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Editorial.

NEW MEMBERS.

The following have joined the Baptist Historical Society during the past quarter :

Rev. Herbert Anderson. Rev. P. T. Thomson, M.A. ■
Rt. Hon. Ernest Brown, P.C., M.P.

OUR MAGAZINE.

The present issue completes Volume IX. of the *Baptist Quarterly* (following seven volumes of the *Transactions*), and the editor is grateful to the contributors, upwards of fifty in number, who have considerably eased his task. It is gratifying that one-third are new contributors. Their articles show that our denomination is rich in men with something worth while to say on both antiquarian and modern problems.

In bulk this ninth volume is the largest that has been published. Formerly the quarterly issues were of forty-eight pages, but the growth in membership of the Baptist Historical Society enabled us to increase to fifty-six pages in 1936 and to sixty-four in 1938. Further increases were in mind, but there is little doubt the war will upset our plans.

AN ORDINARY CHURCH.

Many of our leading churches have had their stories told in print, at jubilees, centenaries, and other celebrations. We have learned much of their ministers and deacons, and noted the influence of church and officers on the civic life of the district. On the other hand not many churches which may be described as of the rank and file, faced with financial and other problems, have published in any detail. Yet if we are to have a true picture of Baptist life, we must know something of the ordinary as well as of the extraordinary. We therefore feel special indebtedness to the Rev. W. H. Haden, M.A., who has felt it worth while to provide us with a careful study of the minutes and other data of the Salem Church, Burton-on-Trent.

THE NATIONAL SITUATION.

For the second time within the short space of twenty-five years, our country is involved in a major European war, and again the nation as a whole is convinced of the justice of our cause.

Compared with 1914 there is a vital difference in the war atmosphere. Then there was widespread enthusiasm, a hatred of Germans and everything German, an outburst of jingoism which resulted in the smashing of aliens' shops, a general expectation of a brief, bright war ending at Christmas: the horrors of modern warfare were unknown. To-day there is grim determination, a hatred of Hitlerism, combined with the desire to remain friends with the average German, sympathy with the alien and refugee in our midst, a fear that the war may be of prolonged duration: some of the horrors of modern warfare are known.

The present is not an opportune time to discuss the policy which has brought the nations to this tragic position. Many are uncomfortable as they think of the decade 1920 to 1930, but that is history, and in due time historians will assess the parts played by men and nations.

It is pertinent, however, to remind ourselves that the day will come when another peace treaty will be signed. What influence will the Church of Christ exert on that treaty? In 1918 the churches had been so busy supporting the war that they had had little time to think of the terms of peace. The Treaty of Versailles was the work of politicians, among whom there was not one of the moral power and insight of Sir Henry Campbell Bannerman, who gave immediate self-government to a defeated enemy. The churches were almost silent. True, a few prophetic voices urged a peace based on the highest principles, but, not for the first time, the prophet was unheeded. The Treaty of Versailles has been administered and interpreted by politicians, and a sorry mess they have made of it.

The principles for which we are fighting have been clearly stated by our Prime Minister and others, but the man in the street hardly understands their practical working. It is said we want to restore Poland and Czecho-Slovakia and give the Austrians freedom. That sounds very much like drawing the Versailles map again. What do we feel would be a Christian peace?—Christian towards the countries just named, Christian towards Germany, Christian towards ourselves and our Colonies, Christian towards the oncoming generation? Cannot the Churches think out peace proposals which will be just and therefore have some chance of settling the world's unrest? Is not this a task worthy of the Baptist World Alliance? It might be salutary if we knew how the Baptists of the United States, and Holland, and Sweden, and our Colonies, think the map of the world should be redrawn.