marcan and the Lucan version derive from the same item of the tradition, the variations between them being due to a different history during the period when memory was the agent of transmission. Now, in the tradition as Luke found it, the crucial word *Son* appears:

> *"Is not this the Son of Joseph?"*

[2] C. Cels, VI., 36.

What, then, is the position? It is probable that the tradition from which the Marcan account of the Visit to Nazareth is ultimately derived spoke of Jesus as *the Son of* a well-known villager; the first quotation from Mark we have, which is in Matthew's Gospel, reads *the Son of the carpenter;* so do the earliest extant translations of this verse, as well as the most ancient copy of Mark to contain it and the most illustrious Biblical and textual scholar of antiquity. There is, in fact, a continuous line of corroboration from the remembered tradition right through to the fifth century, when this variant fell into oblivion because it was not adopted by the editors of the text which became standard. Even a niggardly appraisal of the evidence must admit that to build a theory that Jesus was a Carpenter on Mark vi. (3) alone is a most precarious undertaking. To the writer of this article, the testimony as a whole is sufficiently striking to justify the conclusion that in *the Son of the carpenter* we have the true text of Mark.

II.

To turn from what the Gospels say to what they imply is only to make the attempt to find a Carpenter still more hopeless.

John Oxenham no doubt relies, for his popular picture of the sympathetic Craftsman, on Justin Martyr (d. 163 A.D.) who says of Jesus:

> *While He was amongst men He was engaged in the carpentry trade, making ploughs and yokes.*[3]

but the references[4] on which this inference is based clearly imply a knowledge, not of the manufacture but the use of these articles: they are appropriate not to a carpenter but a farmer. Again, Canon Deane[5] substitutes "builder" for "carpenter," and then reads first-hand acquaintance with building into the parable of the Wicked Husbandmen. The words on which he depends, however, *palisade, wine-press* and *tower,* are the only words in the story not original to Jesus. They are directly derived from Isaiah.

A surprising contrast to this painful irrelevance is the ease with which so many have reconstructed in colourful detail from the utterances of Jesus the home life of a Palestinian peasant, none better than Dr. T. R. Glover,[6] with his gift of fascinating précis. But if the home in which He was brought up has left so clear an impress on Jesus' mind, it is reasonable to suppose that the years of toil that preceded the public ministry will also have left a deposit. Is it not proper to disabuse our minds of an

[3] Dial: 88.
[4] Luke ix. (62); Matt. xi. (29).
[5] *The World Christ Knew,* pp. 83f.
[6] *The Jesus of History,* pp. 27f.

exaggerated dogma and ask, "Do the sayings and parables reflect a coherent background parallel with that of the cottage home?" The answer is that they do.

The sun and the rain chequer the countryside; at times a storm swells, and the jagged lightning falls sharply from a cloudy pinnacle. Flowers pattern the foreground; a fig-tree offers its welcome shade and sparrows chatter in and out of the mustard bush. Sheep crop the grass; goats ruminate their sinister purposes; a hen clucks her chickens under her wings; the ox waits patiently for its yoke; and a group of men, with excited shouting, lift an injured ass from an empty well shaft, Sabbath or no Sabbath. Somewhere swine are grunting and a dog barks.

In the near distance the corn, ripe for harvesting, proclaims the fruitful soil, and ravens solemnly seize their share of the crops. The lower slopes of the hills are bright green with vineyards, where the squat watch-tower can be clearly seen. Further up the hills the foxes have their holes, vipers dart between the rocks, and, when night falls, the wolf prowls for his prey.

Across this panorama move the changing seasons with their varied toil; the plough-man draws his furrow, the sower scatters his seed, one shepherd separates the sheep from the goats, while, out on the uplands, another doggedly seeks the lost member of his flock, scanning the skies fearfully to see if the vultures are gathering to the sharp scent of death. From field and vineyard, at harvest-time, comes the repeated cry for more help, and the farmer hurries into the town morning, noon and night to seek extra hands for the urgent task, pausing between to discuss with a trusted servant the fate of one of his trees.

The sweating toiler comes in from the fields, perhaps to snatch a bite of bread with unwashed hands before cleaning himself up to wait at table. A bailiff moves in and out of the picture, a man with a brain as cold as ice. The farmer's sons can be seen, one moodily idling, another doomed to the fatal attraction of the city's noise and movement. There is talk of a drunken foreman bullying his fellow employees in his master's absence, and of trouble in the vineyard over rates of pay.

Darkness settles on storehouse and granary to the cooing of doves, the heavy odour of the dung-heap mingling with the acrid smell of burning weeds. Over the solemn landscape tinkles the incongruous sound of distant feasting; and, purposeful, through the shadows, flits the Angel of death.

It is axiomatic that whatever figure rises naturally against this re-constructed background will be Jesus Himself. And the figure that does so take shape is not a carpenter with a saw, but a labourer with a spade.

Jesus is completely at home in this scene; He is intimate with its details; He has the comprehensive insight of a workman who has reached an understanding with the materials of his trade. The cogent simplicity and artistic purity of the parables are the chief evidence of this grip, but it is just their effortless lucidity which hides it from us. Yet it compels attention when, for example, the parable of the lost sheep is contrasted with the allegory of Ezekiel xxxiv (2ff). With Ezekiel men in sheep's clothing are maltreated by tyrants thinly disguised as shepherds; but in Jesus's story the sheep are real, the shepherd is actual. It repeats the lyric miracle of the twenty-third Psalm.

Such intimacy is of the first importance for distinguishing between an intelligent onlooker and one with first-hand experience. Of necessity, the evidence for it is cumulative. That it runs right through the Gospels the re-construction attempted above should substantiate. But three further examples of it may be given.

First, there is the sustained knowledge, the very opposite of casual or external information, out of which the parable of the sower is drawn:

> *And some fell on stony ground where it did not have much soil; and it shot up at once, because there was no depth of soil; and when the sun rose it was scorched, and because it had no root it withered.*[7]

Second, could there be a more succinct summary of the whole agricultural process, yet more masterly in its compression than:

> *The earth grows crops by itself; first the blade, then the ear, then the full corn in the ear.*[8]

Third, there is the parable of the tares. There is here an analogy unlikely to occur to any one without a personal acquaintance with the problem it describes:

> *"Do you want us to go and pull them out?"*
> *"No," he said, "in case by pulling out the tares you root up the corn as well. Let them both grow together until harvest. When harvest comes I will tell the harvesters: 'Collect the tares first and bind them in bundles for burning; then fetch the corn into the barn.'"*[9]

[7] Mark iv. (5, 6).
[8] Mark iv. (28).
[9] Matt. xiii. (28ff.)

Which is precisely what a good farmer would order to this day, including the burning!

It is important also to notice how naturally this agricultural background lies in the stories. The rich fool did not have to be a farmer, but he was:

> *"What shall I do? I have nowhere to put my crops."*
> *"I will do this," he said, "I will pull down my barns, and build bigger ones, and in them I will store my produce and my goods."* [10]

The prodigal was a farmer's son, not the first or the last younger son on a farm to be a problem child. When destitute he took a job on a farm; and the father, in the excitement of the welcome, forgot that *his elder son was in the field.* Any excuses, obviously, would have done to fob off the *servant* of the *man who was giving a large supper;* it is significant that two of them are natural only to farmers:

> *"I have bought a field, and I must go and look at it."* [11]

and

> *"I have bought five pair of oxen and I am going to try them out."* [12]

Even into the unsuitable atmosphere of the parable of the Pounds, with which the servants were ordered *to trade,* this same background obtrudes. The defence of the unprofitable servant is couched in terms of agriculture, not trade:

> *"I was afraid of you, you are such a hard man, picking up what you never put down, reaping what you never sowed."* [13]

This re-inforces the view that Jesus's mind had been so impregnated with the life of the farming community that its talk and affairs were the unchanging background of His thought.

The whole argument is strengthened further by the fact that, when Jesus seeks a sudden analogy, what comes to His lips is some experience or phrase natural to a worker on the land. Savourless salt *is no use for either soil or dunghill; it is flung out.*[14] Peter is warned *Satan has asked for you, to sift you like wheat.*[15] Each generation in turn is arrested by the sharp *he who does not gather with Me scatters,*[16] and the dignified, generous challenge *take My yoke upon you and learn of Me.*[17] It is clear that Jesus seizes on some simile from weather-signs or plough, sheep or foxes, sowing

[10] Luke xii. (17, 18).
[11] Luke xiv. (18).
[12] Luke xiv. (19).
[13] Luke xix. (21) Moffatt.
[14] Luke xiv. (35) Moffatt.
[15] Luke xxii. (31).
[16] Luke xi. (23).
[17] Matt. xi. (29).

or harvest for the apt utterance and the unanswerable reply. And why not, if through such experience His mind had been disciplined, and in such experiences lay stored up His wisdom?

Since, then, Jesus moves naturally across field and farm, how are we to say He was occupied in them? Here two other features of His stories and sayings spring to mind, the constant reference to servants and the continual introduction of the "big house." It is just as possible to deduce from Jesus's words the life of a busy farm, with its owner, his sons, the hired servants and the slaves as it is that of the cottage. There is something almost poignant in Jesus's references to servants; it is possible to see the tired labourer coming in from the fields only to have to tidy himself up to wait at table before he can satisfy his own hunger; and, in contrast, that memorable night when the master came back from a wedding, and, in his delight at finding his servants ready at the first knock, made them sit down and actually waited on them himself. True also to the servant's perspective is the shrewd comment on the bailiff and his black-coated type:

"I cannot dig; to beg I am ashamed." [18]

Perhaps the gem of all the miniatures of country life in the Gospels is the solemn discussion about the fate of the fig-tree;[19] the owner maintaining his dignity, it is true; but the "hand" deferentially getting his own way with the tree in which his labour had been invested.

A hired servant on a big farm would show just such intimacy with agriculture, the life of a busy estate and the worker's point of view which have been described. Had Jesus spent His youth and early manhood in such a job the whole of the material to which attention has been drawn falls naturally into place. And a close reading of the Gospels does suggest that Jesus also knew something from the servant's end about feasts, and bullying foremen, and crafty bailiffs, and masters, good and bad. Jesus also seems to have had a first-hand acquaintance with dirty jobs. He speaks of an integrity that is impervious to their taint. The discussion on what is defiling and the act of foot-washing are not unconnected; and there is a finality in

"Eating with unwashed hands does not defile a man," [20]

that sounds as if it might have been learned by a hungry, underfed youth who had snatched a piece of bread on coming in from a hard day in the fields before he had got rid of what a worker still calls his "dirt."

[18] Luke xvi. (3).
[19] Luke xiii. (6ff).
[20] Matt. xv. (20).

III.

And now for a little guessing, guessing sharply controlled, however, by the facts which have been presented.

Where there is a house full of children, a small business can rarely afford to absorb more than one worker. As soon as the eldest son is old enough to be something more than "father's helper" he becomes a luxury a small craftsman cannot afford. One less mouth to feed, and perhaps something, however small, in cash or extras into the bargain, these are considerations which soon drive the eldest boy out to work and promote the next son to his job in the workshop. It is therefore very unlikely that Jesus would have entered His father's business. But did Jesus ever have the chance to become a carpenter? The probability is that Joseph died before Jesus was old enough to take over the business. What would a "poor woman with a carpenter's little brood to bring up" [21] do with her eldest son? As likely at not she would send him out to work as a hired boy on an estate. He would be fed, and there would be something, surely, to help her out with the others.

There is a firm tradition that the grandchildren of Jesus's brother Judas were small farmers. Eusebius (264-340 A.D.) the first historian of the Church, says that they were brought before Domitian as possible pretenders to the kingship of Judea, but defended themselves by explaining that:

> *They had between them only* 9,000 *denarii, and this they had, not in silver, but in the value of a piece of land containing only thirty-nine acres, from which they raised their taxes and supported themselves by their own labour.*[22]

It is tempting to suppose that this land may have entered the family through Jesus, representing His accumulated savings; what the story does at least show is that there was an inclination to farming in the family, enough to make the suggestion that Jesus took to it in the family's difficulties plausible.

It is well known that Jesus had connections with Judea with which His Galilean followers were unfamiliar. His intimate followers had to be given secret signs by which to recognise or be recognised by those Judean associates of Jesus who provided the ass for the Triumphal Entry[23] and the room for the Last Supper.[24] How extensive was this connection with Judea the Gospel of John indicates. It is possible that the greater part of the "hidden years" were spent out of Galilee in Judea. This would explain why tradition knows nothing of them; Jesus did not speak of them, and it would be natural that His followers who, with one

[21] T. R. Glover, *op. cit.*, p. 27.
[22] Eus. H. E. iii. 20.
[23] Mark xi. (3).
[24] Mark xiv. (13).

tragic exception, were Galileans, should therefore be ignorant of how they were spent. In addition, considering the fact that Joseph had completely dropped out of the picture by the time of the public ministry, it is strange that the Nazareth villagers should have described Jesus by the other members of the family and the dead father. This is not nearly so strange if He had spent many years away from the village before returning, only to leave again on His mission.

We are left then, not with a Carpenter, a man who was his own master, but with a hired Servant, who learned to speak of ministering through the heavy discipline of being at another's beck and call; with One who had done many a messy job, and not suffered a whit; who had learned a deep wisdom from the medium through which He earned His daily bread; and who, perhaps, had worked His way until He had achieved a small measure of independence, which He immediately sacrificed at the call of His Father. The background of the teaching, neither neglected nor forced into an alien mould, tells a luminous story of the years that preceded the sudden ministry, the clouded cross, and the blaze of the resurrection. Paul hid an intimate reading of Jesus's character behind 1 Cor. xiii. Has this Jerusalem trained convert hidden more than a quotation from Isaiah liii. behind Philippians ii. (7) *taking the form of a servant?*

But the story ends in neither Carpenter nor Servant. It must press forward to the triumphant conclusion :

Every tongue should confess that Jesus Christ is Lord!

LUKE H. JENKINS.

The Christian Pastor.

IT has been recently remarked by a distinguished Church historian[1] that the figure of the Pastor is peculiar to the Christian religion. Other religions beside Christianity have had their priests and prophets, their teachers and holy men, but none of them—so it would seem—have produced "pastors" in the sense in which Christians understand the term. Apparently it is only the Christian Church which has provided itself—or, should we not rather say, has been divinely provided?—with a "shepherd of

The significance of this ought not to be underrated. Both the term "Pastor," and the idea behind it, are thoroughly Biblical. The people of Israel are God's flock, and His ministers are pastors or shepherds (Psalm c. 3, Jeremiah xxiii. 1). Jesus is the Good Shepherd (John x. 14), and, before His Ascension, He commits to His disciples the care of His sheep (John xxi. 15ff). Yet the New Testament has less to say about the pastor and his work than one could wish. The title occurs, in fact, only in the Epistle to the Ephesians in the list of those who have been given to the Church by its Head "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11f). True, the Pastoral Epistles emphasise the qualities to be looked for in those set aside for the Christian ministry, and the care that must be exercised in the appointment of such. (Cf. 1 Tim. iii. 1-7, v. 22, Titus i. 5-9.) But of the actual duties of a pastor we learn little beyond what may be gleaned from the fact that he occupies a position of oversight, and that there is enjoined upon him the care and nurture of the Church of God (Acts xx. 28). Such meagre references do not carry us very far. We can see the figure of the pastor taking shape, so to say. But it is left to history and the providence of God to decide the place which he is eventually to occupy in the Christian community.

If, on the other hand, we ask what is expected of a pastor to-day, and what function he fulfils in the contemporary Christian Church, the answers we shall get will vary greatly according to the particular Christian denomination and ministry which we have in mind. In fact, it might seem at first sight as if there were not very much in common between (say) a French curé, an Anglican bishop, a Lutheran superintendent, and a Baptist minister. Yet in their different ways they are all "Pastors," charged with the

[1] K. S. Latourette, "The Uniqueness of the Christian Ministry" in *International Review of Missions*, Vol. XXIV. (1935).

care of the flock of God. The name does actually indicate many common elements in their work, and it would appear that, if the pastor has come to occupy a unique position in Christendom, it is because he combines in himself, or rather in his functions, characteristics which the whole Church has found to be capable of wide extension, and possessing deep and enduring significance for mankind.

First among these characteristics, although not necessarily in order of importance, is that of leadership. The pastor's "charge" may take many forms. He may be the minister of a large city congregation with numerous organisations associated with it. Alternatively, his pastorate may consist of a small and remote country parish or congregation, or even—to take the term pastor in a more extended sense—of a diocese or province containing many such congregations or parishes. But the distinctive mark of the pastor is that he is called by God to be a leader in the Church of Christ. He has the oversight of a particular Christian community, and he is chiefly responsible for co-ordinating its activities, and for supplying that blend of foresight and initiative, of counsel and inspiration, which corporate life invariably needs if it is to thrive. The pastor's official and legal authority will vary very much according to the branch of the Church in which he serves. In some denominations it will be considerable, and in such cases we should have to speak not merely of leadership, but of rule. But in others (like the Baptist) it is very small. In all of them, however, the moral and spiritual authority wielded by the pastor who is a real leader can be far-reaching, and will not infrequently surpass that of any other individual in the community. No vocation calls in practice for the exercise of finer qualities of personal leadership than does the pastorate.

Further, the pastor is more than a leader; he is also an "interpreter," if I may so put it, and that in a double sense. In the first place, he represents his people before God in the act of public prayer. In the Church's worship, it is the pastor who is in great measure responsible, not only for the sermon, but also for the choice and order of the hymns, the Scripture, and the prayers, and, not least, for the administration of the Sacraments. It is largely through his voice that the needs of the people find utterance; and, in the degree to which he is able to interpret their unspoken thoughts and desires, he helps their prayers to become articulate in a way which for many of them would otherwise have been impossible. The pastor is an interpreter, too, in another and even higher sense, inasmuch as he stands before men as a spokesman and agent for God. His work as an evangelist and teacher is nothing if it be not the exposition and enforcement of truth which has first been sought from God. He is a "steward of the

mysteries of God" in word and in deed (1 Cor. iv. 1). The Gospel of which he is the servant is unchanging. But its message has to be freshly related to the changing circumstances and needs of men, and clothed in a language which they can understand. All this calls for disciplined thought and speech, and for interpretative insight, making great demands upon both character and ability. Moreover, to be effective, it must also normally be undertaken by one who stands, as the pastor does, in a relationship of special intimacy and responsibility with a particular congregation of people whom he is addressing regularly. This is not to depreciate the value of what may be called "occasional preaching," which, in its own time and place, is equally necessary with that of the stated ministry for the full proclamation of the Gospel. Yet such preaching should be understood as supplementing, and not replacing, the work of the pastor, whose peculiar responsibility towards his flock remains unchanged.

Finally, the true pastor watches over the welfare of his flock, both old and young, as their friend in the things of the Spirit. "It is in the conception of its function as the 'cure of souls'"—to quote Professor Latourette—"that the Christian ministry, whether it be Roman Catholic or Protestant, is unique." The pattern controlling the pastor in his charge is that of the Good Shepherd who sought the lost, and gave His life for His sheep. Nowhere do the words of St. Paul in 1 Corinthians apply with more force than they do to the pastor. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass or a tinkling cymbal." The most effective work of the pastor is done not in the pulpit, nor on great public occasions, so much as in those experiences of joy and sorrow, of moral defeat and spiritual crisis, which bring him within the homes of his people, and make him one with them in the intimacies of family life and of personal friendship. In fine, the Christian pastor—be he Baptist, Methodist, Anglican or what not—is a father in God to his people, their "guide, philosopher and friend" in a far deeper sense than the stock phrase commonly suggests.

Can we draw any conclusions from this which will have relevance in particular to our Baptist life? I believe we can. The crux of the matter for us is that by its very usefulness (to say nothing of any higher reason) the pastorate has become an "Office" in the Church, and a very improtant office at that. Let us not on that account suppose that it is any the less a "vocation." The first condition required of a candidate for pastoral office must always be that he should have been led to seek it in obedience to an impulse which has come to him from God. His appointment is from above, though it is made through human agency. Nor need we conclude that the pastorate is necessarily a full-time office, or

one upon which he depends for his whole livelihood. Indeed, the contrary has often been—and not infrequently is still—the case in our Baptist story. The pastoral office is freely adaptable to circumstances, as the Spirit of God directs. And the pastor, whatever his gifts or qualifications, has no unique spiritual prerogatives, but is like every member of his flock in being burdened with infirmities and sins for which there is no remedy but the Grace of God. Nevertheless, when a particular Christian congregation has, in the name of God, chosen such an one as its leader, has accepted obligations towards him, has entrusted him with the oversight of its moral and spiritual welfare, and has placed its members, old and young, in his care, then the all too frequent remark that there is " no difference " between the pastor and the rest of his people is, to say the least, very wide of the truth. There is this palpable difference to begin with, that, whatever the pastor's intrinsic merits, there has been laid upon him by the church in the name of God a representative responsibility which he and no other can discharge. Thenceforward he is a marked man. Trust is reposed in him; expectations are centred upon him. And, although there may come times when he will be tempted to divest himself of his representative character, and try to become once more merely an individual, he cannot yield to such a temptation except at the risk of being unfaithful to his charge in the sight of God. Further, function begets capacity, and the central position of the pastor in the Christian community opens to him fields of usefulness which are not accessible to others. The work of a Baptist pastor reproduces, strangely enough, with remarkable fidelity under modern conditions, characteristics which link it with both the prophetic and the priestly office of Old Testament times. Like the prophet and the priest, the pastor occupies a representative position in relation to the people of God, and acts as a medium of intercourse between them and God. That the pastor exercises a prophetic ministry has indeed long been recognised in Protestantism, and has not infrequently been claimed as one of the chief differentiae of Protestant thought and worship. Hence the importance we rightly attach to the preaching of the Word as a divine revelation. But what has been said above about a pastor's work makes it plain that he is also charged in the exercise of his calling with some of the functions of a priest. To be sure, his is not a sacerdotal ministry in the commonly accepted sense of the term. It is his privilege, not to offer sacrifices, but to point men to the one perfect sacrifice of Christ. And, in so far as his hearers personally appropriate in penitence and faith the benefits of Christ's work, they become their own priests, and need no other mediator through whom to approach God than the Lord Jesus Christ. Yet it is none the less true that, as the members of a

Christian congregation look spontaneously to their pastor, both publicly and privately, for sympathy and help in the offering of prayer, they implicitly recognise in so doing that he exercises a representative ministry on their behalf before God. Such a loving ministry of prayer and intercession as a pastor is constantly being called upon to fulfil for his people is indeed an exercise of priestly function worthy to be set alongside the ministry of the Word. It conflicts in no way with that "priesthood" which all believers enjoy (cf. 1 Peter ii. 5), and there seems no good reason why we should hesitate to say that whereas, when the pastor is interpreting God's will to men, he speaks as God's prophet, so on the other hand when he is interpreting the needs of men in the presence of God, he speaks as their priest. May it not be precisely this union of the prophet and the priest in the pastor which best accounts for the importance of the latter in non-sacerdotal as well as sacerdotal churches?

A minor point is, whether occupancy of the pastoral office should be indicated by the wearing of any distinctive dress. Older generations of Baptist ministers certainly thought so, and were commonly recognisable by such marks as a frock-coat or a white tie. Of recent years, the custom has lapsed, and a convention of a different sort has grown up in its place. But what is probably a sound instinct is now—after a period of indifference—leading many younger Baptist ministers to adopt some form of distinctive clerical attire. The logic of the development is, indeed, not hard to understand. Granted that the pastorate is an office in the Church, carrying with it the responsibility of leadership, then, in spite of possible disadvantages on other counts, it would certainly seem desirable that occupants of that office should be so attired, as, on the one hand, to emphasise the subordination of their individuality to their work, and, on the other, to leave no one in doubt—at any rate on public occasions—regarding the nature of their calling.

Such considerations prompt the reflection that a man called to the pastoral office should be commissioned for his ministry in the most solemn and representative way open to us to devise. An "Ordination Service" does not—in Baptist thought—confer the grace of "Orders" upon the ordinand. But it is not on that account either superfluous or meaningless. If leadership in the Church be indeed, as the New Testament clearly states, of Christ's appointing (Ephes. iv. 11), then it is plain, first, that no man ought to be allowed to enter upon it for purely personal reasons; and secondly, that the Church ought to set apart those called to undertake the duties of the pastorate in such a fashion as will both signalise the ground of their vocation in God, and bring to them the gift of His Spirit. How and by whom that should be under-

taken—whether, for example, by the laying-on of the hands of brother-ministers and others, or by the giving of the right hand of fellowship by a College Principal, or by the prayers of the Baptist Union Assembly, or in other ways—will be a matter for discussion. But the method of doing it is of less importance than that it should be done, and so done that the true significance of the pastoral office is maintained and emphasised.

All this points to the need to-day for a deeper appreciation by our Baptist people of the meaning of the pastoral office, and of its great importance for the healthy life of our churches. I suggest that this may best be brought about in two ways. First, by emphasising the responsible character of the pastor's vocation, and the imperative need both for seeking out the best candidates, and for giving them the best training we can for their future work. Two quotations will illustrate this. The first relates to the Anglican priesthood, but it applies equally well to the office of the pastor: "To bear the weight of the priesthood a man must either be born great or become great: a vulgar heart, a feeble character, a grovelling mind, an imperfect education will not come up to the mark. In this day our people require something more of their clergy, and they are right." [2] The second quotation is from words which Robert Hall wrote for the prospectus of Stepney College, and which are as pertinent now as they were in 1810 when they were first written: "Never was there a time when books were so multiplied, knowledge so diffused, and when consequently the exercise of cultivated talents in all departments was in such demand. When the general level of mental improvement is so much raised, it becomes necessary for the teachers of religion to possess their full share of these advantages, if they would secure from neglect the exercise of a function, the most important to the interests of mankind." This is not to say that even a highly-trained ministry will ever be able to cover the whole field of the Church's need. The more decisively the pastor is set apart and trained for a specialised office in the Church, so much the more room will there be for the contributions of other members of the Church, both men and women. It is they who may commonly be trusted to provide an experience of affairs which the pastor often lacks, and it is they, too, who out of their daily contact with the common life of men can bear testimony to the power of Christ to elevate that life and hallow it. Their gifts, no less than their pastor's, may become a "manifestation of the Spirit" (Romans xii. 4). Nevertheless, it remains true that the office which the pastor occupies exposes him to demands and responsibilities which his people can, in the nature of things, only partially share. It follows, therefore, that the more we desire our pastors to take their full place

[2] Quoted by Bede Frost, *Priesthood and Prayer*, p. 86.

amongst men as servants of God, bringing to bear upon the changing needs of life a judgment and a spirit clarified and inspired by the Lord Jesus Christ, so much the more must we determine to spare no pains in giving them the best preparation and training we can. Nor should we shrink from the duty—distasteful though it be—of discouraging the appointment to pastoral office of men who lack the necessary qualifications for it.

Finally, we need a revived consciousness of the sacredness of the pastoral office, and of the relationship which binds pastor and people together. One of the noteworthy features of our Baptist life during the past thirty years has been the successive attempts made by the Baptist denomination to improve the status of its accredited ministers, and to give to them in various ways practical encouragement and help. Not to recognise this with warm appreciation would be both unjust and ungenerous. Yet it ought also to be said frankly that such improvements in the position of ministers will have been won at too great a cost if their result is to encourage either pastors or people to view their mutual relationship as, in effect, little more than a business contract. Higher standards of training and remuneration for ministers, better provision for old age, improved machinery for effecting transfers and settlements—these and the like expedients are not to be despised as factors in the difficult task of achieving a happy and contented Baptist ministry. But, when all is said and done, they belong to the external conditions of the ministry, and they do not touch the heart of the matter. Deeper than all else is the spirit of love and loyalty which must unite pastor and people in mutual understanding and friendship—the common conviction that nothing less than the over-ruling guidance and love of God has given them to one another, and has ordained that they should seek their happiness together in the service of the Gospel. This belief in the pastoral office as ultimately a divine vocation has, in the past, lent dignity and worth to many a ministry singularly devoid of worldly advantages. We may thank God that it still informs and inspires the labours of not a few whose pastoral devotion is not measurable by the world's coarse thumb. And it is to that spiritual conception we must steadfastly appeal if, in truth, in the stressful days that lie ahead, the Christian pastor is to fulfil the destiny which God has marked out for him, and to wield in the church and the community the influence which history and experience alike justify us in continuing to expect from him.

R. L. Child.

The Portraiture of John Bunyan.

OF reliable portraits of John Bunyan two are outstanding; one by Robert White, and the other by Thomas Sadler. The first is in the British Museum and the second is in the National Portrait Gallery, London. These certainly claim attention before all others, for they are authentic.

The portrait drawn in pencil by Robert White (1645-1704) is a small picture of about six inches by four, which, when handled, thrills the beholder—for had not Bunyan himself handled it? White (states Horace Walpole)[1] was distinguished for his "admirable success in likenesses." He followed the example of David Loggan, whose pupil he was and whose art attainments he "nearly equalled," by taking the resemblance in pencil on vellum before engraving it. White, in fact, is considered by experts to be almost as great as Loggan himself was; and the opinions given of White's talent leave no doubt as to the sincerity of his delineation of the sitter.

White's portrait of Bunyan was drawn not long after the first edition of *The Pilgrim's Progress* emerged from the press, in 1678, and the features portrayed coincide with the description of Bunyan given by a contemporary writer, who says that Bunyan had "somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish . . . and his mouth moderately large; his forehead somewhat high . . ."; and from Bunyan's intimate friend, John Wilson, of Hitchin, it is learned that Bunyan's countenance was "grave and sedate." It is of interest too to know that Robert White the artist was, as a personal friend, able to study closely the characteristic features of John Bunyan.[2]

The dainty drawing of Bunyan by White was preserved by Clayton Mordaunt Cracherode, F.R.S. (1730-1799), who, although born in Buckinghamshire, of an Essex family, derived his name from his ancestors at Turvey in Bedfordshire. He lived a bachelor life as a recluse, and added to his storehouse of treasures from his favoured bookshops; and at his death he bequeathed his collection to the British Museum—including the Bunyan portrait.[3]

[1] *Anecdotes of Painting in England*, 1888.

[2] Among other portraits White executed were those of Doctor Owen and Bishop Barlow, both of whom figure in Bunyan's career.

[3] "The only likeness of Cracherode is a drawing in blacklead."—*D.N.B.*—which was reproduced by Walpole in his *Anecdotes of Painting in England.*

Another drawing of Bunyan, also executed and engraved by White, was the "sleeping portrait," which appeared as the frontispiece to the third edition of *The Pilgrim's Progress.* Although it has not the fascination of the previous one, it no doubt appealed to the popular fancy of its day—1679. It does not, however, lack charm; for, when looked closely into, the Dreamers' closed eyes and gentle smile betoken peaceful slumber. The surrounding objects show the Pilgrim, with staff in hand, wending his way from the City of Destruction towards the gates of the Celestial City, whilst John Bunyan reclines with his left arm resting on a cave at whose entrance a lion is keeping watch: all of which is suggestive to a receptive imagination. Reproductions, with varying success, have been continuously used, sometimes as steel plates, at other times as rough woodcuts.

There is still one more effort of White's to mention: the full-length picture of Bunyan which forms the scarce folding plate of the first edition of *The Holy War* (1682). The scene depicted is the assault on Mansoul—represented by John Bunyan himself. Robert White was essentially a master of portraiture rather than a creative artist; a fact of which this particular drawing is significant, for it sadly lacks inspiration. In it Bunyan's expression fails to satisfy, and beyond its interpretative value in regard to the story, the drawing repels rather than attracts. But in justice to the artist, he may, perchance, have had to follow the author's instructions. The plate was omitted from the second (1684) and other editions of *The Holy War,* but it reappeared as an illustration in the folio edition of Bunyan's works in 1768, and again in the Cambridge edition of 1905.

John Sturt (1658-1730) also produced a "sleeping portrait," crudely following White's, to which it was by no means a compliment.[4] Sturt was a pupil of Robert White, but this example of his work amply verifies what is said in Redgrave's *Dictionary of Artists*: "His (Sturt's) works had not much art merit." This engraving of Sturt's formed the frontispiece to the first *octavo* edition of *The Pilgrim's Progress,* published by Clark, in 1728: hence its interest. Coarse indeed, and almost grotesque, was Sturt's portrait of Bunyan in Doe's Folio of 1692. It justly deserves the brusque comment by Bunyan's eminent biographer, Dr. John Brown, who pronounces it as "harsh and unpleasing." The engraving by Sturt[5] was "Cut in Copper from an Original

[4] Two other engravers, contemporary with White and Sturt, who also engraved "sleeping portraits" of Bunyan, were Burnford and William Elder. Their efforts are to be found in the seventh and eleventh editions of *The Pilgrim's Progress* (1681 and 1688). Of that in the seventh Dr. Brown remarks, "a new but poor portrait."

[5] The plate was also the frontispiece of the second (1736) edition of Bunyan's works in folio.

JOHN BUNYAN.
VELLUM PENCIL DRAWING BY ROBERT WHITE.
[*Cracherode Collection, British Museum.*]

JOHN BUNYAN.
OIL PAINTING BY THOMAS SADLER.
[*In the National Portrait Gallery, London.*]

Frontispiece to the Third Edition of *The Pilgrim's Progress*, 1679.

"SLEEPING" PORTRAIT OF
JOHN BUNYAN,
BY ROBERT WHITE.
[*From Macmillan's "English Literature Series."*]

paint, done to the life, by his [Bunyan's] very good Friend, a Limner," states Charles Doe. But Doe, perhaps wisely, does not name the limner. His painting may, however, be some day discovered.

Of supreme importance is the oil-painting of John Bunyan by Thomas Sadler. Sadler's birth and death dates are unknown; but it is asserted that he was acquainted with, and instructed in art, by Sir Peter Lely. This portrait shows Bunyan at fifty-six years of age, wearing a preacher's gown and lace collar, with the three-quarter face in the reverse of White's, so comparison of the two is interesting. Bunyan's countenance in Sadler's portrait painted in 1684, bears traces of further years of anxious care in days of religious and political strife. Judged by this portrait, Redgrave's criticism of the artist is not unjustifiable, when he says of Sadler, that " His heads are well drawn and expressed; not so his hands; simple in colour and low in tone " ;[6] and, the critic adds: " the portrait of Bunyan is one of Sadler's best." It certainly attracted the attention of two great mezzotint artists who each executed famous reproductions—Jonathan Spilsbury, whose works appeared between 1760 and 1790, and Richard Houston (1721-1775). Their engravings are sought after by art as well as by Bunyan collectors. Spilsbury's is considered to have been issued about 1763; Houston's came later; and some three years later still, Sadler's portrait was pleasingly engraved by T. E. Haid.[7] The folio edition of Bunyan's works, in 1767, had as frontispiece a heavily produced representation of Sadler's work by T. Simpson, described as being " Done from an original painting in the possession of Hen^{y}. Stimson, Gent." But the pose is in exact reverse from Sadler's, and yet it is inscribed " T. Sadler, pinxt."

Thomas Sadler's oil-painting " was purchased in January 1902, from Mary, Countess of Cavan, who inherited it from her father, the Rev. John Olive, rector of Ayot St. Lawrence, Herts. . . . who purchased it (in 1854) from an old woman named Mrs. Sarah Clarke, who was given it in 1806 by her former master, the Rev. Thomas Capron, a dissenting minister near Bedford." This pedigree, kindly supplied to the present writer by the Director of the National Portrait Gallery in 1927, shows how it became a

[6] The colouring of Sadler's painting may be briefly summarised as follows: Dark auburn hair; fair moustache; hazel eyes; brown clothes (similar in colour to hair); white lace collar; dark leather cover of book with gold-like edges.

[7] There was a family of engravers named Haid, but search for " T.E." has been futile. A Johann Elias Haid (according to Bryan's *Dictionary of Engravers*) was born at Augsburg in 1710. He produced a number of portraits and may have lived in England as did another member of his family. Dr. Brown, as far back as 1885, mentioned the artist and perhaps confused the first initial.

national treasure. The portrait itself bears the inscription: "John Bunyan An° AEtat^{s} 56. T.S. pinxt"; and on the frame—"JOHN BUNYAN / Tinker and Author / of the / 'Pilgrim's Progress' / at the age of 56 / THOMAS SADLER."

Anent the forementioned mezzotint engravings, after Sadler, Mrs. S. C. Hall, in 1850, in *Pilgrimages to English Homes*, tells of a Mrs. Sanigear, of Islington, who declared herself to be a great-great-granddaughter of John Bunyan. Mrs. Hall says: "We paid her a visit . . . and she pointed to the portrait of her ancestor with evident pride. 'It is not an original,' she said, 'but copied from an original that was painted on glass.'" From this statement arises the question—Was there any other portrait of John Bunyan on glass, except the one at Bedford Public Library (in the Mott Harrison Collection)? This is a Houston or Spilsbury mezzotint transferred to glass and coloured by a method in vogue in the late eighteenth century; and, as one of the actual engravings dates from about 1763, it is not unreasonable to suppose that the coloured picture here referred to—in its old black frame with gilt inset margin—would have been in existence for many years before Mrs. Hall and Mrs. Sanigear met. The picture at Bedford is so effective that it has the appearance of an oil colour portrait.

In the same collection at Bedford Public Library there is a curious and fanciful etching, signed "J.H. (fecit) 1756." It presents Bunyan "with a fierce countenance and wearing a skull cap, and a broad collar over his gown; and abundant locks of hair flowing over his shoulders. "John Bunyan" is imprinted on the plate, otherwise the features have but little or no resemblance to those of his reputed portraits." [8]

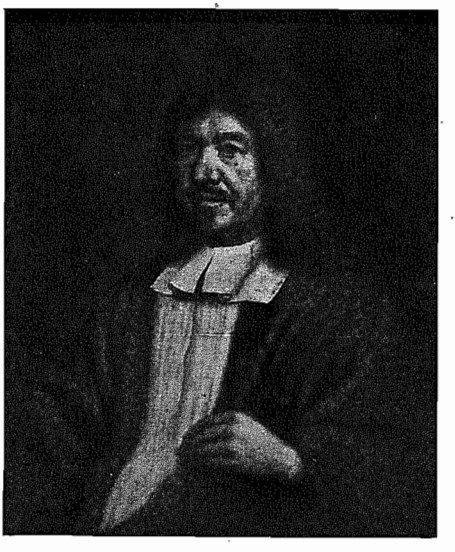
A painting of John Bunyan, which is of considerable interest, and dated 1673, is that known as the Plimpton Portrait. It is in New York, and owned by Mr. G. A. Plimpton, who, in 1930, thus wrote of it: "The history of the picture is as follows: Robert Louis Stevenson inherited it from his father. He was very fond of it, and when out in Samoa he had the picture sent to him." Judged from a photograph of it, Bunyan is at three-quarter face, looking to the right, wearing a broad white collar. From its date it precedes White's pencil drawing by several years.

The Regent's Park Baptist College, at Oxford, also possesses an oil painting of Bunyan, which is honourably claimed as contemporary. The artist's name is not known, but it was engraved in a somewhat ostentatious manner by William Sharp (1749-1824) in 1819; and again, in a smaller size, and dated 1825, by Samuel Freeman (1773-1857). Both engravings express with intensity this Bunyan portrait, which was at the time owned by "George

[8] Brown's *Life of Bunyan*, 1928 edition, p. 414.

FULL-LENGTH PORTRAIT OF JOHN BUNYAN,
By Robert White.
Frontispiece to the First Edition of *The Holy War*, 1682.
[*From the Cambridge Edition of "The Holy War,"* 1905.]

THE "PLIMPTON" PORTRAIT OF
JOHN BUNYAN
[From a photograph in the Bedford Public Library.]



THE OIL PAINTING OF
JOHN BUNYAN,
Presented to Regent's Park College, Oxford, by John Fenwick, Esq., of Newcastle, in 1866.

Phillips, Esq." Each engraver elaborates it into a picture, with details including a Bible on which Bunyan's left hand rests; a copy of Foxe's *Book of Martyrs;* and on the wall a picture of Pilgrim bearing his Burden. Bunyan's pose is arresting; with the fingers of his right hand uplifted denoting movement, and his expression "genial but earnest."

The late Mr. John Beagarie, of Hitchin, for many years owned what was considered an original painting of Bunyan; but its close resemblance to Sadler's leads one to suspect the possibility of it being a copy. Dr. John Brown, however, when he was first shown the old picture commended it favourably. It now belongs to the Beagarie family, to whom it is naturally a treasured relic.

Other "originals" include one catalogued, in 1937, by a well-known antiquarian bookseller. He briefly described it as a seventeenth century portrait of John Bunyan, in allegorical style, "in oils on copper, half length, seated at table"; and in *The Times* there was advertised, in 1909, a "Very interesting contemporary portrait, John Bunyan, aged 56, . . . painted by 'J.K.', 100 guineas." Another claimant to an original portrait was a lady at Blackpool, who sought help from the present writer as to its value; but her meagre information was of little avail. "It must be very old," she wrote, "because it has had a new piece of canvas marvellously put in. . . . My father had the picture left to him in a will and he left it to me in his will." The only suggestion to be offered was to seek its value at Sotheby's salerooms!

Acknowledgment is due here to the Venerable Archdeacon of Lewes (the Rev. F. H. D. Smythe, M.A.), for brief information about a small oval portrait of John Bunyan, about fourteen inches by ten, which was offered for sale over twenty years ago by a London dealer. Recent enquiry, however, precludes further investigation as the shop has apparently changed hands and stock. It would be gratifying to know more about the picture, for the Archdeacon himself is a reliable judge of art. Further information would also be acceptable of a Bunyan portrait said to have belonged to Sir Richard Philip in the year 1861, the year in which George Offor, one of Bunyan's most enthusiastic biographers and collector of relics and early editions of his books—had in his possession "a whole length picture of John Bunyan as a travelling tinker"; but its whereabouts is unknown. Offor also had two old indian-ink drawings with the inscription—"Mr. and Mrs. Bunyan," and in ordinary ink, "Fecit anno 1675." They must be those which latterly became the property of the late Mr. S. Howard Whitbread, of Southill Park, Bedfordshire, and through whose kindness the sketches were, in 1932, exhibited at Shire Hall, Bedford. Accepting the inscription as genuine, the figures de-

lineated are those of John Bunyan and his (second) wife, Elizabeth.

Mention was made by John Timbs, in his *Curiosities of London,* of a Bunyan portrait in oils at Stationers' Hall—"presented by Mr. Hobbs, the singer"; and it is also referred to by John George Nicholls in his book on the Stationers' Hall. But upon inspection the portrait proved to be quite unlike Bunyan; and furthermore, on the back of the picture is the name "T. Marsden," whose portrait it must be. A London daily paper gave publicity to this relic, but did not mention Marsden's name. It would be unworthy of a place in this article save to deter further statements about it. This remark applies also to a so-called miniature of "Bunyan as a Boy," which was offered for sale some years ago. Although of the specified period, and beautifully painted on silver, and elaborately framed, it certainly did not represent John, the son of Thomas Bunyan the Tinker of Elstow; for, be it remembered, Greatheart, when he dilated upon the Shepherd's Boy, described him as wearing "more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet." Unthinkable, indeed, is it to imagine the boy, John Bunyan, clothed otherwise than were the village lads of his day.

Of course, there were portraits of Bunyan in his books, either direct drawings or copied from existing ones. Two deserve mention in this record. One, as the frontispiece to *A Discourse upon the Pharisee and Publican,* has the following words engraved around the author's head: "Vera effigies Johannis Bunyan ætatis suæ 57." The portrait, therefore, belongs to the year of the book's appearance—1685. Three years later a steel-engraved portrait of "John Bunnyon" frontispieced *The Advocateship of Jesus Christ,* 1688, and was the work of a Dutch artist, Fredrick Hendrick Van Hove (1630-*c.* 1715), who lived in London and engraved among other portraits, those of Sir Matthew Hale, the sympathetic chief justice to whom Elizabeth Bunyan appealed on behalf of her husband, and of Hanserd-Knollys, who most probably had contact with Bunyan.

Innumerable portraits of the author of *The Pilgrim's Progress* have been used as frontispieces to his works: some excellent or good, others varying from fair to bad. But the best are always of interest to those who have affection for his writings. They are, too, of historical value; for do they not identify John Bunyan with his ministerial period, and portray him as a servant of Christ who endured hardships as a pioneer of nonconformity at a time of hostile persecution?

FRANK MOTT HARRISON.

The Centenary of Timothy Richard.

BROWNING wrote a poem called "Parleyings with certain people of Importance in their day," but it is safe to say most of these were virtually unknown in our day. That is not the case on the hundredth anniversary of the birth of Timothy Richard. Most men serve their generation and are soon forgotten. Here and there a man stands out and leaves a name that abides. Richard was one of these and his life and work are worthy of celebration. He holds a place beside that of William Carey and the fame of both men far exceeds the boundary of any one society or church. Richard had the heart of a child, the vision of a prophet, and the soul of a poet. With that candid expression some men retain to the end of their days, he kept a rare internal simplicity of heart and integrity of soul. He believed a disposition of good existed in all men, and he instinctively drew out the best in men of every creed and race, and in his presence mean and unworthy thoughts withered away.

Richard was born in a small village in Wales in 1845, and in 1865 he entered Haverford West College. One incident in his college course indicated the sort of man he was to become. He headed a demand for a more modern curriculum, feeling that the studies then given were 200 years behind the times. The demand was granted, and courses on modern history and science were added, but when, fifteen years later, Richard returned from China, he found these studies had been discarded in favour of the old course. All his life Richard endeavoured to discover the methods most fruitful in results, rather than to adhere to the time-honoured ones not adjusted to modern needs.

In February, 1870, Richard began his career as a missionary under the B.M.S. in China, and laboured there for forty-five years. He was not the first B.M.S. missionary in China, but he was the first to take the message to the Interior. For some five years he resided in Chefoo, and from that place made many itinerations into the interior, often meeting with danger and opposition. Not seldom he was refused accommodation in the inns, but gradually his good humour gained him a hearing. He found the conventional method of preaching in street chapels unproductive, and he adopted as his ruling principle our Lord's counsel "to seek out those that were worthy," i.e., men who were not far from the Kingdom of God, and who hungered for something better than

their own religions offered. In such men he found the "good ground" in which to sow the seed. Richard had the great gift of making contacts with individuals, and when he had won these he wisely left them to spread the truth to others.

By 1874 Richard was the sole survivor of the original band of missionaries, and finding a Treaty Port a bad centre for missionary work, he began to seek new territory. After enquiry he chose the ancient city of Tsingchowfu in the heart of Shantung Province, and eight days' travel from Chefoo. Round that place there were several of the secret sects with which the country is honeycombed, and amongst their leaders were many earnest men seeking the truth. It was a district prepared by the Spirit for the reception of the gospel. From the leaders in these sects came some of the most stalwart Christians. So Richard settled in Tsingchowfu and became the founder of the church in Shantung and later of that in Shansi.

In those pioneer days the missionary had to face hostility and obloquy, and only a man of ardent faith could have succeeded. Foreign dress scared the people away, and so Richard shaved his head and adopted Chinese clothes, whereupon the people exclaimed, "Ah, he looks like a man now!" This method was carried on by our missionaries for thirty years, till it finally proved needless.

Richard at once began to study all the Chinese books on religion that he could set his hand on, and prepared a catechism for enquirers which is used to this day.

In the years 1876 to 78 occurred the worst famine China has ever known. Fifteen millions perished. The sufferings of the people struck horror into the heart of Richard, and he did all man could do to save life. There was indignation against the officials for their failure to provide food, and twice Richard was asked to head a rebellion, which, of course, he refused to do.

Richard noted that the Chinese had a way of their own for the propagation of doctrine. He followed a similar course, and created a self-governing and self-supporting church in order to make Christianity truly indigenous. He aimed to present the new religion as something superior to anything the people possessed.

The coming of A. G. Jones in 1876 was a great event and cheered Richard. When, in 1877, the famine in Shansi became far worse than in Shantung, Richard left the care of the young church in the hands of Jones, and set out for Shansi, where at first alone, and afterwards with the help of David Hill and others, he did relief work on a grand scale. Richard sought the co-operation of the officials and of the Roman Catholics, and he pressed on the authorities the need not merely of relief but of preventive measures to avert future famines. It was from this time that Richard became a household name in China.

In 1875 Richard was married, and his wife became a real helpmate in all his work. She was an accomplished lady and wrote biographies of great Christians in ten volumes, and works on Chinese and Western music.

Here let Richard tell in his own words the story of the baptism of the first Christians in 1876. They were a weaver and his wife, and were the first members of the Shantung church. Here is the story: "Now, as baptism by immersion was a most unusual rite in China, I did not know how the people would regard it, so I took the two outside the West Gate, where there was a clear stream running and no house near except a small Buddhist temple. I called on the priest and explained to him the meaning of the ceremony, and asked if he would lend me a room or two in the temple for our use. He readily consented, and I took the couple out in the stream and baptised them, after which we changed our garments in the temple." The next year fifteen more were baptised in a baptistery which Richard had built in his own courtyard, and to prevent any evil reports from spreading he asked his friend, the Prefectural Treasurer, if he would like to be present. He accepted the invitation, and his presence there was sufficient guarantee to the public that everything done was right and proper. I mention these two instances out of many that could be given to illustrate Richard's genius for making friends, and his innate courtesy and resourcefulness.

As showing his breadth of mind and willingness to learn from others, it may be told that Richard secured a complete set of Roman and Greek Church Chinese Christian books, written by the Jesuits and others more than two centuries before. These books had won many converts from the highest classes, and Richard found that, if certain Papist elements were omitted, they could be used with excellent results, for at that time very few suitable Protestant books existed suitable for giving to intelligent Chinese. Most of the missionary tracts violently attacked idolatry and ancestral worship, and such denunciations led to anti-missionary riots, not because of the wickedness of the Chinese, but because the tract-writers had not yet sympathetically studied Chinese ideas, and charged the people with sin where there was no sin. This alienated a large number of Chinese and defeated the very end the writers had in view. It must be remembered that in those days the study of Comparative Religions was in its infancy and was suspect by many of the missionaries.

In Shansi, after the famine, Richard continued to work among officials and scholars as well as among the humbler classes. He gave popular lectures showing how the forces of God in nature could be used for the benefit of men, as in the opening of mines, the building of railways, etc. To equip him for this work Richard,

by means of a legacy he received, spent £1,000 on books and instruments, and on his first furlough himself took classes in S. Kensington on Electrical Engineering. Immediate response was slight, but seed then sown bore fruit in later years. No man has done more than Richard in dispelling the ignorance and prejudice then rampant in the land. In all this he was a voice in the wilderness, and a man far in advance of his times. What is now commonly accepted was then strange, and like all idealists and prophets, Richard encountered no little opposition from his fellow-missionaries. This led to such friction that he finally left Shansi.

The well-known Whitewright Institute in Tsinan is one practical fruit of Richard's ideas. It is unique on the mission field and has done much to awaken the minds of the people. It was inspired by Richard and realises his ideas.

Richard's first furlough was not taken till 1885, when he had been fifteen years on the field. He made a speech in Exeter Hall which marked an epoch in missionary thinking and led one Christian paper to declare that the emphasis in Christian missions had changed. Formerly the chief stress had been laid upon saving the heathen from the sufferings of hell in the next world; now missions existed also to save the heathen from the hell of suffering in this world.

But Richard met with little response from the Home Committee. He was before his times. His work among the literati was approved, but his plea for higher Christian education was turned down, and had to wait for twenty years before it could be carried into effect.

It was during this furlough that I first met Richard. I was then a student in Bristol College, and already dedicated to China. I was twenty-one years junior to Richard, and fell under his spell, and till the end of his life was his admirer and friend. It is useless therefore to look to me for a detached and critical estimate of the man. I did not always share his views, but I always knew him to be a man of God. It was his personality even more than all his varied work which was his greatest contribution to China. I next met Richard in 1892 when I first went to China. He was then living in Shanghai as Director of the Christian Literature Society. After the troubled years in Shansi Richard had found congenial work, and for thirty years he did an amazing amount of translation which put all missions in his debt, and prepared the ground for the New China of to-day. Eventually he gathered round him a band of scholarly and able men to be his helpers. With the prestige of Richard's name, and under his guidance and inspiration, the C.L.S. has made a great contribution to the enlightenment of the Chinese. Richard was associated with the Reformers of 1898, many of whom became martyrs in the cause

of liberty, and one of whom said as he was led to execution, "I am willing to shed my blood if thereby my country may be saved. For every one that perishes to-day a thousand will arise to carry on the work of Reform." This prophecy has been fulfilled.

After the massacre of the missionaries in Shansi Richard was invited to assist in the settlement. He declared the lives of the missionaries should not be sold for money, but that as a great crime had been committed which no government could overlook, he proposed that a fine of half-a-million taels should be imposed, and that this money should be devoted to the founding of a Western University in Taiyuanfu to remove the ignorance which was the root cause of the Boxer Outrages. This scheme was accepted, and Richard was the first Chancellor of the new university, and held control for ten years, after which it was handed over to the Chinese Government. Though Christian theology was not taught in the institution, there were abundant opportunities for showing the beneficent results of Christianity, and Sunday services were held and missionaries were free to work among the students.

Richard was present at the great Missionary Conference in Edinburgh in 1910, and urged the need of high-class Christian literature, pointing out that the strength of a chain was in its weakest link, and that the weakest link in missionary effort in China was good Christian literature. No one did more than Richard himself to remedy this defect.

Richard spent much time in visiting temples and interviewing priests and abbots, and on one occasion he went to some famous monasteries near Tsingtao. Here is an episode which is best told in his own words. We saw the old missionary next day, and this is what he told us. "After getting the information I needed, I enquired about the quickest way of returning to Tsingtao, as I wished to avoid the toilsome way in the heat by which I had come over the mountain tracks. I was told that rafts laden with straw often went across the bay with the tide. We went down to the harbour and arranged that the raftsmen should take me that night. The cook provided me with some bread, and we made our way to the shore. The raft was laden with a huge stack of brushwood and straw, between twenty and thirty feet high. I climbed part of the way up by a ladder and clambered the rest of the way by means of a rope. From the top I had a fine view of sea and sky and a soft bed. I spent the night perched on the top of the stack beneath the stars. By dawn next day I was in Tsingtao after a delightful sleep and a calm voyage. Indeed, I was so pleased with the ease and comfort of my voyage that I gave the men more than they had bargained for, at which they were well content." One loves this picture of the veteran missionary at sea on a haycock!

I must give one further story of a final visit paid by Richard to Tsingchowfu shortly before his retirement. He stayed with us, and his presence was a benediction. A demonstration was spontaneously arranged for him in the church, which was packed with a thousand people. Flags waved, trumpets sounded, drums were beaten, and an original poem was recited in his honour, and he received a tremendous ovation from men of all creeds. But what the old man loved best was to roam about the scenes of his early labours and ruminate on the many signs of progress.

After forty-five years of active service Richard retired, and devoted the rest of his life to the promotion of world peace. I saw him a few weeks before his death when he was preparing to return to China. So passed a very great missionary statesman, and a most lovable personality, revered by all who knew him, although they could not always adopt his schemes or endorse his theology. Whatsoever things were true, whatsoever things were honest, whatsoever things were pure, lovely and of good report, these things Richard embodied in his life. No doubt he had his limitations, like other men, but he has left a great memory which still inspires the present generation. "Your young men shall see visions and your old men shall dream dreams," and many of Timothy Richard's visions have come true, and his dreams have been realised.

E. W. Burt.

Moslems and Christ.

KINDLY-DISPOSED Moslems frequently venture the remark to a missionary that Christianity and Islam have much in common, adding: "The main difference is about Jesus, the Messiah (peace be upon Him!); we hold Him to be a prophet, whereas you speak of Him as the 'Son of God.' That is all."

But that is *everything,* and it would be disloyal, not to say unwise of the missionary to let a statement like that pass unchallenged. Besides, the informed Moslem knows full well that the two faiths differ in much else, so that over-ready assent on the part of the Christian would be taken as proof that he is not properly acquainted with the issues at stake.

Nevertheless, the Moslem is right—the main difference does concern the respective appraisals of Christ; it is this difference, in fact, that constitutes our chief difficulty. How much simpler the task of preaching to Moslems would be were we to cherish Unitarian views. But in that case there could, strictly speaking, be no "preaching"; for with Christ reduced to the rank of a prophet, *and with the Cross cut out,* there would be no "gospel."

Thus it is that the place given to Christ by Moslems soon arouses the keen interest of your missionary. He discovers that he has to do with a people who, while claiming to hold Jesus in high esteem, yet prefer their traditional ideas about Him, *and oppose them,* to anything the Christian may say.

Back of this intransigent attitude is, of course, the influence of the Christology of the Quran, that "scripture" to which the typical Moslem turns as a final court of appeal. And that is the pity of it; the record upon which the missionary relies, the gospel narrative to which he turns for confirmation, the one historical account of this Person which the world possesses, is, by the Moslem, brushed aside as unacceptable. Why? Well (he argues), both accounts obviously cannot be true; one of them must have been tampered with; and that, in the very nature of the case, cannot have been "the glorious Quran," for every letter of it is God's own, His latest and most perfect Word for the world.

Think what a fund of patience is required by the missionary who feels constrained to preach Christ, and a crucified Christ, to people whose mode of reasoning is like that! Yet patience alone will not suffice. He must add to it knowledge—knowledge of certain facts that lie behind the Moslems' view of Christ; only so

will he be able to see them as a misguided people, pitiable victims of an ancient blunder that goes back to the days of Muhammad. For, ultimately, it is to his understanding, or rather misunderstanding, that we must turn for an explanation of the way in which Christ is spoken of in the Quran.

They say Muhammad was illiterate; then who informed, or misinformed him on these matters? Was it some scheming Jew, or partisan Christian? Who shall say? This much seems true, that in those days of sectarian controversy in the Syrian Church no impassioned preacher of the Cross of Christ came his way, nor had the Christians yet translated the Gospel into Arabic. How then could he understand?

But to return to the question of the influence of the Quran on the attitude of Moslems to our teaching about Christ—this can readily be illustrated by a brief consideration of their reactions to three selected themes; the "Sonship" of Christ, the doctrine of the Trinity, and the historicity of the Crucifixion.

I.

I retain a vivid recollection of my embarrassment, over thirty years ago, at the retort of a Moslem in Bengal to whom I proffered a copy of one of the gospels. "No," said he, "I don't want it! God forgive you! it teaches that God *had a child.*" That seems the best phrase in English to convey both the insinuation and the scorn which the man put into his words, implying that the very idea was an insult to the Divine Majesty. It left me, a youngster, speechless.

But this carnal conception of the "Sonship" is something we have always to contend with, and it is there in the Quran. Here are some well-known passages:

> The Christians say: "The God of mercy hath taken to Himself a son!" Now have ye done a monstrous thing! Almost might the very heavens be rent thereat, and the earth cleave asunder, and the mountains fall down in fragments, that they ascribe a son to the God of mercy, when it beseemeth not the God of mercy to beget a son!

Again,

> The Christians say: "The Messiah is a son of God!" Such are the sayings of their mouths. They resemble the sayings of the infidels of old! God fight them! How misguided they are!

In his reaction to the use of this term by Christians Muhammad was, without doubt, prejudiced by the idolatrous beliefs of his own townspeople at Mecca, and he castigates them also in words like these:

"In their ignorance they have falsely ascribed to Him sons and daughters. Glory be to Him! and highly let Him be exalted above that which they attribute to Him! Sole Maker of the heavens and earth, how when He hath no wife, should He have a son?"

On the other hand, it is clear from the Quran, that Muhammad believed Jesus to have been born supernaturally; yet he could only bring himself to use this term of Him in the phrase made familiar to us by the Quran, viz.: "son of Mary." That Christians should think and speak of Christ as "Son of God" for reasons quite other than the question or manner of His *birth*, was either outside his knowledge or beyond his comprehension.

Following the lead of Muhammad and the Quran, Moslems generally feel it to be their solemn duty to pronounce against this "heresy," as they deem it, of the Christians. Daily, during the recital of the prescribed prayers, they repeat these other words from the Quran, which Muhammad is said to have appraised as equal in value to one-third of the whole book:

Say: "He is God alone; God, the self-sufficient.
He doth not beget, and He is not begotten;
And there is none in His likeness at all."

This passage, in Arabic, is inscribed over the niche in the rear wall of the mosque at Woking, and amounts to a proclamation of the Islamic creed of the Unity (*Tawheed*) over against the Christian doctrine of the Trinity (*Taslees*).

II.

It goes without saying that the full force of the Moslems' protest is directed not so much against the use of this language, "Son of God," as against the deeper implication of such "Sonship," viz., that it places Christ within the category of Deity. We make Him, they say, another "God." That, in fact, is the charge brought against Christians in the Quran:

"O ye People of the Book! say not of God what is untrue. The Messiah, Jesus, son of Mary, is only an apostle of God. Believe, therefore, in God and His apostles, and say not 'Trinity'—forbear, it were better for you! For God is one God."

Again,

"They surely blaspheme who say: 'God is the third of three' . . . and if they refrain not, a grievous chastisement shall befall them!"

In another passage God is represented as interrogating Jesus, thus:

> "O Jesus, son of Mary, hast thou said unto mankind, Take me and my mother as two gods, besides God?"

Three Gods! Yet our very creeds seem framed to confirm the Moslem in his conviction that we "blaspheme": "The Father is God, the Son is God, and the Holy Ghost is God." Some years ago in Lahore, while seated in conversation with the late Sir Muhammad Iqbal, the celebrated philosopher and poet, I received startling evidence of this. Apropos of something I had said, he suddenly smote the head of the couch with his fist, once, twice, thrice, and asked: "You Christians surely do not believe in one, two, three Gods, do you—Father, and Son, and Holy Spirit?" *Well!* . . . I must leave the reader to imagine the kind of reply I was moved to make to this acknowledged leader among Moslems.

They press us hard at this point, but we cannot hope that they will understand so profound a mystery unless and until they first know and receive Christ as Saviour.

III.

Yet that knowledge comes to us by way of the Cross, the Cross these Moslems deny! Here, however, we are on surer ground, for though our opponents may complain that in respect of our doctrine of the Trinity we have little or no support in Scripture, the same cannot be said of the evidence in the Gospels, and the New Testament generally, for the crucifixion. But as against this the Moslem pins his faith to a curious passage in the Quran:

> "And as for the saying of the Jews: 'Verily we have slain the Messiah, Jesus, son of Mary, an apostle of God'—yet they slew him not and they crucified him not, but they had only his likeness . . . they did not really slay him, but God took him up to Himself."

Interpretations of this passage vary, but the common opinion is that God frustrated the intention of the Jews and caused another (some say Judas Iscariot!) to look like Jesus. This one was seized and crucified, while God took up Jesus unscathed to heaven. Another version is that Jesus was actually nailed to the cross and swooned thereon, but did not die.

On one occasion I was engaged in an interesting conversation with an educated Moslem on the subject of the crucifixion. In the course of our talk, much to my surprise, he remarked that he believed that Jesus in that moment "made the supreme sacrifice." Concealing as best I could my quickening interest, I asked: "Then you do believe that Jesus gave up His life on the cross?" The expression on his face changed, and he replied haltingly: "Ah, well, you see, we Moslems believe that He did not *quite* die" (!)

And they think they do honour to the name of Jesus by maintaining their denial. They would make of the Quranic version of the act of God, the *exaltation* of Jesus, in that He was rescued from an ignominious death. How different is the Christian conception of that sublime sacrifice: "We see Jesus, *because of the suffering of death,* crowned with glory and honour"; precisely because He humbled Himself by death upon the cross "God *highly exalted* Him."

The Jews seek to degrade Jesus by crucifixion, the Moslems to honour Him by saving Him from it. What is this but the stumbling-block of the Cross in another form?

But the evidence on this point is all against the Moslems. Nothing is clearer in the Gospel narrative, no incident receives more detailed and convincing treatment, than this *fact* that Jesus was crucified to death under Pontius Pilate to placate the Jews.

We may with confidence leave the evidence in the hands of earnest Moslems, praying at the same time that God's Holy Spirit will open their hearts to the Truth.

L. Bevan Jones.

European Baptist Reconstruction.

I GLADLY respond to the invitation to contribute an article which may assist my fellow Baptists in their advocacy of and response to the Reconstruction appeal in its continental aspect. So far as the home side is concerned, they are fully informed, since they know the conditions of the land in which they labour, and in the heavy losses to the churches many of them are directly involved. It is otherwise with the continental need; this is known to but few, and by the few only in fragments. Indeed, no complete survey is possible until the war ends and the whole of Europe becomes accessible.

Why a *Baptist* Reconstruction Fund for the Continent? We are, of course, men and Christians before we are Baptists. As citizens and taxpayers we bear our part in the provision made by the Government to meet the needs of our fellow-men in the devastated lands. Our people also give liberal support to voluntary organisations such as the Red Cross, and to united interdenominational or non-denominational efforts; through these a vast amount of admirable work is done. Baptists are, however, a world-communion of Christian people, with a common outlook and common tasks; and, whatever our race or colour, land or language, we are intensely conscious of our oneness in the Lord Jesus Christ. This sacred fellowship creates specific obligations akin to those of members of a family within the larger unities of the municipality, the nation, and the world of nations. To ignore these obligations would imply the unreality of our repeated professions of Christian fraternity, and a repudiation of the intimate relations which have developed especially during the forty years since the Baptist World Alliance came into existence. "We have travelled far," wrote Dr. J. H. Shakespeare at its founding in 1905, "when it has become possible to federate the great Baptist community for common purposes, and as a demonstration of the fact that there is now in existence, and to be reckoned with, a Baptist world consciousness."

It is well to recall in outline the effects of the founding of the Baptist World Alliance. Apart from European Baptist conferences in Berlin (1908) and Stockholm (1913), the fraternity of European Baptists, British and continental, found expression in many ways before the outbreak of the First World War. The World Congress in Philadelphia (1911) also furnished occasion,

through the presence of a substantial body of delegates from Tsarist Russia, for a demonstration of the sympathy of the entire Baptist world evoked by their sufferings. In spite of apparently insuperable obstacles, plans were actually shaped in those early years for the setting up in St. Petersburg (as the city was then called) of a preachers' college. The names of Sir George Macalpine, Dr. Newton Marshall, Dr. Ewing, and the Rev. C. T. Byford, are associated with the labours of Dr. Shakespeare and Dr. Clifford during those years; and I myself, though still in the pastorate, was called upon to undertake journeys to Bohemia, Moravia, Hungary and other lands, in order to assist in solving some of the problems affecting our brethren. We could not accomplish more than a small fraction of what we desired. The funds of the Alliance were extremely limited. It possessed no office, and not a single full-time officer. Dr. Shakespeare, its Eastern Secretary, was primarily Secretary of the British Union, and could devote only odds and ends of time to overseas interests; his American colleagues, who successively served as Western Secretaries, were likewise fully occupied in other directions.

During the First World War the Alliance was practically "in cold storage." We were cut off from the main bodies of continental Baptists; long after the Armistice, and even after the signing of the formal treaties of peace, conditions on the continent were so chaotic that travel was all but impossible. We knew that hunger and cold and disease prevailed through large sections of Europe. It was not until the spring of 1920 that a fairly complete survey could be undertaken, and the results are embodied in a printed report of seventy-two pages by Dr. Charles A. Brooks and myself, who as commissioners of the Baptist World Alliance had together toured the continent—Russia alone, still in the throes of revolution, being closed to us. The report was submitted to the Executive Committee of the Alliance at the conference convened in London in July, 1920, under the chairmanship of Dr. Clifford; and from that conference three results emerged:

1. The raising by the American Baptists of a fund of $1,000,000 for material relief—food, clothing, medical supplies, etc.—to which Baptists of other lands, including Britain, added many thousands of pounds. (A "short-term" policy.)
2. A plan for linking the stronger bodies of Baptists (American, British, Swedish, Canadian, etc.) with particular countries, in order that in co-operation with the national unions the spiritual work of the Baptists should be furthered. From this long-term policy has resulted the establishment of preachers' training colleges, the provision of literature, the support of evangelists, assistance to philanthropic institutions, and much else. The organisation of the continental Baptists was everywhere strengthened; and active co-operation persisted until interrupted by the outbreak of the Second World War.

3. The appointment of myself as a full-time officer to represent the Baptists of the world in giving effect to these decisions, and also expressly authorised to represent them in securing and defending religious liberty—a task of the utmost urgency and importance.

As Baptist Commissioner for Europe from 1920, with the Eastern Secretaryship added after Dr. Shakespeare's retirement in 1926, and from 1928 as General Secretary, it was my privilege to serve the Baptist World Alliance as a full-time officer for nineteen years until 1939. The presidency of that body is assumed to be an "honorary" post, but the war-time conditions which obliged the Alliance to set up a temporary office in Washington for my American successor in the Secretaryship (Dr. W. O. Lewis) have made it in practice a full-time office and one of grave responsibility.

Quite apart from the personal aspects of this story, it is evident that July, 1920, marked a new development in the work of the Alliance. As this concerns Europe, it has meant an enlarged and deepened sense of fellowship, a widening of interest and knowledge among British Baptists[1]—especially in recent years among the young people, the effective defence of religious freedom in many lands, and much more. The prestige of the Alliance and the strengthening of fraternal bonds have advanced together.

Apart, therefore, from general considerations of Christian brotherhood, we have forged definite links which it would be no less than sinful to sever. We are now called upon to re-emphasise our oneness with the continental brethren and to assist them in re-starting their work, which in large measure we ourselves originally made possible. It would be easy to fill an entire issue of this magazine with details to support the appeal for a Fund; and some of these will be circulated during coming weeks for the information of our people. I have written enough to indicate what is at stake.

The situation confronting us differs in one important respect from that following the last war. During the present struggle the Allied Governments have acknowledged responsibility for organising, and where necessary providing, material relief for liberated countries. The hideous results of long and still continuing deprivation of the elementary necessities of life, which Dr. Brooks and I found a year and a half after the Armistice of 1918,

[1] Considerations of space make it impossible to give a list of the many British Baptists associated during this period with the furtherance of European co-operation and fraternal intercourse. It is not invidious to name three: Dr. Gilbert Laws, still, after many years, the chairman of our Continental Committee, and for eleven years (1928-1939) of the Administrative Committee of the Alliance; Dr. J. W. Ewing, who still serves the Baptist Union Continental Committee as honorary organiser; and Dr. T. G. Dunning, who has zealously served on the youth side of our international work.

need not now be anticipated. U.N.R.R.A. (of which our own Ernest Brown is European Chairman) is shaping arrangements to avert these. It follows that we shall be free to use our resources for the restoration of churches and institutions and the renewal of strictly spiritual and philanthropic work. In other words, the continental task closely resembles that which is to be undertaken at home through the larger section of the Fund to be raised. I need not describe at length the conditions we may expect to find on the Continent; it will suffice to quote the words of the report presented to the Baptist Union Council on Novmber 21st last:

> "The needs of Continental Baptists will probably be far greater than we can meet, but we anticipate that our brethren in the Baptist World Alliance in other parts of the world will also be ready to help. While we cannot tell exactly what has been going on behind the curtain of war, we know there is great havoc. Of our thirteen seminaries for training ministers on the continent, we know of only one that is now in action. In the past we have taken a large part in maintaining these colleges and ensuring a supply of native leaders for our Baptist communities. Their work clearly must be renewed, if our witness is not to perish. It may be possible and advisable to bring suitable men to this country for training. Certainly the need of literature, including Bibles and hymn-books, will be great. Apart from damaged and destroyed churches, there are Baptist hospitals and homes, and some of them have been seized or destroyed. We know also of Baptist printing and publishing houses that, with their entire machinery, have been seized or destroyed. Ministers in poverty-stricken lands will have to be supported until approximately stable conditions emerge.
>
> "The Baptists of this country must take a worthy part in this work, for many of our brethren have boldly faced oppression and persecution in the past, and in some places (as e.g. Rumania) they have been ruthlessly suppressed. They make an unspoken but undeniable claim on our sympathy and help."

To this statement I add the terms of the Council's decisions, in the form of eight resolutions, all adopted unanimously:

1. That a Reconstruction Fund be opened forthwith for work at home and on the Continent, and that our people be asked to contribute not less than £150,000. It is not desired that gifts should be earmarked for specific objects, but we cannot deny the right to any who may wish to do this. Of the sums not specifically allocated, two-thirds will be devoted to home work and one-third to Continental Reconstruction. Of the latter amount one-tenth will be given to the Joint Committee of the Churches for Christian Reconstruction in Europe (of which our General Secretary is Chairman) for Protestant work, as a token of our interest in, and our desire to help, evangelical Christians of other communions than our own.
2. That, though the Fund will be opened at once, the time for pressing the appeal on our churches should be immediately after the announcement of an Armistice or the virtual conclusion of hostilities in the West; and that it should then be urged as a Thanksgiving Fund, to be collected as quickly as possible, and that preparation should be made to that end.
3. That the administration of the funds available for work in this country should, subject to the authority of the Council, be in the hands

of the Finance Committee operating through the standing Finance Sub-Committee.

4. With regard to the allocation and disbursement of the monies raised for Baptist work on the Continent,

(*a*) That this be entrusted to a Special Committee consisting of the Officers of the Union and of the Continental Committee, with the British members of the Baptist World Alliance Executive, with power to add; and that the Chairman should be Dr. Rushbrooke;

(*b*) That the decisions of this Committee as far as they directly concern finance be referred for confirmation to the Finance Committee operating as indicated in the foregoing recommendation.

5. That the distribution in each recipient land be normally entrusted to the Baptist Union of the country, in consultation with the Committee in 4. above or its appointed representative.

6. That the Baptist World Alliance be asked to furnish information regarding the needs of particular countries, with suggestions as to the amounts which should be contributed by British Baptists and others, taking into account (i) the desire that as far as possible Baptists of all contributing countries shall have everywhere some share in the work of rehabilitation, and (ii) the special relations of particular contributing countries with particular recipient lands.

7. That the objects of Baptist Continental Relief shall include (*a*) aid in supporting pastors, evangelists, deaconesses and other church workers, seminaries and students, pending the stabilising of economic conditions; (*b*) renewal or repair of churches, seminaries, orphanages, printing works or other buildings, and their equipment; (*c*) provision of literature; (*d*) such other forms of assistance as will further the restoration of the spiritual and philanthropic activities of the churches; (*e*) direct provision of material relief should this be found necessary.

(NOTE.—It is hoped and expected that the action of U.N.R.R.A. will obviate any need for grants under the last of these headings.)

8. That the Finance Committee be empowered to take all necessary steps for carrying these recommendations into effect.

Regarding the resolutions I offer only two comments. In regard to No. 4, which gives power to co-opt additional members, this provision was inserted in response to a suggestion that the officers and others appointed to the Committee being almost entirely senior members of the Council, it would be an advantage to add two or three of the younger men who in coming years must deal with the international relations of Baptists, so that these might familiarise themselves with the present situation and its developments. In regard to No. 6, its point is that we may expect substantial assistance to be rendered in certain countries by American and other Baptists. We should like to ensure that the solidarity of our communion finds expression in a united contribution. In other words, while British Baptists contribute the major portion of assistance in countries with which they have been closely connected, they would gladly include contributions from others; and, while American Baptists contribute the major portion where they have special connections, the British hope to be permitted to offer at least a "token" amount as a symbol of our common interest.

A question often asked is this: "Will the Fund be used for

the benefit of the Baptists in the Soviet Union?" We earnestly hope it will, and certainly have no reason at present for a negative answer. The deep-seated (and, it may be frankly admitted, to some extent justified) suspicion of foreigners, is, we hope, vanishing. At all events, our earnest desire is to assist brethren whose country has been over-run and widely devastated; and we shall count it a high privilege to be permitted to share their burdens.

We may surely anticipate the complete success of the appeal to our people. Success will be doubly certain if the ministers emphasise the reward that attends large-hearted liberality. British churches will gain by giving. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

J. H. RUSHBROOKE.

The Chaplain in the Factory, by C. H. Cleal. (S.C.M. Press Ltd., 2/6.)

This book has an importance far greater than its size may suggest. Mr. Cleal is one of our pioneer "Industrial Chaplains," and he here writes simply but forcefully and frankly of the problems and opportunities which his war-time work has brought him. After a chapter on the unfortunate estrangement between Church and Factory, he describes how the initial contacts of the chaplain may be secured and the personal and pastoral work which soon grows out of them. The special problems connected with Community Centres and Hostels are then discussed. The two closing chapters deal with the relevance of Christianity to industrial questions, the peace-time possibilities of work such as this and the preparation necessary for it. This, as Mr. Cleal says, is "a field which, if not 'foreign,' is increasingly in danger of becoming so." The initiation of overseas evangelism was a costly business and the pioneers had to find their way by trial and error methods. So it will be in this new and very needy field. This book should be widely read and pondered, and Mr. Cleal and his fellow chaplains should be assured of the support of the whole Church in their important missionary enterprise.

The Christian Answer to three Common Assumptions Among Industrial Workers.

I.

AN aircraft inspector who has the gift of awakening interest in good music was recently broadcasting on a Sunday morning during the hour usually set apart for public worship. During the preceding week, the forthcoming broadcast was announced in various factory canteens where the speaker was well known. The announcer prefaced his remarks with the humorous sally, "Of course, I know that most of you will be at church, but for those of you who happen to be at home . . ." This piece of gentle sarcasm was greeted with appreciative laughter, symptomatic of the widespread belief that churchgoing is out of date. It is like silent films, or hansom cabs, just a relic of a former age.

Arrangements are increasingly made for meetings or rehearsals at times which clash with Church services, and Church premises are more rarely used for such purposes. One hears more and more people setting forth the view that the Community Centre meets a need of fellowship which was formerly satisfied within the circle of the Church's activities.

At one time, representation of the Churches on certain civic committees was a foregone conclusion; it was, for instance, difficult to conceive of the planning of youth activities apart from such direct representation of the Churches. Now, however, the Church is increasingly regarded simply as one body among others. It is held that while their work is appreciated and while every assistance will be forthcoming to continue and develop that work, the strength and leadership of the Church does not justify any different treatment from that offered to a trade union or to some other philanthropic society.

A Religion and Life Week held in this locality was extensively advertised throughout the factories in this district. Yet it is doubtful whether two per cent. of those attending consisted of industrial workers who had no connection with regular Church activities. Services held in factory canteens on occasions of national significance have appeared to be appreciated, but when

voluntary services have been advertised on factory premises, fifteen per cent. is the absolute maximum attendance that could be claimed, at least for this area.

These examples can only mean one thing. *Corporate worship is regarded by the majority as unnecessary, and Christianity as an organised force is no longer something of which this majority feels it must take account.*

The reader may feel that these observations are somewhat exaggerated, but they are the result of more than two years' daily mingling with industrial workers of all types, from building labourers to skilled technicians. War conditions, certainly, are unusual. Others, who have worked in factories for many years, paint a more hopeful picture, but how far is that picture coloured by the fact that they spend much of their leisure time on church premises, and thus periodically escape from the pagan atmosphere which is, on the whole, characteristic of a factory? Speaking generally, the impression one receives is of personal friendliness with a desire to give a fair hearing to the Church's point of view, but nevertheless a widespread conviction that the Church has failed, that she can safely be neglected, and that the hopes of peace, if any, lie in other directions.

There are, however, those who look wistfully to the Church for guidance, and who believe that she is awakening to her tasks. How can this number be increased? Christians in the factory must overcome their denominational differences of emphasis, however important in their own sphere, and must present a united front, coming to know one another with some degree of intimacy in order to work together as a team. We need to realise keenly that we are in a minority. Many who spend much of their time with like-minded Christian folk will not face the implications of this fact. At a recent Brains Trust, I heard a respected Church officer argue that we might have to go back to the catacombs. It is difficult to see any likelihood of this at the moment unless Christians are far more definite in their witness of life and speech. We are not opposed, but ignored. Communists differ very much among themselves, varying from convinced Christians at one extreme to declared atheists at the other, but there are certain convictions of an economic and political character which they are prepared to defend with considerable force and lucidity. They frequently have their leaders in key positions in many factories, and they can hardly be ignored. We need united planning by Christians within industry, and this presupposes a far greater understanding of industrial problems by Christian people. We need a new crusading zeal, and one is tempted to hazard the opinion that Christians who are not prepared to make some stand where they work might almost be " written off " as ineffectives.

II.

A Sunday school commenced at a Community Centre for industrial workers living on a bungalow site, has been a very worth-while experiment, attracting some hundred children every Sunday. There are a few residents on the estate, however, whose approval is qualified by certain hesitations and doubts. The most definite objection raised has been that children must be brought up to understand the importance of "practical issues of bread and butter" and must not be hoodwinked into thinking that "heavenly" matters are of greater significance.

Industrial discussion groups have dealt with a variety of subjects, from vocational guidance to housing problems, but whatever the subject, one can be certain that sooner or later someone will say, "of course, at bottom it is an economic problem." "Until all railways, roads and canals are state owned and controlled," someone will argue, "convenient and cheap transport will be impossible." In another connection, it will be said: "Until inequalities of income are removed, all this talk about vocational guidance is largely a waste of time." Or again, people will claim that "until men are adequately housed, the appeal of music or art will not be heeded."

I remember an occasion on which I had just taken my stand on a chair before some hundreds of workers on a large building contract, when an uncouth man immediately in front of me rose with his plate in his hand and shouted: "Give us some decent b—— food, and then come and talk to us about religion." The subject of food, the question of canteen facilities, etc., occupies an immense amount of time in most factories, often causing much discontent.

These examples underline an assumption which is very general, namely, that *the root of unhappiness is economic.*

There is undoubtedly a measure of truth in this viewpoint. A man who has been brought up harshly in a squalid environment can hardly sing with the same accent as his more fortunate neighbour such lines as these: "For the love which from our birth over and around us lies, Father unto Thee we raise this our sacrifice of praise."

Nevertheless, one wishes there were more Christian believers to say at all times and on all subjects: "The ultimate cause of social distress is personal; it is the misuse of freedom by individuals who put their own interests before those of other people." If this is again only one aspect of the truth, it is from the Christian standpoint the most important, and the most generally overlooked. This conviction can be emphasised in discussions on education, town planning, health. It can be stressed in another

way by seeking the introduction at a Community Centre of a course of lectures on such subjects as "The Psychology of Post-War Reconstruction," when people are reminded of the mental factors in social health.

The importance of the personal factor can be brought out in conversation with individuals, and can assist in the resolution of disputes in the factory. Above all, it is evidenced by lives changed through the power of Christ.

As a matter of fact, if the causes of social distress are exclusively economic, we are involved in a vicious circle from which there is no escape. For instance, if chronic malnutrition and bad housing necessarily lead to a degraded outlook which in turn leads to the creation of slum conditions on a new housing estate, how is a change of conditions to be effected? If the economic system under which we live necessitates an unequal sharing of the profits of industry, and this inequality of income leads in turn to a low standard of education for the majority of workers, how is a more democratic system to be established? However, we find that in all classes there are people in whom there is an urge to establish social justice. We find those whose home environment has been very unsatisfactory developing unexpected artistic and literary gifts.

In actual fact, this overstatement in regard to the supreme importance of the economic factor reduces moral responsibility to vanishing point, and helps to produce the apathy which is at the present time the most dangerous enemy of all progress towards social justice. The will to survival and growth tends to be undermined, and this urge is personal and spiritual as well as primitive and material. It concerns the development of the whole personality, and such development is only possible while individuals, whatever their economic circumstances, are capable of responding to a call to higher life.

Here is the truth to which Christians must constantly draw attention in the factory.

III.

My booklet, *The Chaplain in the Factory,* was the subject of a recent discussion between a works manager and myself. While generally appreciative, he claimed that there should have been a more generous reference to the fact that "*genuine Christianity is frequently to be found outside the Church, which has no monopoly of religion.*" There certainly are innumerable examples of a generous and unselfish spirit. In one factory, more than a hundred people stayed behind for a period after working hours to make Christmas toys for children. In another very small factory, a most generous sum of money was raised for the dependents of a former

employee who had suddenly fallen a victim to tuberculosis. A married woman with troubles of her own did not hesitate to offer her home and her personal help to a girl about to have a child who had nowhere else to go. To cite a different type of example, in one factory we are engaged at the time of writing in a series of discussions on the Race Problem. The average attendance has been about thirty, and we have had the help of informed visitors. The attitude to the " native question " has revealed a sincere desire to give a fair deal to men and women of whatever race and colour. Nor is this attitude merely a theoretical one, for in this factory coloured American soldiers were warmly welcomed to social events at the factory, while people who differentiate in favour of whites are severely criticised.

It is certainly true that " Christian ideas are found operative within industry." Christianity, however, is a matter of personal allegiance to Christ, and Christians are ready to measure their own life and achievements against the standard set before them by Christ. They undoubtedly find that the higher they ascend up the hill of moral achievement, the more conscious they become of the need for " clean hands and a pure heart." We know that in the presence of God we experience a probing of motives which is salutary but often painful. Those who think they are filled with indignation against favouritism find that they are moved by hurt pride and resentment. Those who are fighting for social justice discover that they are sometimes thirsting for power. Those who complain that " nothing is done to improve their conditions " awaken to the challenge that they should themselves assume responsibilities of leadership. The warden of a large Community Centre recently expressed his views on the appalling lack of willingness to accept personal responsibility. Personal resentments, power motives, shirking of responsibility—these things eat like a disease into the body politic, and ruin our social life.

While, therefore, we rightly appreciate the generous human kindness to be found everywhere, we dare not overlook the evil that often lies hidden in the human heart. Christians are bound to meet all assertions in regard to human goodness with the humble confession of human sin, a factor which they know by experience and observation to be universal in its operation. Indeed, it is just here that the distinctive Christian approach can be of most help. Confronted by the vast and terrible consequences of a war of unparalleled destruction, there is only one refuge from scepticism, and that is in the thought of God's purpose to build up personal character through suffering and through redemption from sin.

The Question Master at a recent W.E.A. Brains Trust on Education was sorting out the questions beforehand. One

question, seemingly irrelevant, was quickly put on one side. The question asked was, "Has the Universe a Purpose?" In reality, this question is relevant to all subjects. Religion is relevant to the whole of life because it enshrines a revelation of the divine purpose for human affairs. The Christians in a factory, therefore, have the opportunity of exhibiting the relevance of their religion to the affairs of the factory. For a man's tactics in all circumstances are determined by his strategy of life. Now very many people are only too ready to toss this question on one side, knowing that a sincere attempt to answer it would involve a readjustment to life and perhaps also a "change of heart." It is the Christian aim to face men and women continually with this all important challenge.

It is at once the opportunity and also the difficulty of the work of an "Industrial Chaplain" that his activities are concerned with the whole personnel of the factory. It is his task to bring people face to face with the questions that matter, realising that the whole future of those with whom he deals, indeed of mankind as a whole, depends upon the answers given to these questions. If he is sometimes unnecessarily burdened with a sense of the importance of his work, it may be partly because of the comparative absence of Christian team witness within industry, to which reference has already been made.

CLIFFORD H. CLEAL.

Reviews.

Stream of the River, by G. W. Byrt. (The Kingsgate Press, 5/-.)

This book will be read with lively interest by those to whom it is dedicated, "the people of West End, past and present." It will entertain, too, a much wider class of readers. Its chief merit is its delightfully human interest. In its 150 pages an attempt has been successfully made to depict what has happened in 150 years of the life of a Free Church in London, the West End Baptist Church, Hammersmith, once a rural hamlet, now a densely populated centre of London's suburban life.

The author is the Church's present Minister, the Rev. George William Byrt, a Bristol College man. He has a facile pen, descriptive power, keen insight, while his judgment on character, and on the main events on which emphasis should be placed in this Church's thrilling career, is very fair. Something is told us by Mr. Byrt of his fifteen predecessors in the Ministry. British Baptists everywhere will be glad to have this story of the connection with this Church of such men as J. Bird, one hundred years ago, the father of Benwell Bird, of Plymouth, of Dr. Leechman, P. Bailache, William Page, F. G. Benskin, Dr. H. C. Mander and others, also of less known but equally famous Church Secretaries, deacons, and deaconesses. The Church's keen interest, too, in foreign missions, and the men and women of its membership that have served various Societies abroad are mentioned. Chapter 32 will be a classic fifty years hence, with its graphic story of West End's experiences 1939-1944, during the tragic days of the Battle of London. A number of outside events, personalities and interests associated in some way with the Church's chequered history have also been realistically described. There are two illustrations of the Church buildings.

The title of the book, *Stream of the River,* is not, perhaps, the best that might have been chosen. But behind the Stream one can perceive the divine fountain of blessing, which flows and ceases not, bubbling up with water both bitter and sweet, that will not be quenched.

HERBERT ANDERSON.

Round the Club-Room Fire. Informal Talks for Youth Clubs, edited by E. H. Hayes and R. G. Martin (The Kingsgate Press, 3/6.)

This book consists of five series of talks on work, leisure, social relations and beliefs. It was written for the British Lessons

Council by a number of different writers, several of whom are ministers, and all of whom have a distinctively Christian outlook. The book, however, is an unusually realistic effort to understand the position of the boy and girl outside the Christian Church. In particular, the notes provided for the Leader on each of the topics show a fresh and broad-minded way of tackling the old problems, although this is not always maintained in the detailed presentation of the case for the young members.

The outstanding papers are the first and the last. The first, on Work, by the Rev. D. A. Griffiths, is good because it recognises the fundamental importance of the problem, and knows exactly what boys and girls are facing in employment to-day. The last, an appendix, is by L. E. Keating on Sex Discussion in the Club. It is left to Mr. Keating to deal with that most important of all uses of leisure—" boy-friends," " girl-friends," " dates " and the many connected questions that must be raised in a live club. These topics are dealt with admirably, but all too briefly, and it is difficult to know why they were confined to a short appendix.

One would like to know also why dancing has been omitted from the " uses of leisure," for it certainly takes priority even over the cinema—as every experienced club-leader will know. Whatever our own views on the subject may be, surely it is something that we cannot ignore. It might be suggested that the chapter on Right and Wrong is a somewhat negative way of dealing with the Good Life. A more positive attitude seems to be needed, and could be more easily understood by boys and girls to-day in the building up of a vital community life in the club, where personal morality and social relations can be worked out in real life. The two sections on " How We Live " are surely tackling the problem more soundly.

What remains now is for the book to be widely used by skilled workers who will not only guide the discussions, but will listen to what the boys and girls have to say on these important questions. This information would be well worth collecting, for only as we constantly listen and learn, shall we be of any real use to our Club Members.

E. C. N. Britton.

Experience Worketh Hope, by A. J. Gossip. (T. & T. Clark, 8/-.)

" If a man is really preaching," says Dr. Gossip in one of these sermons—strangely enough it is in one on the meaning of Infant Baptism, " Christ Himself is in the midst . . . and seeing Him, hearing Him, conscious of His presence there beside it, the soul runs to Him, clings to Him, accepts what He is offering, deals with Him face to face, and at first hand, with an intensity of

worship which the rest of the service never even touched." It is this high conception of the sacramental character of preaching which gives power to these twenty characteristic sermons by one of the greatest of contemporary preachers. No one can read them without being conscious of the burning sincerity of one who speaks as a "prophet" uttering a Word of God. Ordinary life and the circumstances of the hour are never out of his mind. Dr. Gossip has chosen as a sub-title "Some Thoughts for a Troubled Day." Perhaps a better one would have been the theme of the tenth sermon—"Some Blessed Certainties in an Unstable World" —for that is the keynote of them all. Most of them have a New Testament text and a very wide range of general reading is skilfully drawn upon. But it is from his own experience that he speaks most effectively and eloquently. And his constant aim is to bring men and women into contact with the Living Christ. Those who are fortunate enough to secure a copy of this latest and welcome addition to "The Scholar as Preacher" Series will find a kindling faith and hope glowing from the printed word.

Robert Fletcher Moorshead: Physician, by H. V. Larcombe (Carey Press, 6d.)

Mr. Larcombe's life of Dr. Moorshead, *First the Kingdom,* is now out of print. He has here distilled the essence of its message and presented the essential facts as No. 10 of the useful series, "Brief Biographies of Leading Laymen." Dr. Moorshead's abiding memorial is the medical work of the Baptist Missionary Society, which he organised, fostered and championed through three decades. But a new generation, as well as those whose memory of his work is still vivid, should know something also of his outstanding Christian character, which alone made his achievement possible. By an unfortunate error both the cover and the title page give a fresh but false address as the present headquarters of the Carey Press.

A Christian Year Book, edited by Hugh Martin and E. A. Payne, 1945 Edition. (Student Christian Movement Press, 3/6.)

With a third edition, this reference book may be said definitely to have established itself. It has again been completely revised and brought up to date, and the new edition contains much additional material. Among the special new features is an article by the Rev. M. E. Aubrey on "Christian Reconstruction in Europe."