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Editorial Notes

THE Annual Meeting of the Baptist Historical Society will be held at 4.30 p.m. on Monday, 27th April, in the Lounge at Bloomsbury Central Church, when it is hoped that members and friends will attend in good numbers. Following a short business meeting an address will be given by Mr. J. M. Ross, M.A., on "The Theology of Baptism in Baptist History." A distinguished Civil Servant, Mr. Ross is one of the best known laymen in the Presbyterian Church, and many will recall the outstanding address he delivered two or three years ago at the Free Church Congress. It is hoped to arrange for tea to be served and those who intend being present will help by notifying the Secretary well beforehand.

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In the hope that it may stimulate someone to embark on the field of study referred to, we reproduce the following paragraph from the essay "Nonconformist Architecture" by Mr. John Betjeman in his book *First and Last Loves* (John Murray, 1952): "The Baptists roused themselves in the late eighteenth century when they started their great missionary effort. The General Baptists (not to be confused with the Strict and Particular Baptists, who are small and Calvinistic) are the largest body of Nonconformists in the world and their largest following is in America. In England the Baptists made their greatest progress in the 1860's, when Spurgeon was one of the most famous men in England. They increased three-fold. Their new churches had some of the traditionalism of the Congregationals. They usually built large classic conventicles of which that at Newington Butts was, as it were, the cathedral. Their architecture has never been sufficiently studied and it would be a good thing if the Baptist Historical Society were to produce a record of their chapels as thorough as that produced by the Unitarians." Have we a member or group of members prepared to undertake such a task?

* * * * *

In No. 4, Southampton Row, London, W.C.1, the Baptist Union of Great Britain and Ireland possesses headquarters which are well-sited and not without historical associations. If most of its office accommodation is utilitarian enough, the Council Chamber is said to be the envy of other denominations. In the days when

Dr. S. H. Booth was Secretary two rooms in the old Mission House in Furnival Street sufficed the Baptist Union. But with the advent of John Howard Shakespeare into the Secretaryship came many far-reaching changes, and one result of his successful raising of the Twentieth Century Fund was the Church House. Since then the business transacted by the Union has enormously grown in volume and complexity. As the denomination this year observes the jubilee of the Church House it will certainly feel thankful for Shakespeare's enterprise and foresight and, no doubt, wonder what further changes the next fifty years will bring.

* * * * *

Dr. Samuel Pearce Carey, who died at Dawlish on 10th February at the age of 90, bore, and added fresh lustre to, an honoured name. He was the second son of Rev. J. P. Carey, and his grandfather was Jonathan, the youngest of the sons of William Carey. His grandmother was the daughter of Samuel Pearce, who played so notable a part in the founding of the Baptist Missionary Society. Trained at Regent's Park College, which he entered in 1880, Dr. Pearce Carey held pastorates at Burnley, Wolverhampton, Loughborough, Melbourne (Australia), Stockton-on-Tees, Portsmouth and in the Isle of Wight with, appropriately, two years at Lower Circular Road, Calcutta. In Melbourne he became chairman of a Government Wages Board. In various ways he greatly helped the B.M.S. and in 1949 had the joy of presenting on its behalf the Carey lectern to the authorities of Westminster Abbey. Among his publications were a brief account of Stockton Baptists, a series of New Testament studies, the life-story of Samuel Pearce and the great biography of William Carey which first appeared in 1923. Of diminutive stature, Dr. Carey was a man of wide sympathies and generous heart who won the affection and admiration of a host of friends in many parts of the world.

Mennonite Quarterly Review, Jan. 1953, includes "The Zwickau Prophets, Thomas Müntzer, and the Anabaptists" by H. S. Bender, "The First Anabaptist Congregation: Zollikon, 1525" by F. Blanke and "Recent Tirolese Anabaptist Research" by P. Peachey.

Scottish Journal of Theology, March 1953, includes articles on the Servant of the Lord and Son of Man, Chiliasm, Missionary Vocation, Lund 1952, Marriage, Sacraments and on the Miracle of the Loaves.

The Christian in the Service of the Welfare State.

UNDER whatever government a Christian may live, he must be in that world though not of it. He should be deeply integrated in the life of the community but must never be blindly conformed to it. By his faith in Jesus Christ he will always bring a creative tension to the contemporary situation. But he should never evade that situation.

This is particularly important in times of social change. The Christian must move with the times. Any nostalgia for an early simpler age must be restrained. So today as we pass into a Welfare state, we must adjust our ministry to our age. Yet we should exercise a spiritual discrimination. Everything new is not necessarily good and everything old is not necessarily bad. We must be in the Welfare state though not of it. It does not command our first loyalty. Our citizenship is in heaven and this may in many instances be compatible with our earthly citizenship. But this has not to be casually assumed. The adjustment of our unchanging commission to an ever changing situation calls for enlightened judgment.

Let us note how well this was achieved in the third century. Tertullian says: "We are neither Brahmins nor Indian fakirs, nor do we live remote in the woods. We despise none of God's gifts but use them with discretion and understanding. Moreover in living in this world we make use of your forum, your meat market, your baths, shops and workshops, inns and weekly markets and whatever belongs to your economic life. We go with you by sea, we are soldiers or farmers, we exchange goods with you. But we do not join in your festivals to the gods, we do not wear wreaths upon our heads, we do not go to plays and we buy no incense from you. It is true that your temple dues are continually becoming smaller: we prefer to give to the poor in the streets rather than to the treasuries of the gods. Other dues, however, are conscientiously met by Christians."¹

We have travelled far since those days and we have now to think of the Christian's service in the Welfare state. We may approach this subject by a consideration of some of its terms. We speak of a Welfare state. But whose welfare, we may ask. Is it that of the state as such? Does it involve a conception of the state in which man is but a mere means to a political end? We

¹ *The Bible and Social Justice.* Dr. Hugh Martin.

are aware of conceptions of the state in which man has no inherent dignity and value. He is merely adjectival to the state. The welfare of the state is then the prime and sole concern of everyone in it. On the other hand there is the view that worth resides in the individual alone as such. He is seen in abstraction from the state and invested with rights and privileges in that isolation. It is then supposed that it is the welfare of such an individual which should be the prime concern of the state.

That one view cancels out the other is a small matter. What is of deeper significance is that the kind of state and the kind of individual thus described are abstractions. Ultimately there is no state in abstraction from the individuals in it and therefore no welfare apart from the welfare of the members which comprise it. In like manner the individual in sheer isolation is an abstraction. The Greeks called such an unsocial person "idios". The Bible says it is not good for man to be alone. The individual for whose welfare the state should be concerned is a social as well as a private being.

Further, we may ask what do we mean by welfare? If we think of the state, do we measure welfare by material prosperity, political prestige or military strength? If we think of the welfare of the individual much then depends on what we think of man. He has been variously described as a sexual being, an economic being and a political being. From the Christian angle these treat a part as the whole. Man is all these and more. He is essentially a child of God. He has thus a direct relationship with God which establishes his rights as an individual, but he is also a brother to all other men which involves great social obligations. In the light of these principles we will examine the Christian in the service of the Welfare state.

I. *The Christian has an obligation to maintain and augment an order which in principle is good.* The Christian will have a high regard for law and order as such. He should be ready to give to Caesar the things that are Caesar's. God makes the solitary to dwell in families and the Bible which opens with an individual in a garden ends with a multitude which no man can number in a city. It is significant that although the New Testament reveals a tension between the existing political executive and the Church, nevertheless it does not question the right of the state to govern and even speaks of such government in general as being from God. The Christian recognises that in a social vacuum or chaos the full development of the individual personality could never be realised. That requires an ordered state with its balance of rights and responsibilities. Moreover the Christian's obligation to serve his fellows would be gravely embarrassed in a state of anarchy. Thus

both his rights and his responsibilities require an organised state of society for their realisation. So the Christian man, while recognising the inherent dignity and equal and inalienable rights of an individual, realises that in their reciprocal influence they involve a loyalty to the state in which that dignity is honoured and those rights protected. It is significant that the last article but one in the Declaration of Human Rights states: "In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society." The rights of one man are inevitably limited by the rights of another and these can be adjusted to the mutual advantage of both only in an ordered society.

It is this limitation which every totalitarian government so gravely abuses. Does an artist, a scholar or a minister of religion out of fidelity to his vision, his conviction or religious loyalty respectively take a course which diverges from the strict regimentation of the state, then he is dubbed a deviationist, he must be "conditioned" for confession and then sentenced—all on the charge of acting contrary to law and order; that is, law and order as the totalitarian government conceives. Against this the distinctive freedoms of democracy shine in vivid contrast.

Yet this is not a plea for a blind patriotism. For the Christian in his service to the Welfare state will always feel that patriotism is not enough. He belongs to a world-wide fellowship: all men are his brothers and he is concerned for their welfare. Consequently a Christian could not subscribe to a narrow and spiky nationalism. And the state that regarded the welfare of its own citizens alone would receive only a limited loyalty from the Christian. Thus the totalitarian governments have shown a partiality for a Church that would be national according to their interpretation of that term and they have always shown a suspicion and hostility towards the ecumenical character of the Church, for in that sense the Church transcends the merely national. Yet ultimately in a world so closely integrated as ours is a number of sovereign and selfish nationalisms would be bound to lead to impoverishment and conflict. Think for example of the Colombo Plan with its immense relief for the millions of Asiatics in distress. On humanitarian grounds alone this plan is excellent and must be supported even though its immediate effects might involve a lowering in our standard of living. I say its immediate effects. For let us suppose that the fortunate nations adopted a selfish policy and allowed the Far East to sink into misery, destitution and revolution, then it would quickly fall into the Soviet grasp and

our security and standard of life would be imperilled. But to all these considerations the Christian brings the conviction that all men are his brothers. Thus he should take an intelligent interest in foreign affairs and judge them in the light of the universal brotherhood of all men in Christ.

The Welfare state in its development gradually takes responsibility for many services once rendered by the Church, the home and the individual. It is well to remember that for many centuries the Church was the only Ministry of Education and Ministry of Health. The Church out of compassion initiated great ministries which in process of time it could not sustain much less develop. The Church helped the poverty-stricken, protected the unfortunate and succoured the aged. But her material resources became entirely insufficient for an adequate ministry to such people and the state assumed responsibility. This transference still continues in the state's service for youth, in National Insurance and in a host of other ministries.

At first blush the Christian may feel that the state will more and more increase and the Church decrease, and that in time the Church may be left only as the guardian of devotional exercises—a state of affairs not very remote from what we find in the totalitarian countries. This, however, is not inevitable here. It must be borne in mind that there is a difference in principle between a democratic Welfare state and a totalitarian one. In the former the individuals are responsible for the action of the state and such as are Christians should feel a strong obligation to maintain and strengthen the genuine social services. The poor and the sick, the unfortunate and the aged we have with us always and the change from private to collective service for such should not lessen our ardour for the good work done. It may be more appealing and spectacular for one person to give to another who is thirsty a cup of cold water than it is to serve on a water board or pay your water rates and so collectively ensure a good supply of water to a whole community. But we are primarily concerned not with the spectacular but with the best means of service. At any rate we cannot leave human need today to be met by the fortuitous acts of individual charity and the Christian who acts conscientiously in some great co-operative social service can do so with the assurance that to him, no less than to an individual donor of an earlier age, Jesus will say, "Inasmuch as ye did unto one of the least of these ye did it unto me." Thus in a Welfare state alone can some human needs be met and in the service of such a state a Christian may labour as for Christ.

II. *The Christian in the service of the Welfare state should safeguard the rights and obligations of the individual citizens.* The human being for whose welfare the state is concerned has a deep

and complex nature. He has initiative, originality and responsibility that he must not and cannot transfer to the state. Somewhere there is a line of demarcation between those responsibilities which a state can carry for the individual and those which by their nature are inalienable from the individual. Moreover, care has to be exercised that those social services which bring such salutary help to the weak and unfortunate do not by their universal and indiscriminate action soften and demoralise those who should be left to shoulder their own burdens. We still recognise and praise the toughness and stern resolution of men who

Breasted the blows of circumstance
And grappled with their evil star.

Had the state done that breasting and grappling, these men would not have been what they were. Yet we have still to admit that by such services the state has often brought the weaker brother to a better life and a higher service than he could have reached on his own initiative and resources. Gray stands in the graveyard of Stoke Poges suspecting that within the sod rested

Hands that the rod of empire might have swayed
Or waked to ecstasy the living lyre.

But says he, "Their lot forbad" for

Chill penury repressed their noble rage
And froze the genial current of their souls.

There was no free education, no chance of a place in a university. We can be profoundly thankful to a Welfare state for removing to some extent so grave and unmerited a disability.

There is, however, a limit to this. Just as a wise parent knows that with the developing child a time comes when the best service to the child is to suspend some service and let the child stand upon its own feet, so the state must recognise that there is a limit to what it can do for the welfare of the individual. In recent years we have seen this "writ large" and ridiculously in the totalitarian countries. In the Nuremberg trials one common plea of the criminals was to place all blame for their action on Herr Hitler. Let us admit that in this there was some guilty evasion of responsibility, a mere "passing of the buck." But did not Herr Hitler declare that he was the state, did he not demand total obedience, did he not execute conscientious objectors and was not all law made subject unto him, so on that ground all responsibility centred in him? When such totalitarianism has reached its summit, you have only one free and responsible man, the dictator.

This is very remote from us. But we must be careful that we do not thrust upon the state a responsibility which not only are we able to bear but which is really necessary to our manhood and

womanhood. Let us see this in the light of an ancient theoretical totalitarianism. Plato in his ideal republic, amid many commendable features had some very grave defects. He would take the children of the best classes away from their parents and place them in a state creche. He believed that the state could take over the entire responsibility for such children. All this is not so remote as it may sound. We have heard of youth clubs commended because they could hold young people six nights in a week. If you should have asked, when will the home hold them, you might have been told that it is not fit to hold them. Now youth clubs have rendered a magnificent service, but they are not substitutes for the home nor can they relieve us of the obligation to try to make the home what it should be. After all, old and platitudinous though it may sound, "There's no place like home."

Anna Rosenberg, the wife of the Governor of Danzig during part of the Hitlerite regime, tells of a critical conflict in the home where she found all her Christian convictions rising against decrees of the Nazi state. In her book *No Retreat* she tells how one of her daughters came home from school one day bereft of her usual brightness and vivacity. Something had gone wrong and the girl resolutely refused to divulge what it was. At long last the secret was revealed. The poor girl brought up in the best Christian traditions had seen a school chum brought to the front of the class and commended by the teacher for being a mother of a state baby. The soul of Anna Rosenberg rose in revolt. The state had overstepped its legitimate limits. At the risk of life itself she would defy such a state and, with her family, she ultimately fled the country. Who would not be grateful that in this our own country we have a system of education with its provision for worship and religious instruction and with alternative options for those who desire them? At the same time we need a restoration of parental responsibility and even authority which would do much to lessen the incidence of juvenile delinquency. For whatever law and education and other state agencies may do, Christian parents will still hold their children as a gift from God and will still feel the obligation to train them in the nurture and admonition of the Lord. Here is a service the Welfare state can neither give itself nor compel from others. Here indeed is an extra mile to the mile of service the state may demand and of what inestimable value to the state it is. Burns, thinking of the simple pieties of his Scottish home, said :

From scenes like these old Scotia's grandeur springs
That makes her loved at home, revered abroad.

We have been contending for the full exercise of Christian initiative, originality and responsibility. The value and necessity

of the Welfare state's grant and service are indisputable but we must not make them a substitute for our own judgment and action nor must their generous measures blind us to their danger when they exceed their proper limits. It may be well to mention here the judgment of Mr. Christopher Dawson who said: "It may be more difficult to resist a totalitarian state which relies on free milk and birth control than one which relies on castor oil and concentration camps." We think of the cry, once often heard, "Let the state pay." But there are limits to that. At any rate what we are increasingly discovering is that there is no abstract state with illimitable funds but a concrete state that really does not pay at all but only keeps the books and what it gives it charges up to you and me through the Inland Revenue and in other ways. More important still is it for the Christian men and women not to accept negotiating machinery as a substitute for their own powers of promoting understanding, goodwill and conciliation. The Christian man should join an appropriate union or group but while he should be in it he should not be of it to the extent of being a mere duplicate of the party mind. He should never say: "My party right or wrong." Justice and public service should have for him a priority over party or personal advantage.

III. *The highest contribution the Christian man can bring to the Welfare state is his Christian Ideal for the State.* The state is not an end in itself nor a law to itself. It is subject unto God. Its authority is derived, and not native to it. The Bible says not only that the individual Christian should be transformed into the likeness of Christ but that the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Thus the Christian, in finding an ideal for his personal life, finds also an ideal for the state to which he belongs. He has a dual citizenship. He is a citizen of an earthly order and, as Paul says, he belongs to a colony of heaven. Neither, somehow, can he allow the earthly state and the heavenly to be detached as incompatibles or irreconcilables. He believes the former, the earthly state, is the raw material for the latter and that he has a share in the responsibility for the transformation. It is interesting to note how in this land the two conceptions are interwoven in Christian thought. For decades has the tune "Ewing" been used for the hymn, *Jerusalem the Golden*, but it is now also used for the hymn, *Oh beautiful my country*. The heavenly ideal and the earthly actuality are closely intertwined. Cecil Spring Rice wrote a hymn, sometimes called the school-boys' national anthem, and declared in it,

I vow to thee my country all earthly things above
Entire and whole and perfect—the service of my love—

but he continued,

And there's another country I've heard of long ago . . .
 Most dear to them that love her, most great to them that know.

The two worlds were interwoven in the one hymn. Now Plato kept such worlds apart. His ideal republic, he said, could never be got out of heaven: it belonged exclusively to the realm of pure ideas. Not so said John, the seer of Patmos. "I saw the new Jerusalem," said he, "descending from God out of heaven." That is the authentic Christian note.

Above all did not Christ pray, "Thy kingdom come. Thy will be done on earth"? Thus the Christian pilgrims of today, like those in ancient times, stand amid the actualities of their country looking for a city which hath foundations whose builder and maker is God. This is probably the greatest service the Christian can bring to a Welfare state. Let us exemplify this. Is he a doctor under the National Service Act? Well, the requirements of the state may be a matter of nicely calculated more or less, but as a Christian he has also an obligation as indefinite as the old "Seventy times seven." He is a representative of his Master, an assistant to the great Physician, and brings with him by his spiritual sympathy and informed prayer something of the "healing of Christ's seamless dress." That is something which the state cannot demand or repay. It is a quality of service beyond computation or repayment. Or take a Christian lady teacher under the Ministry of Education. She has certain stipulated duties for which she is paid. These may include religious instruction and worship. But beyond these she not only teaches Christianity but lives it: not only conducts worship but lives nearly as she prays. That is an extra mile of immeasurable worth. A Christian man in the service of National Insurance will not merely pay Granny the correct amount of her pension but will help her to fill in her forms and, if time permits, will perhaps ask after the grandchildren. And where shall we draw the line to the range of service in a Welfare state which may be augmented and transformed by the grace of a Christian life? Studdert-Kennedy saw this operating in the realm of labour. He wrote,

When on the sweat of labour and its sorrow,
 Toiling in twilight flickering and dim,
 Flames out the sunshine of the great tomorrow,
 When all the world looks up because of him . . .

Then will he come with meekness for his glory,
 God in a workman's jacket as before,
 Living again the eternal gospel story,
 Sweeping the shavings from his workshop floor.

Above all, the human individual is so unique, complex and mysterious a being that his need at many points escapes entirely

the regimented services and standardised allowances of a state. Because of that there is a deep need for personal service that is made effective only by close acquaintanceship, sympathetic insight and sacrificial love. There are many welfare services excellent within their limits but irrelevant and impotent in the deeper regions of life and there a modern bewildered Macbeth being offered state physic might cry,

Throw physic to the dogs.
Canst thou not minister to a mind diseased
Pluck from the memory a rooted sorrow?

The Christian man however will not look upon these limits with disdain or with an air of superiority but will see a glorious opportunity of supplementing what is within them. It is significant that when Jesus referred to the service the state could claim He did not deride it but indicated how one could augment it. It was a time of the press-gang; of forced marches and service and, thinking of these, Jesus said, "If a man press thee to go a mile, go twain."

In like manner a fear has been expressed that in time the Welfare state will be so perfected as to eliminate the possibility of sacrifice which has so big a place in Christian ethics. Our forefathers sang the old evangelical hymn,

Must I be carried to the skies
On flowery beds of ease?

and anticipated a firm reply in the negative. Some, however, now think differently. They think a Welfare state may supply "The flowery beds of ease." Those forefathers asked, "Are there no foes for me to face?" "Must I not stem the flood?"; but it is now feared that the state may fight the foes and stem the flood. But the present writer does not believe the state can ever reach such omniscience. When the state has reached the legitimate maximum service in organising the production and distribution of nature's bounty to man, man who has eternity in his heart will still need the mediator and priest whether official or lay between man and God, a truth so beautifully portrayed in Neville Shute's recent novel, *The Bend of the Road*.

We see then a certain quantity of service the state can demand and pay for and a certain quality which by nature must be without money and without price. No demand can elicit it and payment could only defile it. Now we should not make light of such Christian supplements to the mere requirements of duty. A modern calculating Judas might ask what these graces could fetch in money. Yet we all know that life can be wonderfully enriched by them. T. H. Green in his *Prolegomena to Ethics* has the following impressive passage on essential goodness, "If the supreme value for man is what we take it to be—man himself in

his perfection—then it is idle to contrast the more observably practical type of goodness with the more self-questioning or consciously God-seeking type. The value of each is intrinsic and identical." Thus, while not minimising the need for practical helpfulness, we recognise that the best service some are rendering to the state is not in what they do or in what they give but in what they are.

Some good Christian people of strong social instincts look upon the grave social evils that so mar the Welfare state and, seeing their might and magnitude, exclaim, "What can an individual do before these?" A sense of futility and fatalism possesses them. What can they, as individuals, do? Well, even as individuals they can do something. But the question itself is not an adequate one. They ought also to ask what they may do collectively with all other Christians through the agency of the Christian Church.

The local church should maintain co-operative contact with the Town Council and be familiar with its work. Special interest should be taken in local Education Authorities and the hospitals. Industry is a sphere where the application of Christian principles is of great urgency and the Church should offer chaplaincy services and hold study classes for those engaged in industry. The leisure-time interests of the community merit consideration. What is shown at the cinema should be considered and praise as well as criticism be offered when merited respectively. The Church should exercise its rights at the Brewster Sessions and seek to awaken and inform the public conscience at the time of local and general elections. The subject of Christian citizenship should have a prominent place on its programmes.

In recent years the various communions have joined together for united action for social progress. A central Churches Committee representative of the Anglican and the Free Churches, of the Roman Catholics and the Jews joins with the leaders of the National Council of Social Service to consider how jointly they may further some of the great reforms of our day. The Social Responsibility Department of the British Council of Churches which comprises representatives of the Anglican and the Free Churches is concerned with such questions as Housing, Juvenile Delinquency, the problem of the colour-student and worker from our Colonies, the ethics of strike and lock-out action. The Council has also published excellent literature on these subjects. Its work should be more widely known and supported. Many towns have their own Council of the Christian Churches affiliated to the British Council of Churches. The Free Church Federal Council also offers the means for a wide range of corporate social action. By being associated with the work of these committees and councils

the individual Christian can render to the Welfare state an invaluable service that would otherwise be out of reach. This work on so wide and well-organised a scale is relatively new and we cannot but deplore the complacency and inertia of the Church in general in past years to the great social evils of its day. It had, however, its bright exceptions in such men as Maurice and Kingsley and others. But as the social conscience of the Church is quickened, informed and wisely directed, as it may be by the organisations mentioned above, the Church may make an incalculable contribution to the Welfare state.

The Church, however, will rightly insist that the ultimate requirement for social advance is not mere organisation, finance and man-power, but a change of heart, a return to God and a life lived under the discipline of Jesus Christ. The Church is not an instrument of the state nor are her ministries a means to a secular end. Yet the spiritual good carries the social good with it and when a man seeks first the kingdom of God, he finds that all material necessities have been added unto him.

T. G. DUNNING.

The Doctrines of the Christian Faith, by Sydney Cave.
(Independent Press, 12s. 6d.)

This is the third impression of a book which was originally issued (by another publisher, from whom the Independent Press have purchased the copyright) more than twenty years ago. One has but to read these pages to understand why there is a continuing demand for the book, for Principal Cave here sets forth concisely and comprehensively the chief doctrines of the Christian Faith with such skill and so lucidly that he who takes up this volume will find it hard to put it down until he has read through to the end. Wise and scholarly, this is a book which merits warm commendation to all who want in one useful volume the main Christian doctrines, historically traced and clearly presented.

GRAHAM W. HUGHES.

The Preface to the Orthodox Confession of 1679

IN his stimulating address to the Baptist Historical Society's Annual Meeting on April 28th, 1952, Dr. Hugh Martin drew attention to the significance of the Confession of 1679, the fullest statement of the faith and order of the orthodox General Baptists. The Fifty Articles, drafted by Thomas Monk, Messenger or Bishop of the Bucks. and Herts. churches, were signed by 54 Messengers, Elders and Brethren on 30th January, 1679, and printed in London later in the year under the title "An Orthodox Creed, or a Protestant Confession of Faith, being an essay to unite and confirm all true Protestants in the fundamental articles of the Christian religion, against the errors and heresies of Rome." The anti-Romanist polemic is evident both in the preface and in the articles on the Sacraments, but the main attack is directed not against Rome but against the complicated heresies ascribed to Matthew Caffyn, the "battle-axe and weapon of war" of the Kent and Sussex Baptists. Caffyn dissuaded the General Assembly of the General Baptists from adopting the Orthodox Confession, but it was regarded as authoritative by the General Association which seceded from the Assembly in 1696.

Only four copies of the original edition are known. Those at Rawdon College and in the Angus Library at Regent's Park College were catalogued by Dr. Whitley (i. 110) and the former was used by Dr. A. C. Underwood in his *History of the English Baptists* (1947), pp. 105-107. The fourth copy, a 12 mo. in calf to which Dr. E. J. Tongue kindly directed my attention, is in the Historical Society's Library at Bristol. On the second leaf is written "Joseph Chubb* his Book Aprill the 14th in The yeare of our Lord 1699." Then a line is drawn, and there follows in a nineteenth-century hand: "I never heard of another copy of this book. Adam Taylor regrets in his history that Crosby had not inserted the names of the Subscribers to this confession. J Rd. It is probably unique." On the leaf before this, in another hand, is written "Dr. Underhill could not find a copy anywhere when editing the 'Confessions of Faith' in the Hanserd Knollys series. T.G." J Rd. was evidently James Read of Ipswich, from whose copy J. H. Wood reproduced the list of subscribers in his *Condensed History of the General Baptists of the New Connexion* (1847), pp. 132-3. This copy was afterwards acquired by the library of the General Baptist College at Chilwell, Nottingham, later the Midland Baptist College. When the College was closed

* Not yet identified. Thomas Chubb, "deist and tallow-chandler" (1679-1747) wrote against the Seventh-day Baptists in 1737.

in 1919, the Baptist Historical Society inherited 426 of its books, including this one.

Crosby reprinted the Confession as an appendix to his third volume in 1740, but omitted the preface and post-script, the subscribers' names, the list of the books of the Old and New Testaments in Article 37, the text of the Apostles', Nicene and Athanasian Creeds in Article 38, and some of the marginal references. Dr. Tongue, who has been good enough to collate the 1679 and 1740 texts, finds only one material difference: in Article 25 Crosby rightly changed "utterable" to "unutterable." Crosby's text has been reprinted by Underhill and McGlothlin, and quoted at some length by Taylor, Goadby and others, so that the Fifty Articles are fairly well known; but the preface and postscript are of considerable interest and it seems desirable to make them generally accessible. In this reprint, the marginal notes and references have been transferred to the foot of the page, a few notes have been added, and some obvious errors of punctuation and misspellings in the original have been corrected, e.g. "Impatial" for "Impartial" (twice) in the heading of the preface. Suggested emendations are enclosed in square brackets. Some account of the 54 subscribers will be given in a future *Quarterly*.

To The
Judicious and Impartial
Reader.¹

Courteous Reader,

The truly Ancient and Apostolical Faith, that^(a) was once delivered unto the Saints, by our Lord Jesus Christ, and miraculously confirmed unto us, by Signs, and Wonders, and divers gifts of the Holy Ghost,^(b) according to the good pleasure of Almighty God; Which said Faith, and Practice, recorded in the holy Oracles of Truth, and miraculously preserved from Age to Age, even in the darkest times of Popery, and Apostacy, by the Infinite Wisdom, Mercy and Goodness of God, is yet remaining, and to be continued^(c) to the end of the World; and hath been manifested in all, or most Nations^(d) for the obedience of Faith; the which Preservations of the Sacred Scriptures, or Revelation of Gospel-Light therein, contained, (of which this Nation hath had a great share, especially within this last Hundred Years) is^(e) undoubtedly a very great Evidence, of the Divine Verity, and Authority of the same; And the End of God in revealing this Light of the holy Scriptures, or Gospel of Christ, is that it might be read and known of all Men, and it's our duty^(f) to believe it, and thereby come through Faith, not only to have a saving, but a satisfactory

^(a) Jude 3.

^(b) Heb. 2. 4.

^(c) Mat. 28. 20.

^(d) Rom. 16. 26.

^(e) See Doct. Usher's *Body of Divinity*, pag. 11.

^(f) John 20. 30, 31.

knowledge of those foundation and fundamental Truths, which have been the same in all Generations; have been and shall be transmitted^(g) more clear from Age to Age in the times^(h) of Reformation, until that which⁽ⁱ⁾ is Perfect is come, and that which is Imperfect is done away; such addition is no Innovation, but Illustration²; not a new Light, but a new Sight; the Looking-Glass slurd³ and cleared more or less, is the same Glass. Columbus did not make a new World, when he made a discovery of the Old.

Truth wants so much of its Glory, as it is unseen: The Understanding wants so much of its perfection, as it is short in seeing thereof.

And all Unbelief is Presumption, not Faith, which hinders Nourishment, and genders Humours.

Grace and Glory hold proportion with the Truth. Though Knowledge may be without Grace, yet Grace is not without Knowledge, according to the measure of our approach to an exact total and adequate union of the Understanding with the truth of the Gospel; so is the glory of the Truth believed, and the communion of the Soul believing.

Now after some years profession of the Ancient way, and Truths of Christ, evidenced by the holy Oracles in Scripture, we have in most cordial manner published this little Manuel, or Orthodox Confession of our Faith, to the consideration of all sober Persons, and Religious, or well-meaning Protestants, that own the Authority and Verity of the sacred Scriptures; and by comparing of this our Confession of Faith, with the sacred Writ, we doubt not but they will then conclude, that those strange Conceptions, hard Thoughts, and Persecuting Reflections cast upon us, and spoken of us, will be much abated, if not wholly taken away, in all Sober Religious Protestants in England, or elsewhere, differing from us. And to that end, in this Cloudy Day, we might arrive at a more general Concord among our selves, in the main Points of the Protestant Religion, and take off the false and unjust Accusations of the Papists, and all other Enemies of the Faith, once delivered to the Saints by Christ and his Apostles, at least stop their Mouths, or prevent the Simple, of being deluded by them, in their boasting of the unity of their Pseudo, or Catachrestical Church.

As also their Discriminating the Protestants in England, and elsewhere, with the names of Hereticks, and Schismatics; and that they have no Agreement among themselves. And the cause is (say they) because they have no true Faith, nor infallible Judge to guide, and direct them. Now that we may refute these Calumnies, and false Charges of theirs, against the English Protestants, we

(g) Isa. 11. 9.

(h) Heb. 9. 10.

(i) Eph. 4. 13. (& 1 Cor. 13. 10).

will give them, and all others, an account of our Faith, grounded upon God's holy Word, written in the Scriptures of Truth, and wrought in us by his Infallible Spirit, which inspired his holy Prophets, and Apostles, to write them for our Rule, both in Faith and Practice; and as for our Agreement in matters of Faith, there are but three main Opinions among our Protestant Professors in England, and they are commonly known by these three Names, (viz.) Episcopalians, Presbyterians, or Independants⁴ and Anabaptists, (but rightly called Baptists.) Now the difference between these may be much in Ceremonies, or Circumstantial things, and in their Discipline, and Government of the Church.

But as for their Faith in most, or all of the main Fundamentals of the Christian Religion, they do agree; as may appear to every Impartial Reader, that shall consider the Thirty-Nine Articles of the Church of England, and Mr. Beza's Confession of Faith, and the Confession of Faith signed and published by the Assembly of Divines, and many others by the Baptists in England.

Now if these several Confessions of Faith, be compared with this our Confession now published, it will appear we have endeavoured to unite with other Protestants aforesaid, in the main Fundamental Articles of the Christian Faith. Therefore not so divided among our selves, as we are all represented to be by the slanderous Tongues of the Papists. Nor are we in any Points of Religion, so much divided among our selves,^(k) as the Roman Catholicks be in their Church, notwithstanding their vain boasting of Unity.

And for other Noval Opinions in England we have reason to believe, that the Roman Catholicks have had a great hand in helping forward and fomenting of them,⁵ yet nevertheless by this our positive Creed, or Confession of Faith, it's most manifest to all Orthodox Christians, that we have sufficiently bore Testimony against their false Doctrines, as also against Atheism, Epicurism, the mad worshipping of Idols, and multiplicity of Gods, which the blind Heathen worship; the Heresie of Manichaeus, who held two beginnings of Good and Evil; and also the blasphemous Opinions of the Anthropomorphites,⁶ who make God like unto Man^(l): Which impious Idolatrous Opinions we do abominate, and those wicked Opinions and Heresies, of the Macedonians, Marcionites, Valentinians, Apelles, Apolinarians,⁷ Eunomians, Ebionites, Nestorians,^(m) Eutychieans; who held that

(k) See Mr. Shelden's Book of Recantation.

(l) The wicked opinions of the Muggletonians, and Hobbists.

(m) Eutyches, who thought the Union to be made so in the Natures, that the Humanity was absorpt, or wholly turned into the Divinity.—So that by that Transubstantiation the Humane Nature had no longer being. See Dr. Pearson, in his Exposition of the Creed, pag. 162.—See Leo, Bishop of Rome, Sermon 8. De nativ. hic autem, etc.

the Humane Nature after the Union was indued with the properties of the Divinity, (viz.) The Divine Nature was turned into Flesh; Manichees, Ubiquitarians, Socinians, or Biddelians, Arians, Sabellians, Samosatensians, Servetus, Patripassians, Tritheites, Anti-Trinitarians, Anti-scripturians, Quakers, who have gilded over old Heresies, and gave them new Names, the better to deceive; Seekers, or such that are above Ordinances. All which said Opinions and Heresies, have been learnedly Confuted, by the Learned and Orthodox Pens of Dr. Usher, Mr. Perkins, Dr. Owen, Dr. Hall, Mr. Tombs,⁸ Mr. Hicks,⁹ and Mr. Monck,¹⁰ in his little book entituled, *A Cure for the Canckering Error of the New Eutychians*, and many other Orthodox Men, both Ancient and Modern, that have asserted the Truth in opposition to these and such like abominable Hereticks, and Heresies, too large to be inserted here. We have also in this our Confession of Faith, laboured to avoid the dangerous Rocks of Pelagianism,¹¹ Antinomianism, Arminianism¹² and the Remonstrants. As also, (as well as we may) we have endeavoured to avoid the extreams of the Superlapsarians, and Sublapsarians, and others: Which said latter Opinions, we humbly conceive, and judge in many things, are inconsistent with God's Revealed Will in Scripture, especially that of irrespective Reprobation of particular Persons, before they have done either Good, or Evil.

But the Socinian Doctrine, and such like most dangerous Opinions, or Doctrines, which raze at once the foundation of the Christian Religion, in that they do most plainly deny, a Trinity in Unity, and Unity in Trinity; Three Persons, (viz. The Father, the Son, and the Holy Ghost), and one God; and so by consequence, the only true object of Faith and Worship: As also, their damnable opinions in denying Christ's satisfaction by his Death, and Merits, to the Father's Justice for sinful Man; as also the imputation of the Mediatoral Righteousness of Christ, to every true Believer in order to his Justification, Christ having lived an holy Life, and perfectly kept, or fulfilled the Law for us, without which we could never have been saved: All which Opinions, and many more, in part, or in whole, we have bore our Testimony against in this our positive Creed, or Confession of Faith. And thus it's plainly manifest to every Impartial Reader, that we have unfeignedly from our Hearts, joyned issue Concordably, with the Learned and Orthodox Pens of both the Ancients, and Modern Protestant Christians, that have Maintained, Professed and Defended the truly Ancient, and Apostolick, fundamental Faith; and do oppugne, as well as they, to our power, according to the Word of God, the whole Army, or Legion of Heresies, that have and do by subtil Instruments, encumber the Christian Religion.

And let not any Persons, or Congregations that are separated from the Romish Religion, or Church of Rome, and yet notwithstanding hold some gross Heresie, repugnant to any of the Foundation-Articles of the Christian Faith, contained in Athanasius's or the Apostles' Creed (so called), conclude that they are so much better than they, though differing from them in other smaller Matters. And let such Congregations, or Persons, that hold, maintain, connive at, or suffer these or such like Heresies, and Hereticks, (we have named, and by our Articles have Opposed and Confuted) take heed lest such Doctrine do not in the end unchurch them, especially if they do not defend, and contend for the Orthodox Faith, by bearing a Testimony against such Hereticks, according to the Rule which St. Paul gives the Churches, in Titus 3. 10. to reform them.¹³

And for any Persons to be so zealous as some seem, or pretend to be, in several Congregations, of some Duty contained in the second Table, and to slight, or make little Conscience of the Duties of the first Table, is very strange to Men of Conscience and Reason (notwithstanding it is the practice of such, as pretend to be Masters of Reason)¹⁴: for how can it be that such persons can be good Christians, or have true love to Christ, that have Courage enough to speak, or act, when their own Persons, Estates or Relations are persecuted, or oppressed, or when some⁽ⁿ⁾ Statute-Law of Christ is broken, or misinterpreted (though this is well, and their Duty, especially the latter); and yet make no conscience at all to oppose, or deal with them that do take away the King's^(o) Dignity, Power, and Crown of Glory, or Blaspheme him by their Erroneous Opinions, or^(p) Heresies? And yet these must be suffered, and connived at in Congregations, which we are sure, neither consisteth^(q) with Scripture, or Right Reason; but is indeed the proper effects of ignorance in God's Laws, as also Self-interest, and Hypocritical Partiality, or Covetous Impiety. In a word, if such persons repent not, nor Congregations reform not, by purging out such Cankering Heresies, or Hereticks, we must conclude from God's Word, Right Reason, and Common Experience, that such things are the sad^(r) Prodroms of some sore and dismal Cloud of Judgments, that may sooner, or later, more, or less, (we have too much cause to fear) fall upon such Congregations, if they repent not.

And for such Persons, that through Pride, or Vain-Glory do

⁽ⁿ⁾ For we are sure that the denying of Baptism is a less evil, than to deny the Divinity, or Humanity of the Son of God.

^(o) Yea, all his three Offices of Priest, Prophet and King.

^(p) 2 Pet. 2. 1. By denying his Godhead, &c.

^(q) Gal. 5. 20.

^(r) Rev. 2. 20, 21, 23, 24.

pretend to Singularity, in finding out new Doctrines, or Opinions, and in their Preachings, or Writings, charge the Orthodox with Plagiarism, because they speak the same Truths, Doctrine, or Principles, that the Orthodox Christians have taught, written, and delivered to us from Age to Age, according to the Analogue of Faith recorded in holy Scripture; let such glory still in this their Singularity. For our parts we do profess, and ingenuously declare to all the World, that we are far off from assuming such Singularity, but rather have studied a Concord, or Unity, with our Fore-fathers, in the good Old Way of the Gospel; and have laboured to speak in the very same Words, or Language of Canaan, that our Fore-fathers, the godly Saints spoke in; and do desire to walk in the ancient Footsteps of the Flock of Christ, firmly believing in the same Gospel-Covenant, and Mediator, that Noah, Abraham, Isaac, and Jacob, and the holy Apostles, &c. believed in, and were saved by, through Faith in Christ, there being no alteration of the Covenant of Grace (as we know of), neither Objectively, nor Subjectively, it being one and the same in Substance, from the Fall of Adam, to this Day. And so, the Old and New Testaments, like the Faces of the Cherubims, look one towards another, holding forth but one^(a) Mediator, and Way of Salvation by him, though revealed to us by sundry degrees, and in divers manners.

And if any Matter, we have now published, in these Fifty Articles, shall seem Noval, or Singular to any, being soberly weighed, and impartially considered by the Reader, it will appear, it is more by way of Explanation, and Accommodation, in order to a Union, than any new Matter, or Words: All the Articles being delivered in a plain and modest style, and in Scripture Language, fitted to the meanest Capacities,¹⁵ we not pretending to any Rhetorical, or Humane Eloquence in speaking, no farther forth than it serves to express the truth Intelligibly to others. For Reason itself, as well as Tongues, or Humane Learning, ought to be subservient to the Mind of the Holy Ghost, or Divine Mysteries of Faith, revealed in Scripture; for we believe it, *ex autoritate dicentis*, relying upon the Truth of him that saith it, and not upon Reason: And all the Evidence which we get by Reason, is nothing to this Certitude. For if Reason shall go before, like an Usher to make way to Faith in Divine Mysteries, we should never believe. In many Divine Truths, the Schoolmen say well. *Rationes praeecedentes minuunt fidem, sed Rationes subsequentes augent fidem*: Reasons going before Faith weaken Faith, but Reasons coming after Faith strengthen it.

For Philosophy itself, though maintained by the successive

(a) Viz. True God and true man, united in one Person.

force of the greatest Wits, yet is purblind, or dark-sighted, in Divine Mysteries, and evaporates into nothing, before Divine Revelation: but Christianity, attended by its own Authority, established its^(t) Dominion, and raised an eternal Empire of Truth and Holiness in the World; yet the Reason of Men cannot inspire into its own Productions, or principle of Life¹⁶: for the Conversion of Men and Women to Christianity was, and is, the effect of Infinite Mercy, and equal Power, and the Simple, Plain, and Divine Truths of Jesus Christ in the Gospel shall survive its uttermost Periods, maugre all its Enemies, and greatest Opposition; although it be in a showre of Blood, yet it shall thereby be made Fruitful: According to that true Axiom, That the Blood of the Martyrs is the Seed of the Church: And by its everlasting Monuments, remain for ever, by its victorious permanent Efficacy. And though the Way of the Gospel be attended (especially the powerful profession of it) with some difficulty, yet remember what St. Chrysostom saith,^(u) *Non aspicias aspera est via, sed attende quo ducit, nec considera quod est arcta, sed ubi definit*: Regard thou not that the way to Life is streight, but mark whither it leadeth, and where it endeth. ^(w) *Nemo potest hic gaudere cum seculo, & illic regnare cum Deo*.—No man may have his full contentment and delight, both in this, and God's kingdom. Consider Souls,^(x) God's Tabernacle is in Salem, and his Dwelling-place is in Sion: How then shall we esteem of the^(y) Truth, and Worship of God? and desire to meet him where he hath promised his Presence, setting a low esteem of the Glory, and Grandure of this World, in its greatest Riches. Consider all true, and lasting Felicity, and Riches, are in Christ; and as^(z) St. Bernard saith, O Lord Jesus, he that will not live to Thee, is worthy of Death, and is already Dead; and he that is not Wise to Thee, is become a Fool; he that desireth any Being but for Thee, is to be esteemed as nothing, &c.

Oh consider what Christ hath done for us! As* St. Augustine hath it, Oh Son of God! how great was thy Humility! how great was thy Charity! how exceeding was thy Pity! I sinned, thou art Chastised; I offended, thou art Punished; I was disobedient, thou Obedient for me; I transgressed, and thou art

(t) Dr. Bates Harmony of the Divine Attributes.

(u) Chrys. in Mat. 16.

(w) Greg. the Great in Mat. 13.

(x) Psal. 77 [76. 2]

(y) Viz. The true object of Divine worship, viz. Fa[ther] Son and Holy Spirit.

(z) Bern. in Cant. Hom. 20.

* Aug. Med. Cap. 7.

Tortured, &c. Hearken to the Word of God, as^(a) St. Ambrose adviseth us,—*Interrogentur Scripturæ, &c.*, that is, Consult with the Scripture, the Apostles, the Prophets; what they spake, Christ speaketh.

But if it be said, the Scriptures be hard to be understood: Consider what St. Augustine hath said, in answer to such an Objection.^(b) *Magnificè, & salubriter Spiritus Sanctus Scripturas ita modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, nihil ferè de illis obscurioribus eruit, quod non planissimè alibi dictum reperitur.* The Holy Ghost hath therefore magnifically, and wholesomely so tempered the Scriptures, that by plain, and easie places, he might prevent Famine: By obscure places, he might wipe away all Loathsomeness (or Disdain): For nothing almost, is gathered out of those obscure places, which is not in some other places delivered plainly.

And this Authority of the Word of God, puts an Honour upon the Ministry thereof, that we should honour them, and hearken to them, when they come in the Name of Christ; for Christ saith, *Qui vos audit, me audit*: He that heareth you, heareth me. Therefore let such that make no conscience of disdaining, and reflecting calumniously, upon the sober godly Ministers, or Servants of Christ, forbear such practice¹⁷; for God saith, Touch not mine Anointed, and do my Prophets no harm; and the dust of their Feet, will be a witness against such Persons (if they do not repent), in the Day of Judgment.

Finally, Consider Immortal Souls! This place you are now in, is not *Terra Viventium*, the Land of the Living, which maketh us blessed, and which the Meek shall inherit: But *terra morientium*, the Land of the Dying, wherein we dwell as Strangers and Pilgrims, for a short time: And as the Vail of the Temple before it was rent, did hinder us from the sight of the Cherubims, and Mercy seat: So must our Corruptions be rent from us, which hinder us from the beatifical sight of Christ, our Saviour. *Sed si recte Deum amemus.*—But if we truly love God the Father, and Jesus Christ and his Kingdom, this love will symbolize¹⁸ our Minds, into that which we love; for the Mind is not where it liveth, but where it loveth. An[d] endeavour so to live in this World, that short time we have to live among the Wicked, and slanderous backbiting Tongues, and tempestuous proud Waves, and dangerous Rocks of Heresie, and ungodly Professors; who glory more in the formal name of a Christian, or Professor, than their care, or endeavour to live in the power of it; that being too straight a way, or too heavy a burthen for many now a-days. Yet

^(a) Ambr. ad Gratia Imper.

^(b) Aug. de Doct. Christ. lib. 2.

the Godly should be as the Lillies themselves, *Quae ipsas utique pungentes se spinas candore proprio illustrare non cessant*: Which by their own Beauty do adorn the Thorns themselves, by whom they are pricked. And though their proud Waves beat upon thee, and they be as Thorns to thee, yet *ne tribuletur Cor tuum*, let not thy Heart be troubled; for^(c) Jesus Christ is Musick in the Ear, Pleasure and Comfort in the Heart. So that from the experience of God's Grace, thou wilt say with the Psalmist,^(d) O how amiable are thy Dwellings, O Lord of Hosts? My Heart and my Flesh shall rest in the Living God.

Consider these things, Christian Reader, which are here humbly proposed, to that end the Protestant Interest might be united in the love of, and practice, and power of Godliness, in Church and Family; and Heresie oppugned, and Hereticks detected, Schism prevented, and Scandals removed, were¹⁹ undeserved and humble Souls comforted, and all good Christians in the unity of the true Faith, established according to God's Word; and Christian Congregations reformed, and Obedience to Superiours (in all lawful things) performed. These, and such like, being the main Ends of our publishing this Confession of Faith at this time: Therefore if any shall Censure it, we only beg this favour, That first they will be pleased to weight and consider, those things herein proposed, in the ballance of the Sanctuary, according to our Saviour's Rule^(e) to search the Scriptures, &c. And like the ^(f) noble Bereans, to search and see whether these things be so or no, and after that to judge. And as St. Paul saith,^(g) To prove all things, and hold fast that which is good, and contend earnestly for the Faith that was once delivered to the Saints. And if thou findest any Profit, or Advantage to thy Soul, give God the Glory, and help us by thy Prayers, and we have our end. *Vale.*

[After this Preface the next page begins "The Titles of the Fifty Articles, with the Pages where to find every of them in this Book." The Articles are printed on pages numbered from 1 to 76. Page 77 has the following "Advertisement to the Reader"].

This Protestant Confession of Faith, containing Fifty Articles, [is] believed and professed, and now published by many Baptized Protestant Christians, whose names are hereunto Subscribed, and [who] do most heartily and unfeignedly own, believe, and profess the said Articles; and desire through the Grace of God, to persevere in this our Faith, or professed Belief, &c. And have with one consent, agreed that this Confession of our Faith be Printed and Published, in the Name of many Baptized Chris-

(c) Bern. in Cant. Hom. 15.

(d) Psal. 84. 1, 2.

(e) John. 5. 39.

(f) Act. 17. 11.

(g) 1 Thes. 5. 21.

tians, or Congregations in the several Counties of Bucks, Hertford, Bedford, and Oxford: To which said Protestant Confession of Faith, we have this 30th Day of January, Anno Dom. 1678.²⁰ subscribed our Names, in the behalf of our selves and many others, to whom we belong in the Counties aforesaid, which are as followeth, viz.

[Fifty-four signatures follow, and then a "Post-script" on page 79].

Courteous Reader,

I Doubt not but that some of these things before premised in this Confession of Faith, especially those Articles that relate to the Doctrine of the ever blessed Trinity, and Justification by the Blood, Merits and Satisfaction of Jesus Christ our Saviour; Together with the Authority of the holy Scriptures, and that Godly Doctrine manifestly asserted in those three Creeds we have published; all which Doctrine in part, or whole, will have little entertainment by some, and without question great opposition from many, that do oppose the Church of England, and others also, as well as us, in these great Fundamental Truths, wherein we are all agreed, (viz.) The Doctrine of the Trinity, and Christ's Satisfaction to his Father's Justice, for sinful Man. And no wonder there is such Instruments, and Cunning Sophisters abroad: For it's evident that Satan knows, that if the Foundations be destroyed, we shall be at a loss; and what greater Foundation than that which is laid, even Jesus Christ, (viz.) The True Christ, God Man, or Immanuel, God with us. But St. Peter sheweth us, that some shall bring in such damnable Heresies into the World, in denying this true Object of Faith and Worship, and so worship and believe a meer Idol, and Invention of their own. And now altho these Articles be passed over with brevity, as some may judge, and yet happily [? haply] others may, and will conclude they are too large, and have too much repetition in the Preface, &c. in many of them, which the Critical will call Tautologies, &c. Let them if they please; yet the Sober and Intelligent, will conclude there is need of it, for the benefit of the Ignorant and meaner sort of People, for whose sakes it is written in a plain manner, for their Instruction, and as brief as it could for the benefit of the poorer sort, who cannot buy great Volumes.

Finis.

¹ An introductory address "to the judicious and impartial reader" occurs in the 1646 edition of the *Confession of Faith of Seven Congregations* and the Assembly or Second London Confession of 1677. (McGlothlin 191-3, 223-7.)

² The General Baptists held that all Christian doctrine was contained implicitly at least in the Old and New Testaments, and that under the

guidance of the Holy Spirit this revelation would be ever more clearly apprehended. "The Lord hath yet more light and truth to break forth from His Word."

³ "Slurd" must here mean "tarnished".

⁴ By 1679 there was little doctrinal difference between Presbyterians and Independents, and no practical difference in polity: the English Presbyterian churches were in practice congregational.

⁵ The Roman Catholics were often accused of making men sceptics as the readiest way to make them Papists.

⁶ Matthew Caffyn was accused of maintaining that God is a limited being, in a form or shape much like a man (Taylor i, 471 n.). In 1709 the orthodox General Assembly declared that an "expedient in Scripture words" drawn up by Caffyn's adherents was not a sufficient barrier against the Anthropomorphites. If Caffyn really entertained these notions, he may have derived them from the Karaite Jews or the Keramian Moslems, or directly from such passages as *Exodus xxxiii, 22-23*.

⁷ According to Joseph Wright's *Speculum haereticis* (1691) Caffyn was a leader of the Apollinarian (perhaps rather Eutychian) party for nearly twenty years—presumably from 1656, when disputes concerning the Incarnation first arose in the General Assembly, until after the publication of Monk's *Cure for the Cankering Error* in 1673. Later his views developed towards Arianism. His final position was apparently that the Word of God is a created being, not of one substance with the Father, and a God only by deputation; and that the Word became flesh in the Virgin's womb by a new creation, so that even Christ's body was not truly human. Caffyn's earlier Christology was identical with that of Melchior Hoffman; later it was a blend of Hoffman and Socinus. H. John McLachlan's *Socinianism in Seventeenth Century England* has references to Caffyn and other Baptists.

⁸ John Tombes had died in 1676. The reference is probably to his *Emmanuel, or God man* (1669), a defence of the doctrine of the two natures in Christ, defined at Chalcedon: perhaps also to his earlier tracts against the Quakers and Romanists.

⁹ The reference is presumably to Thomas Hicks' three *Dialogues Between a Christian and a Quaker* (1672-4) to which William Penn and others replied.

¹⁰ The mention of Thomas Monk suggests that this part of the preface was drafted by someone else, perhaps Stephen Dagnall, the intrepid bookseller who was elder of Aylesbury, and had been sentenced to death with Monk in 1663.

¹¹ The General Baptists were often called Pelagians. In 1646 Stephen Dagnall was accused by Thomas Edwards of denying original sin (*Gangraena* pt. 3, p. 105). In 1707 the church at Cuddington excluded its elder, Henry Gosse, for teaching that his own righteousness, not Christ's, should be imputed unto him for justification, and that infants were born clean from any defilement of nature. Yet both Dagnall and Gosse signed this Confession, which declares (art. 15) that every man justly deserves God's wrath and damnation.

¹² It is clear that the subscribers of this Confession did not regard themselves as Arminians; indeed, their theology anticipates that of Fuller, Hinton and Robert Hall, over a century later. In Buckinghamshire a member could move from a General to a Particular church in 1689 without incurring censure (*Church Book of Ford*, ed. Whitley (1912) p. 5). Later, attempts by Benjamin Keach and others to disrupt the General Baptist churches led to a worsening of relations.

¹³ This paragraph is probably aimed at the Spilshall church, which had long tolerated heterodox views on the Trinity, and in 1677 had peacefully separated into two churches, one of which (the "Biddenden party") held it

unnecessary to Christian communion to believe that Christ is of the same essence with the Father, or that His body was derived from the Virgin Mary.

¹⁴ This attack is directed at Caffyn, who as Messenger in Kent and Sussex had facilitated the formation of the Biddenden church and later promoted the excommunication of those of its members who opposed his views. These and other disputes in Kent convinced many orthodox General Baptists that Caffyn could not be appeased but must be resolutely "oppugned".

¹⁵ Terms such as "hypostatical union" (art. 9) are scarcely "Scripture language, fitted to the meanest Capacities"! But in general the Confession keeps close to Scripture. It does not warrant Taylor's description "this essay at the explication of inexplicables".

¹⁶ The text has no obvious meaning. Perhaps we should read "the Reason of Man cannot inspire into its own Productions a principle of Life".

¹⁷ This may be aimed at Nehemiah Neale and Daniel Field, who split the church at Berkhamsted and Chesham in 1677 on the question of maintenance of ministers, and contended with their elder, John Russell. Thomas Monk, Messenger in Bucks. and Herts., strongly supported Russell, and Article 31 insists on the rights of bishops and elders to "a sufficient and honourable maintenance of the people that chose them, answerable to the dignity of their places".

¹⁸ "Symbolize . . . into" is used in the very rare sense "cause to become similar in qualities or properties".

¹⁹ The word "were" should apparently be deleted.

²⁰ 1679, new style (the year then began on 25th March).

ARNOLD H. J. BAINES.

The Pilgrim's Progress for Boys and Girls, by R. G. Martin.
(Independent Press, 7s. 6d.)

This old and trusted friend of the adult world appears in a new guise which will surely find a welcome in the realm of children. In the space of some 70 pages of clear type, the child is given a fascinating introduction to Christian and his contemporaries, which has not hitherto been possible owing to the nature of Bunyan's original and immortal tale. Here we find the main episodes of the pilgrimage represented in such a way as will appeal to the young reader, and at the same time encourage him to desire to read the original story when he is better able to appreciate the language and style. The illustrations certainly add to the attraction, for how many children will not immediately choose a book "with pictures" rather than without? Mr. Martin's book will make a very acceptable present for small people, and can be recommended as an answer to the continual gift queries which arise at Christmas and birthday times.

E.M.H.

Outstanding Literary and Human Factors of my Life

[What follows appeared originally in the columns of the "Brecon and Radnor Baptist," March-July, 1911, and was subsequently reprinted in a pamphlet illustrated by seven portraits. We are grateful to the Dean of St. David's Cathedral, the Rev. C. Witton Davies, for making available to us a copy of this rare pamphlet and thus providing an opportunity of reproducing these valuable autobiographical notes by a distinguished Baptist scholar of earlier days. Below the title on the front page of the pamphlet comes the following:—By T. WITTON DAVIES, B.A., Ph.D., D.D., Professor of Semitic Languages, University College of North Wales, Bangor; formerly for two years Pastor of the High Street Baptist Church, Merthyr Tydfil; for eleven years Classical Tutor of the Haverfordwest Baptist College; for seven years Principal of the Midland Baptist College, Nottingham; and for seven years Professor of Hebrew and Comparative Religion at the Baptist College, Bangor.]

Probably no living Professor of Baptist or University College or University had up to his 22nd year so poor a start as I, for when midway between my 21st and 22nd birthday I had practically all my educational work to do, though at that age most young men who have become professors or won distinctions as scholars had taken their degree with honours and perhaps carried away University fellowships as well. It is interesting and suggestive to note than in many cases unusual distinction in scholarship in early life has been followed by quite ordinary achievement in subsequent years. This is the case in Wales more than in England and especially more than in Scotland, if my own observation, extending now over many years, has not misled me. When a Welshman has won high University honours and secured a comfortable position with a living wage, he is very apt to feel that the acme of his career has been reached and what remains is to enjoy his well-earned (?) honour and ease. There are, of course, striking exceptions, but I am convinced that I have not overstated the general situation. I have often endeavoured to bring home to my

pupils two great principles:—1. That constant hard work after leaving college is of immeasurably greater moment as bearing upon their lifework than any amount of mere academic brilliance during student days. The work at college covers but, say, at most six or seven years; the subsequent years may, however, run up to fifty or sixty, for Dr. James Martineau, my own teacher for one memorable session, worked as hard at 90 as at 30 and produced his ablest works after passing his 80th birthday. Dr. A. B. Fairbairn did practically nothing in his Scottish student days, not passing a single University examination, yet as teacher and writer in mature years he has been the envy of University prizemen and Fellows. It is very marvellous to see what plod combined with strong moral and religious principles has done. 2. I have tried also to make my students realise that the foundation—no more than that—for future work and success is laid in most cases in what are called “student days,” though in my own case I was never so much a student as today at nearly sixty. At college or at University the most valuable lesson to learn is not Greek or Hebrew or Philosophy or Science, but self-mastery; the power to make oneself work, to create the mood, as George Eliot said she did, when it is not present. Students are prescribed work in subjects they don't like: these are the very subjects they should bend their wills to work at with all their souls. If one has gained the power to work it brings with it infinitely greater pleasure and satisfaction than the lackadaisical student, preacher or professor can enjoy, who spends most of his time over his newspaper, or with his pipe and the newest novel, or lounging in bed or in an arm-chair.

I should like to be understood. Apart from purely academic reading, every student will wander at his own sweet will along literary roads and by-lanes, in which he finds himself he hardly knows how. For this purpose it is of the utmost consequence that the young student should be within reach of libraries in which the great master-minds are well represented—Plato, Dante, Shakespeare, Browning, Ruskin, Carlyle, and the like. The student should be tempted by the presence of such great literature in the College library to browse in many fields outside the class work; I have found such general reading immeasurably more stimulating and intellectually creative than the work of the class, but the class work has all along supplied a splendid antidote against dissipation of thought and energy. All men should have general literary and I will add artistic interests, but dominating their aims and achievements there should be a ruling purpose making all they do bend to itself and minister to self-realisation. The ideal to hold before the student is: work hard, definitely and indefinitely, at College

and University; but be sure to keep on, for this is still more urgent, after you have quitted the academic halls. My experience tells me that a lazy and indifferent student makes a lazy and indifferent minister. John Thomas, of Liverpool, and Thomas Phillips, of Bloomsbury, London—to name Welsh Baptists only—would not have been the hard workers they are today if in student days they had not learned the lesson of work.

Speaking in a general way, up to my 27th birthday books had more to do with my intellectual development than men. Afterwards the very contrary was the fact, as will appear before I have completed what I have to say. Unlike Lord Beaconsfield, who was said to have been born in a library, I was reared in what was practically a bookless home. My parents were of the working class and always lived in a small house, though they were industrious and frugal and saved money enough to build three decent working-men's houses, in the largest of which (it had four small rooms) they lived the later years of their lives. Both my parents were renowned for the uprightness of their character and their honesty was proverbial, but neither had been to any day school, not to speak of college. My father could neither read nor write to the last; my mother was never able to write, but she learned to read in the Charles Street Baptist Sunday School, Newport, and became a large reader of newspapers, magazines, and of the Bible and *Pilgrim's Progress*; both the last as well as Watts' *Divine and Moral Songs* she knew almost by heart. The only books I remember seeing in our home except those bought by my brothers and myself, were the Bible and a Welsh edition of *Pilgrim's Progress*, the pictures in which, and the trend of the work were explained to us boys by my mother, who was in many respects—intellectually and morally—among the most remarkable women I have known. Her influence preceded that of books, and it was in its way the greatest; but I cannot trace to it any mental drift, any tendency to a special manner of thinking. While referring to the literature of our home I should be ungrateful not to mention the *Christian World*, which my mother regularly took and carefully perused, often reading articles and items of news aloud to the family, as she used to read out the *British Workman* month by month. On Saturday nights we often gathered around the fire and listened with breathless interest to my dear mother reading to us from these and other papers. When I entered Pontypool College I was conscious of a wider outlook in theological matters than the bulk of the students, though some, like John Meredith, now of Hereford, had read more widely and had wider sympathies than I. But I owe my first inclination to think outside the narrow Strict Baptist groove in which I was reared to the influence of the

Christian World, in my opinion the greatest religious journal of the nineteenth century. I am wishful to add that nothing I had read in the *Christian World* shook my position as a Baptist; but I was made more tolerant of other people's opinions and more inclined to read and consider what non-Baptists say.

Though there were no books in my home except the Bible and (in Welsh) *Pilgrim's Progress*, we had a local Mechanic's Institute with some four hundred volumes of various kinds. When midway in my 'teens or so I borrowed Smiles' *Self Help* and read it with much avidity. When I had set down the book I felt that I had no need to spend the whole of my life in the iron-works—others had risen from positions as low as mine: why not I? From the same library I borrowed Barnes' notes on the Gospels and read the book, text, and notes, from cover to cover; I still remember almost word for word some of the notes. This gave me an interest in Bible study which has never left me. In our local Mutual Improvement Society, presided over by Thomas Jerman Jones, Calvinistic Methodist Minister, we read for study and criticism Dr. Walker's *Philosophy of the Plan of Salvation*, and I entered into the course of the reasoning in that suggestive book with all my heart. This gave me my first impetus in the direction of theological science. In my preaching and in my theological lectures I have frequently, almost unconsciously, reproduced the reasoning of this book. Yet I must say its influence upon me was of a general and superficial kind and further reading and independent study have shown me that the book, which for the time stirred me so much, was no real contribution to the solution of the problem dealt with, though to me it did then seem to be that and more. I had in some mysterious way got to know Byron's poetry and bought Dick's Shilling Edition of that poet's works. Some of Lord Byron's poetry rather shocked me, but the interest I got to take in the poet's sad life and in his romantic poetry helped to break the shell of my narrow dogmatism and attracted me to things which the theologians and churches of the time cared little about. It is from this time that I date my love for poetry, never indeed very deep, but still sufficiently so to make an important difference in my views and tastes.

When I became a student of the Pontypool College in August, 1872, I had read no great masterpiece of literature. I prepared for my classes conscientiously and soon with the aid of translations became able to read Vergil and Homer, and was charmed by the new world into which I had entered. But by some good fortune which I can never appraise too highly, I began to read the works of Thomas Carlyle and later those of Samuel Taylor Coleridge. I think it was Joseph Davies, Fforddlas, who died at

Ruthin soon after leaving College, who first made me think of Carlyle, whose works he was often reading. I am quite sure it was through the influence of William Casnodyn Rhys, now pastor of York Place, Swansea, that I became a student of the writings of Coleridge. Go into Rhys's study and you would find almost any time in his hand a copy of Coleridge's *Aids to Reflection* or some other work of this great metaphysical poet. Three books by Carlyle read by me in the first session at College revolutionised my inner life and made me look at ethical and religious problems in a new light:—*Sartor Resartus*—the greatest book, judged by its effect, that I ever read, taught me to aim at being real; to think little or nothing of appearances or what the world thinks, so long as one is true to one's own light. *Heroes and Hero-Worship* completed the process begun long before by the *Christian World* making me value genuine goodness and greatness whether found among heathen, Moslems or Christians. *Past and Present* drove home to me the kernel thoughts of other books, and sowed the seeds of other thoughts. I have read, more or less, other works by Carlyle, but none have wrought upon me the subtle and lasting influence of the above books. Yet I have always thought that Carlyle's teaching goes perilously near to making greatness equivalent to goodness; just as the churches of my youth made orthodoxy do duty for all the virtues.

The one book by Samuel Taylor Coleridge, the reading of which made an epoch in my life, was his *Aids to Reflection*. The works read at the College for university purposes were chiefly the works of Alexander Bain and John Stuart Mill. Unfortunately for me, during most of my college career my dearly loved tutor, Rev. W. Mortimer Lewis, M.A., was away ill, and I had to do my university work alone in almost everything. I had been influenced by the experientialism and sensationalism of Bain and Mill, and the foundation of religion seemed going from under my feet. It was this wonderful work by Coleridge that helped to restore for my soul theological terra-firma. What he teaches over and over in that book is the doctrine put forth by Paul in 1 *Corinthians* ii. 14 ("Spiritual things are spiritually discerned"). Coleridge would have all men make a sharp difference between the conclusions of the Understanding (Greek *dianoia*) and those of the Reason. In the former we reason on data supplied by the sensations, emotions, etc.; in the latter we see immediately by an act of intuition, using what the Greeks call *nous*. I have since read and thought much about theological subjects: I have followed the theological lectures of Dr. Angus at Regent's Park College, and those of some German teachers (E. W. Mayer, Strasburg, etc.), and for seven years I was Professor of Systematic Theology at

the Nottingham College, delivering my own lectures. But all my theological thinking took its direction from my careful reading of the above work by Coleridge, and also J. H. Green's two volumes, *Spiritualistic Philosophy founded on the teaching of S. T. Coleridge* (1865).

It is perhaps a singular confession to make, but it is a true one nevertheless, that of the thousands of books read in subsequent years no one has told upon my life or manner of thinking to anything like the same extent of the very few books mentioned above. This is in part owing to the greater sensitiveness of the youthful mind. But when I had read and assimilated at College the books mentioned I had made up my mind as to the centralities of ethics and religion: what was needed was to lay the foundations deeper and to fill in the details of the structure.

But of Biography I have always, since I learnt in the Sunday School to read, been a devoted student, and I have probably in my library of over 17,000 volumes as large a collection of biographical literature as can be found in any private house. The life of Robertson of Brighton, by Stopford Brooke, gave me in College days a strong impetus to aim at what is truest and best in preaching. For me it taught the doctrine of Carlyle's *Sartor Resartus* as it affects the preacher, "Be real, be true; don't preach because you are paid to do it, or because your church tells you; think for yourself, and tell the people what you have felt and seen of the Divine Vision."

Soon after settling down at Haverfordwest Baptist College I read with deep interest Dean Stanley's life of that great teacher—Dr. Thomas Arnold, of Rugby. From this marvellous "Life" I gained a very high conception of the office of teacher, and in subsequent years I have tried to embody in my own work as teacher the best points in the character of Dr. Arnold. How very far I have come short of the ideal no one knows so well as the present writer, but I will say that I have prayed and tried, and pray and try still. I think it is an admirable plan for anyone aspiring after success in any walk of life to study the lives of men and women who attained to the success which he desires. This has been my own practice, and is still. I have been sometimes commended in certain quarters for industry; but a study of the lives of John Calvin, the greatest of Bible exegetes, and Ewald, the brilliant orientalist and theologian, has shown me that I am a very do-nothing in comparison with these and other men of similar achievements. When I was a pastor and in student days when the work of a pastor alone fired my ambition, I read the biographies of those who had achieved distinction as ministers of the Gospel. But I have read the biographies of men who have become famous in other departments

of thought and action — statesmen, merchants, poets, painters, historians—and this has tended to widen my interest in human life and to lessen the cramping tendency of excessive specialism. There hardly passes a single month without my reading a fresh biography, and I have the habit of jotting down at the close of the volume the points which strike me most and seem most worth noting.

T. WITTON DAVIES.

(To be Concluded)

The Faith of a Surgeon, by W. D. Lovelock-Jones, F.R.C.S.
(Carey Kingsgate Press Ltd., 9d.)

This pamphlet is a reprint from the *Baptist Quarterly* and has presumably been separately issued for the help of those who are concerned to find the right attitude to suffering, either from the side of those trying to help the sick or from that of the sick themselves. It has been known for a man to complain of having pain and, after having various tests which all give a negative result, to be told that there is nothing wrong with him. Mr. Lovelock-Jones will have none of this. To him one treats a patient not a disease and, moreover, a patient is a man who cannot be analysed into physical, mental and spiritual parts: he is a one and indivisible whole. This is a most healthy emphasis, and as the author goes on to develop his belief in the oneness of man as the creation of God, he manages in a very small compass to give us a new and heartening slant upon what we used to call physical illness. This is a most useful little book to place in the hands of all who are interested in the problem of illness, not as a test-tube condition, but as a state in which God's glorious will for men is not yet done.

DENIS LANT.

The Bible for Boys and Girls. (Philosophical Library, New York, \$3.50).

Here are selections from the A.V., not in the usual chapter-and-verse form, but divided into stories, incidents and other appropriate passages, illustrated by 31 colour plates. About 30 pages of Bible poetry are followed at the end by maps and a useful glossary. Handy-sized and attractive, it should well serve in school and home the purpose for which it has been issued.

A Voyage To Fernando Po

OCTOBER 12, 1840, Monday. It was determined by the Committee of the Baptist Missionary Society to commence a Mission in the interior of Western Africa; and George Kinghorn Prince, M.D. and myself were appointed as a Deputation to examine the island of Fernando Po, the adjoining Continent, and the banks of the Niger, if practicable, as high as Egga, Rabba and Bonassa."

So wrote John Clarke, late of Jamaica, in the confined space of the cabin of the *Golden Spring* he shared with Dr. Prince, beginning a new book of the diary he kept all his life. A tall man, if the sketch we have of him (with the Doctor) made at Gravesend is photographic, his careworn face showing high resolve and his hair a trifle unruly. A man of method (to use one of his self-descriptions), laborious in detail, as witness his making his own ink and cutting his own pens, and the way he sought detail of history and geography and anthropology to put into his black-coated manuscript-book.

"We sailed in the barque *Golden Spring*, Captain Irving, a vessel belong to the West African Company¹ bound to Fernando Po, chartered by the Government to convey coals and stores for the use of the three steamers which have been prepared to ascend the Niger,² and is expected to call at the Grain Coast³ for a supply of Kroomen,⁴ and at Cape Coast Castle. We hope to reach Fernando Po in ten weeks." A Captain White sailed with them as trading agent for the Company.

After a "most interesting" meeting in Park Street Chapel, at which he and the Doctor spoke, with "Brother Knibb,⁵ Dr. Angus, Dr. Cox and Mr. Hinton,⁶ and bidding farewell the next morning to a host of friends at the Mission House, that included the above and Dyer of the B.M.S.⁷ (who had not been able to get to the meeting) and Mrs. Prince and Dr. Cox's son and Mr. Stanger, they were escorted to Gravesend in the *Diamond* and seen on board the *Golden Spring*. Going down the Thames they passed

¹ The African Steamship Company of Macgregor Laird of Liverpool.

² The 1841 Expedition under Captain (Admiral) Henry Dundas Trotter, R.N.

³ Coasts of Sierra Leone and Liberia from which came "grains of paradise" (melegueta pepper).

⁴ The Kru race of Liberia, that provided many West Coast seamen.

⁵ William Knibb, of Jamaica.

⁶ Joseph Angus, M.A., D.D., Pres., B.U. 1851. Francis A. Cox, D.D., J.L.D., Pres., B.U. 1834, 1845. John Howard Hinton, M.A. Sec., B.U. 1841-66, and President 1837.

⁷ John Dyer was the first full-time secretary of the Baptist Missionary Society.

the *Rapid* "bound to the place⁸ where my earthly affections are centred and where those remain to whom I am so closely united in soul."

At Gravesend a delay (awaiting the ship's papers) enabled them to visit Dr. Park, the brother of Mungo Park⁹ and General Gordon, finding them both from home, and to enjoy the hospitality of Mrs. Georgina Hewett Thompson,¹⁰ the friend of Wilberforce and Granville Sharpe and Clarkson,¹¹ and a lady who had been nursed as a babe by Thomas Peters.¹²

On the Thursday they sailed, and there followed for John three months of close study of books (he took a small library with him) and men, the Scriptures, the records of West African exploration and missionary enterprise, the journals of Clapperton and Denham,¹³ Laird and Oldfield,¹⁴ Lander,¹⁵ McQueen¹⁶ and Mungo Park; listening to the skippers' (Irving and White) tales of pirates and slavers like Pedro Blanco of the *Gallinas*¹⁷ and Duke Ephraim of Old Calabar¹⁸ and Captain Connaught¹⁹; noting wind, weather, thermometer reading, latitude and longitude, between preaching several times a week and acting as schoolmaster to some of the crew.

In addition there were the tracing of drawing of the Benin and Calabar rivers, the daily exercise to recover from the cramping of his nineteen-inch bed, the attempts to describe the goodness of God, the glories of the setting sun, the tragedy of the starling that rested on the rigging, only to be slain by a seaman, and the flying-fish entangled in the forechains. Most unexpectedly, here and there is recorded "composing a piece of poetry."

Slowly the little barque tacked against squall and head-wind,

⁸ Berwick-on-Tweed. ("Nov. 10. This is the birthday of my only child. Her sisters are in Heaven. Painful to the flesh this long separation from my beloved wife and child, but in *me* the spirit triumphs." "Dec. 18. We are now opposite Cape Three Points in the longitude of Berwick-on-Tweed.")

⁹ Mungo Park, 1771-1806, Niger explorer. Drowned, with Martyn, on second journey.

¹⁰ The families of the Clarkes and the Thompsons later intermarried.

¹¹ Members of the Committee that sent the first settlers to Sierra Leone, known afterwards as the St. George's Bay Company.

¹² The West African who was the real founder of Sierra Leone.

¹³ Captain Hugh Clapperton, 1788-1827, Major (Lt.-Col.) Dixon Denham,

¹⁴ Macgregor Laird and R. A. K. Oldfield, joint authors of *Narrative of the Niger*.

¹⁵ Richard Lemon Lander, 1804-1834.

¹⁶ James McQueen, author of *Northern Central Africa* (1821), *Geographical Survey of Africa* (1840), and with Sir R. F. Burton, *The Nile Basin*.

¹⁷ Guinea Coast.

¹⁸ Southern Nigerian seaport. Scene of the dramatic life-work of Mary Slessor, the mill-girl Presbyterian missionary.

¹⁹ Spanish Slaver of New Cestos, Liberia.

one day losing fore and main-top masts, unable as it seemed to leave the vicinity of the Isle of Wight, and then suddenly finding way across the Bay to the coast of Portugal, where conditions became so bad that John tried dieting to overcome sea-sickness, and at last after seventeen days sighting Madeira.

"Nov. 1, Lord's Day. Lat. 32.16, Long. 17.33. Came to Madeira at 4 o.c., a.m.; passed on its western side. It was much covered with clouds but was in sight till about noon. Preached from *Job. xiv. 14*, half the ship's company attending. Dr. Prince read the chapter and hymns and engaged in prayer. Reading the Book of Psalms, our Missionary *Record* and *Manners of Modern Jews*. Teaching the Congo boy."

Ned, the Congo boy, was enslaved when very young ("he is about 12 years of age now") and taken to Princes Island²⁰ by a Portuguese merchant, thence to Fernando Po where he served the Port Doctor and gained knowledge of English (he interpreted John's sermons to the other Congolese). Then he was found as stowaway on the *Golden Spring*, having secreted himself when she lay anchored off Clarence Cove.²¹ "He speaks three languages, reads fairly, and performs well his duty as cabin-boy to his master Captain Irving."

"A good man, Captain Irving, who 'in great kindness gave up his cabin to me, thus affording more room and giving place of retirement for Dr. Prince and myself.'" John follows this entry with "Excellent health, take exercise morning and evening on deck, use plain food and water my only drink. Reading Johnson on *Tropical Climates* and an American work *The House I live In*. Both recommend water."

Two days later he notes, in less firm writing, "Have injured eyes by too much reading and writing." Some of the too much writing being the thirty letters completed for friends in England and Jamaica "ready for the first home-bound boat that would take them."

Fortunately the eyes made rapid recovery and the writing boldly tells of the barque's place of launching, age and tonnage (317), weight of cargo (260 tons over our register), the number of the sails (15), the soundings when they were making land-falls, and the daily run. This last fell to as little as 40 miles (knots?), the crew taking advantage of the slowness to fish. "Lowering boat to take the fish that are in great numbers, albicore, bonitos, dolphin" . . . "another shark caught and eaten by the seamen."

Not only did he preach to the crew, but he wrote their letters

²⁰ Principe, near St. Thomas.

²¹ Port of Fernando Po, its good harbour attracting many trading vessels.

and recorded particulars of their appearance and bits of their biographies. One had been round the world with the American Expedition of Discovery, a fleet of two ships of war, a brig, a storeship and two schooners, this seaman serving in one of the last-named three years and five months. Then "thinking himself badly used he left at New South Wales." Eight of the crew were Negroids, coming from Fish Town, Cape Coast, Bereby, Cavally and the Congo. "The native of Cape Coast came to serve as steward he had not time to attend to *The Book*, but when he got to Fernando Po he would learn to read."

Whilst in Jamaica John had compiled list of 97 West African words and 59 numerals used there, and he now added some Fernandian and Congolese from the native seamen. He was also learning Hausa²² and Grebo²³ and "reading the Book of Matthew in Arabic" and "with my friend and brother Dr. Prince reading French and the Psalms in Hebrew." His reading on the voyage also included Harvey's *History of Hayti* and Zealand's *Life of Mahomet* and Hodgkin on *Liberia* and Nesbit's *Hinduism*²⁴ and *The Koran*. Nor did these exhaust his interests.

"Beautiful large yellow papillioes flew sprightly about our rigging (see Humbolt, page 30). Nearest land St. Jago about 380 miles, Sierra Leone upwards of 700. Humbolt mentions swallows, but that butterflies should appear at so great a distance from land appears to me most remarkable."

"Examined flying-fish that had small creature attached to it with fourteen feet, powerful hooked teeth and broad tail. It required force to detach it and the place from whence it was taken looked tender as if bitten. It was $1\frac{3}{4}$ inches in length and $\frac{1}{2}$ broad. I put it into spirits to have it more particularly examined at a future date."

"A large vespertillio came on board and was caught, not as large as the vampire of South America, but larger than the reibat of Jamaica."

"Moluscae drawn up from the sea for examination, each having underneath eight red worm-like threads giving power of navigation. Beneath the top is beautiful fringe."

"Sunk empty bottle in depth of 100 fathoms, the cork being covered with pitch and canvas and bladder. It came up filled with water, the cork and coverings in place. A decanter was let down, the glass stopper securely fastened. It returned with bottom forced in from the pressure."

²² Language of a Sudanese race of Fula and Arab blend found from Lake Tchad to the Middle Niger.

²³ A Kru language.

²⁴ A missionary in the East Indies. ("He and I were at Sabbath School together, and since my return have baptized his eldest brother.")

The first land-fall should have been Settra, but the surf was too strong ("thus prevented from first attempt to preach to the natives of Africa in their own land"), and they drifted slowly down the Mesurada Coast²⁵ accompanied by increasing fleet of canoes, John (besides counting the houses in each "town" passed) noting down the kind of fetich worn by the paddlers, their hair-arrangement, teeth-filing, tattoo, cicatrice, and the varied clay-washes used as adornments. "The coffee bush growing here is of a different species to that of Jamaica." "The herbs and trees are similar to those I know." Some of the day's entries end quaintly. "Yellow paddles are used." "They seem fond of red night-caps."

From Dec. 6 to Jan. 1, when they reached Clarence it was procession rather than voyage, with many anchorings and much hospitality given and received by ship-men and traders and native kings. He walked and talked with these sable monarchs, some of them grotesque, and with missionaries from the United States, black as well as white, and recorded the interviews by light of moon or ship's lantern, remembering the names of the gods, how and why and where they were worshipped, the reason of the metal rings worn on limbs ("some carved with name of owner and advertisement that he was a good boy"). One man "had five rings on each ankle and on wrists and six crowded upon one finger." Also the gre-gres or ju-jus, tiger's claws, cowries, small horns filled with grease. Sixteen or twenty of these horns around one neck were sometimes seen.

He interviewed the negro named Jumbo²⁶ who had nursed John Dring, a merchant of Hull, up the Sestos river the six days of the fatal illness, and the midddy of the man-'o-war that just missed 100 slaves shadowed out to sea by cunning Captain Connaught. He learned that a white beaver hat (now decorated by gold lace) worn by a nude visitor had belonged to Surgeon Oldfield, and that the man rewarded by a Sierra Leone governor with £10 for saving a victim from the red-water ordeal had buried the money and forgotten where. And he went to some trouble to know why the dead woman with the shaven head had the soles of her feet colour-washed, and why the sun raised blisters on the skin of the seven-year-old albino boy, and what the discharged Kru seaman intended to do with his wages, a musket, a hat, two pieces of cloth and a bar of tobacco.

The first governor he met was Mr. Russworm of Cape Palmas ("affable and courteous gentleman of colour"), to whom

²⁵ Liberia.

²⁶ Absurd names like Bottle-of-Beer were rule rather than exception, no doubt representing humour of Europeans.

he delivered letters from a Dr. Hodgkin ("on the subject of colonisation he was silent").

The societies represented by the missionaries held large concessions on this part of the coast, as did the companies that sent out the traders. "A man came on board of the Maryland Colonization Company with a paper dated Oct. 12, 1835, in which King Tom of Robookah had gratuitously ceded a large tract of land to the Company. The paper was signed by Dr. Hall. The land is up the Cavelly river near Great Cavelly, where Kuh, the Kru devil, resides under a great stone, over which is built a devil-house." John strode over some of these estates, inspecting church and school and house between taking services and questioning the children. Everywhere, he found, sickness and death were frequent. Tiny churchyards were crowded with rude memorials. Yet sturdy of mind if not of body the missionaries carried on.

"The Rev. J. L. Wilson (of the U.S.A. Presbyterian Church) has been about six years in the country, and has applied himself to the Grebo language, and with his printing press has issued a grammatical analysis, a vocabulary, a dictionary, several small books on Scripture history, tracts, and the Gospel of Matthew. He has thirty scholars from distant places in his school and holds classes in his house."

J. L. and his wife were from the Southern States and there were other Wilsons (Dr. A. D. and wife) from the Northern, who had come here from work in South Africa. They were at Fish-town, some ten miles from Cape Palmas, a cheerful place because higher and with more design to their buildings. Three miles along the coast, at Mount Vaughan, were some American Episcopalians, the Rev. Thomas Smith, John Payne, Dr. Savage and Layman Perkins, with eleven communicants from a district of twenty square miles. "Beyond their district the people are cannibals."

The one Baptist, the Rev. John Revey, had twenty-four members. He had been "long in the colony and spoke, in general, favourably of its condition."

Other than these were two coloured Methodists, Williams and Paine, who were "visited by their brethren from Sinon near Settra." Paine (later Dr. James A. Paine) was to outlive all the others John mentions, and become known as head of a Negro College in his home country.

F. W. BUTT-THOMPSON.

(To be Concluded)

Reviews.

The Protestant Dissenting Deputies, by Bernard L. Manning. Ed. by Ormerod Greenwood. (Cambridge University Press, 50s.)

Apart from their right of approach to the Throne, relatively little is known of the Dissenting Deputies. Historians appear to be ignorant of their work and the mass of those they represent are probably unaware of their existence. For that reason alone the publication of this volume is welcome. It was begun about ten years ago by the late Bernard Manning and, upon his death in 1942, the work of revising and editing the uncompleted manuscript was entrusted to Mr. Greenwood, the present secretary to the Deputies. The result is a comprehensive, authoritative account of the Deputies and their achievements. It is a mine of information and will be indispensable to all students of Free Church history.

The Protestant Dissenting Deputies are a body of laymen consisting of two members from each congregation of the "three denominations, Presbyterian, Independent and Baptist, in and within twelve miles of London, appointed to protect their civil rights." From these a committee of twenty-one is elected, and by the committee are chosen the officers. Baptists will note with interest that the chairmanship has been held since 1937 by Mr. C. T. Le Quesne, Q.C. For 200 years the Secretary has always been a solicitor. Since the Deputies came into being in 1732 they have included numerous distinguished citizens; men of the calibre of Sir Morton Peto, Sir Charles Reed, Henry Richard, Mr. Justice Lush, Edward Miall and Robert Waithman. What Nonconformity owes to the shrewd, courteous, patient and skilful service—much of it behind the scenes—of these talented men needs to be far more widely known. To many this book will be a revelation.

The Deputies have not concerned themselves with theology and only rarely with religious questions, like Sunday observance, etc., but have confined themselves to the admirable work of defending and extending the civil rights of Nonconformists in these islands and in the British dominions (one chapter is devoted to the advice and assistance given between 1740 and 1776 to the American colonists). The repeal of the Test and Corporation Acts, the validity of Nonconformist forms of baptism and marriage, the right to burial in parish churchyards, the disestablishment and disendowment of the Established Church, the vexed questions of Education and Church Rates, registration of

Nonconformist births, marriages and deaths, slavery in the W. Indies; in these and other fields the Deputies have been, for two centuries, quietly but effectively active behind the parliamentary scene and in the law courts, mobilising public opinion and gradually extending the liberties of Nonconformists, and often of Catholics and Jews as well. Some of the information given here will cause surprise. For instance, the relations of the Deputies and the Quakers provide little evidence of "that rather romantic virtue" of liberal support of humanitarian and progressive measures with which it has become conventional to endow the Quakers. On the contrary the Deputies' records show the Quakers as "willing indeed to co-operate when their own interests were at stake, but rather indisposed to join in struggles for justice when only other men were concerned" (p. 213). The Wesleyans, on the other hand, readily helped even when their own interests were already safeguarded. At one time the influence of Unitarians (under the Presbyterian and sometimes Baptist label) was strong among the Deputies.

This excellent and often fascinating volume demonstrates something of the practical consequences of the important place given in Nonconformity to laymen; it throws considerable light upon an aspect of Free Church activity with which both religious and secular historians appear hitherto to have been unacquainted and which, from now on, they must take into account; it illustrates many features of the social and political, as well as religious, thought and life of Britain, and altogether constitutes a significant contribution to the politico-religious history of the British people. Incidentally, it also reveals that in narrow, sectarian animosity and spite the Anglicans had nothing to learn from Nonconformists during the period covered by this present work.

Mr. Le Quesne's name is misprinted on p. 40 and presumably it is the Baptist Church at Melbourne (not Medbourn) which is meant on p. 45, while it is not true to say that (p. 387) the Dissenters accepted the *regium donum* without a qualm, for some were bitterly resentful of what they termed "hush-money" (see George Dyer's *Memoirs of the Life and Writings of Robert Robinson*, 1796, chapt. xvi). But these are relatively minor points, for here, in this invaluable account of the activities of these "ambassadors of international Nonconformity at the Court of St. James" we have a work of the utmost importance. If the price will deter many individuals from purchasing it for themselves they should press for its inclusion in their local libraries, while the history shelves of colleges and university libraries will be incomplete without it.

GRAHAM W. HUGHES.

New Testament Literature, by T. Henshaw. (George Allen and Unwin Ltd., 25s.)

This book is not intended for scholars, nor for specialist theological students, but for those who are pursuing courses in Biblical knowledge as part of their Arts degrees at the Universities, for students in training colleges, and for sixth-form pupils in the schools. It is well to bear in mind from the outset the constituency which the author seeks to serve. The style is clear and readable and, on the whole, the book is well-proportioned, though one feels that there are some instances where re-arrangement might be profitable. Mr. Henshaw has succeeded in his main objectives. He gives useful discussions of the outstanding critical problems without undue technicality, his outlines of the contents of the various books are clear and helpful and his assessments of the permanent religious value of different parts of the New Testament are frank and definite. The material in the appendices would be found useful by students.

The following points, however, seem to call for attention. The derivation of the name "Pharisees" given on p. 24 is by no means certain. On p. 41 (and again on p. 343) the well-known statement of Origen on the authorship of *Hebrews* is erroneously ascribed to Eusebius (who quotes it in his *History*, vi. 25). The *Epistle of Clement* (p. 45) should be entitled *I Clement* as it is in other parts of the book, to avoid confusion. It is hardly true to say (p. 70) that the baptism and temptation of Jesus correspond to the Old Testament narratives of prophetic calls. There appears to be some variation of attitude on the question whether the presumed "testimonia" were formed into a book or not (see pp. 58, 66 and 74). On p. 83 there is a sentence which seems to suggest that the traditional theory of the priority of Matthew over the other Synoptics was disproved in the 18th century (rather than the 19th). In a reference to *Matthew six. 17* (p. 86), the text of the R.V. is rightly given, but it would be well to point out that the A.V. in this case is based on an inferior reading, which owes its origin to "assimilation" to the text of *Mark*. In view of a good deal of recent discussion on the conclusion of *Mark*, to say "he clearly never meant to finish at XVI. 8" is too peremptory (p. 96).

In discussing the teaching of the Fourth Gospel, Mr. Henshaw writes: "There is no Ascension because Jesus had never ceased to be the Son of God and therefore had no need of a return to the Father" (156). But in fact the "return to the Father" is an important theme in certain chapters, and it would be truer to say that the Ascension is, not ignored, but subsumed under the

process of "glorification", in which death, resurrection, ascension and parousia are closely linked. In accepting a date of 48-9 for *Galatians*, and thus making it the earliest of the Pauline epistles, the author ought perhaps to indicate more clearly that this is the view of a minority of scholars. The analysis of *Romans* in terms of "kerygma" and "didache" does not seem to the reviewer to be successful.

In discussing the place of writing of *Philippians*, Mr. Henshaw does not mention the view which would isolate it from the other Captivity epistles, to place it (alone) at *Ephesus*, though the Ephesian origin of *all* the Captivity epistles is discussed fully. To render "ekenōsen heauton" in *Philippians* ii. 7 as "He emptied himself of his personality" (p. 316) is surely not acceptable. The denial of the authenticity of *Ephesians* does not necessarily involve dating it in the second century, as seems to be suggested (303). The date assigned to the Pastorals ("twenty years after Paul's death," p. 334) is considerably earlier than that put forward by Dr. P. N. Harrison, whose general point of view and detailed analysis is followed. *Ephesus* seems to be more generally favoured than Rome as the centre where a collection of Pauline epistles first came into existence (343). The suggestion that the greatness of *Hebrews* has little to do with the author's actual argument (346) will hardly commend itself, and one feels that the background of persecution is over-emphasised, in view of the explicit statement in xii. 4 that the readers had not "suffered unto blood." Whatever one's opinion on the authorship of the *James*, it is going much too far to say "The idea that he speaks with authority is the exact opposite of the truth; he says nothing for which he cannot find warrant in previous recognised authorities" (359). The tone of such passages as ii. 1ff., iii. 1ff., iv. 1ff., cannot be ignored. The work of Carrington, Selwyn and others on early patterns of catechetical instruction makes such an unqualified statement as "The Epistle" (i.e. 1 *Peter*) is quoted by *James* highly precarious (365). Streeter's indebtedness to Harnack and Perdelwitz for certain elements in his re-construction of 1 *Peter* should be noted (367). In the chapter on *Revelation* the author argues against a date in Domitian's reign, which is that adopted by the majority of critics, and it seems doubtful if the grounds for disputing this are valid. One appreciates the forthrightness of Mr. Henshaw's comments on the permanent importance of the Apocalypse, but he is surely wrong in saying, "In the last hundred years it has ceased to exercise direct influence on any but eccentric individuals who have no knowledge of modern theological scholarship" (418).

D. R. GRIFFITHS.

A Baptist Bibliography Section B—BILOXI, edited by Edward C. Starr. (American Baptist Historical Society, 1952).

In our issue for April, 1948 (Vol. XII, pp. 305-306), attention was drawn to the appearance of the first section of the monumental Baptist bibliography which is being prepared for the Colgate Trustees by Mr. Edward C. Starr, curator of the American Baptist Historical Society and librarian of the Crozer Theological Seminary. The second section is now available. Unlike its predecessor, which was a handy printed volume confined to the letter A, this new section is as bulky as an English telephone directory and consists of over three hundred duplicated pages. This is some indication of the magnitude of the task which Mr. Starr has in hand. He has set himself to provide an alphabetical register of printed material by and about Baptists including works written against the Baptists, supplemented so far as each section is concerned by a chronological register of items printed between 1590 and 1700, together with an index. All those engaged in serious research on Baptist history will in future need to consult this bibliography and it is important that all our colleges and libraries should at once secure copies.

Even a casual turning of the pages reveals the value of this work. No less than seventy pages of this section are given to the Bible and indicate the extent of the contribution made by Baptists to Bible translation. There are six pages of material under the name of Isaac Backus (1724-1806), over four pages of material under Nathan Bailey (d. 1742), and six pages under Joseph Belcher (1794-1859). Under Francis Bampfield (1615-84) there are sixteen items compared with the dozen in Whitley's *Bibliography*, under Benjamin Beddome (1718-95) sixteen against Whitley's eleven, under James Bicheno (1752-1831) thirty-six against Whitley's fifteen. These increases are in part due to the inclusion of American material and reprints not before noticed. This section also has valuable entries for Alfred Henry Baynes and for Dr. and Mrs. Holman Bentley. The entries under the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland are interesting but quite inadequate. This is of course partly the result of the difficulties which face anyone who undertakes a catalogue of this kind. It also indicates the importance of international co-operation in such an enterprise. Under the heading Baptist Building Fund, it is somewhat surprising to find no reference to Mr. Seymour Price's admirable Centenary History, as it will be a long time before the letter "P" is reached. On page 169 for "Tomlins" read "Tomkins."

But no one can really review a volume of this kind. He can only express his admiration and gratitude and his good wishes for

the continued progress of the enterprise. It would be well in future sections to make clear the date of the most recent publication included. To satisfy the curious it may be well to state that the final entry in this section refers to a Baptist Church in Mississippi.

ERNEST A. PAYNE.

Evolving Universe, by Rufus S. Phillips. (Philosophical Library, New York, \$3.75).

The author of this publication is introduced as "a graduate of the 47 Workshop at Yale, who began his search for spiritual perception while a youth." He seeks here to share with the others the views in which he has found rest for mind and spirit. In all charity one can but express the hope that he will resume his search. If, as he suggests, this is the gospel for the atomic age, then we are of all generations most to be pitied.

The urgent thing, apparently, is that mankind should "understand God's infinite but wholly impersonal nature" and that "we are all of All of God." "Prevailing misconceptions are largely due to one mistake: the belief that God is to be prayed to and worshipped." Rather, "God is to be used by man." "This use of God and partaking of Its (sic) substance, Universe, constitutes perpetual activity on our part. It is our one job, now and forever, as we progress into Infinite Intelligence, leading us down an endless road of glorious adventure into infinity."

The author regards himself as emancipated from the follies and futilities of orthodox Christianity—these include the resurrection of the body, which means the reconstitution of decomposed matter. He would permit a study of the Bible but only after "understanding" had been acquired, for the multitudinous errors contained therein have "misled mankind for centuries." Are we to judge his own acquaintance with the Scriptures from his attribution to Paul of a verse from the Revelation, and his attribution to our Lord of a verse from the Epistle of James?

Of this publication as a whole the best comment is another quotation from the author, "Much contained within these pages will appear incredible."

Such Splendid People, by W. J. May. (Independent Press, 6s.)

Few words will be necessary to describe this little book. The prolific author has become well known through other publications and this one is true to type. It consists of twenty-four pen por-

traits of ordinary people whose lives reflect the goodness of God. Presumably the names are fictitious but most of them are persons known to the author. I found myself "identifying" them with persons of my own acquaintance.

G. W. RUSLING.

Christ in the Gospels, Bk. 1 in "The Bible and the Christian Faith," and *Reference Book One*. (Ginn & Co., 5s. 9d. and 5s. 6d.)

This series of six books for use in grammar schools is graded for each year from 11 to 17. With each is a corresponding Reference Book prepared primarily for the use of teachers. As to the high quality of the material in the first volume and its reference book there can be no doubt. But the reviewer's problem is to judge exactly how they are to be used when, in effect, two teaching periods a week is probably the normal R.I. allocation in senior schools as a whole; certainly in grammar schools the R.I. teacher is unlikely to have more than two lessons weekly with any one class. In this situation he is now offered a series of books for silent reading by the pupils, but not as a replacement for the Bible. How and where, then, are they to be used by the children? It will, of course, depend to a great extent on the individual teacher. Where he is a Christian, any help in adding to his own knowledge and understanding of the Bible is always welcome. But where the teacher is not a Christian an entirely different issue is raised! The Christian teacher will always want to do his own teaching. He will never have time to do all he feels should be done. He will be glad to have these books, especially the reference volumes, for his own use and to have a copy available for individual scholars. But there does not seem to be much opportunity for their general use by classes—to say nothing of the cost, in these days of educational stringency!

H. GORDON RENSCHAW.

Solving the Riddle of the Universe, by Arthur A. Walty. (Philosophical Library of New York, \$6.75).

The Philosophical Library contains volumes by Albert Einstein, Jacques Maritain, A. N. Whitehead and Sir Arthur Keith. Consequently one approaches a book with such a promising title with high expectations. The author outlines his aim in his introduction and closes with the statement: "In this work the writer has made an attempt to bring to the people of the world a

correct solution of these age-old mysteries and to bring science and religion together as nearly as possible, on common ground."

Mr. Walty has obviously read a good deal of modern science though it is not obvious that he has the necessary training to read it in the original versions, and not in the popularised form put out for laymen. Moreover, in order to construct his theories he generalises liberally and we are disturbed to discover that what was surmised on one page is prefaced by "As we have demonstrated . . ." on the next. Time and again Mr. Walty seems prepared to go further than the experts. In order to carry us with him he would have to establish the impartiality and reliability of his judgment. Unfortunately his sketch of world conditions in his opening chapter is so over-simplified and naive that our confidence in his judgment is immediately shaken.

Mr. Walty's reading in theology does not appear to have kept pace with his science. He believes in a "Supreme Intellectual Power," who could do nothing else but think for countless ages. But ". . . there eventually came a time when there came to His notice the full realisation of His unique and forlorn situation. Here in this black and endless void; with no eyes to see, no ears to hear, no senses of any kind, except that of the power of thought, this conscious Intellectual Power continued to drift aimlessly about in this endless sea of space, seeking, perhaps, He knew not what." So He created. "It may be that due to lack of previous experience the Creator actually overlooked some of the minor details and that the evil consequences are still rampant throughout the universe. We may be certain, however, that the Creator did the very best He could find under the existing circumstances."

Mr. Walty believes that the supreme Intellectual Power guides us through the sub-conscious mind and says, "In one particular instance my promptness in obeying such an impulse, which cost me less than fifteen dollars and but a few hours work, resulted in the increase of my income by nearly a thousand dollars a year."

DENIS LANT.

Vedanta for Modern Man, edited with an introduction by Christopher Isherwood. (George Allen & Unwin, Ltd., 25s.)

In Volume XIII, pages 43-44, attention was called to *Vedanta for the Western World*, an earlier anthology, drawn like this one from contributions to a magazine published in California by supporters of the Vedanta Society. Once again Mr. Aldous Huxley, Mr. Gerald Heard and Mr. Isherwood are among the contributors, as well as a number of Indians. Mr. Isherwood

admits that Christianity and Vedantism stand opposed to one another. The latter minimises and blurs distinctions which to the former appear essential and absolute. To say that "what we adore in a Christ, a Buddha, in Kali or Jehovah or Kwan-yin, is our own Atman, our eternal Nature," is sophistry as false and dangerous as it is ancient. Neither the Western World nor Modern Man will be saved thereby. But many of the individual pieces in this volume are full of spiritual insight and aspiration. Not the least interesting are the memories of Swami Vivekananda.

ERNEST A. PAYNE.

The Faith We Preach, by E. C. Blackman. (Independent Press, 8s. 6d.)

There are many good things in this book, for the writer gives us the benefit of much up-to-date Biblical scholarship in a form that will be helpful to both ministers and laymen. The chapter headings are fresh and attractive, and the language and method of approach are of the kind to commend themselves to a modern reader. The writer sets forth clearly the fundamental message and the essential unity of the Bible. This is a book that might well help a university student to find a richer and more truly Biblical foundation for his faith. Mr. Blackman is least convincing when he turns from Biblical scholarship to Christian theology. It is significant that he should have given such a disproportionate amount of space (in such a small book) to a consideration of the history and meaning of the "Old Covenant," and very little, in comparison, to an exposition of such essential aspects of the "New Covenant" as the Atonement, Justifying Faith, the Holy Spirit and the Christian Hope (to use the theological terms that Mr. Blackman purposely avoided). His treatment of some of these subjects is clearly inadequate, while his remarks about the uniqueness of Christ, hell and human depravity are, we think, unsatisfactory. No small book like this one on "the faith we preach" could hope to cover adequately all the ground, or to win complete approval on every point. But if it stimulates thought and drives the reader back to the source-book of the Faith, it has served a valuable purpose. We believe this book will do this and so we sincerely commend it.

LESLIE J. MOON.