

The Baptist Quarterly

incorporating the Transactions of the

Baptist Historical Society.

Editorial.

IN 1939 the names of twenty-two new members and one life member of the Baptist Historical Society were printed. The following have joined since our last issue :

Rev. M. Lister Gaunt.

Rev. G. W. Hughes, B.A., B.D.

Rev. W. H. Haden, M.A.

Mr. John W. Lee.

Unfortunately we have lost a number through death and resignation on financial grounds. More new members are needed in order that our work may be maintained during this time of war and heavy taxation. One new member, per member, in 1940 would be an admirable aim.

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SUBSCRIPTIONS. The annual subscriptions for 1940 are now due, and the Treasurer will be glad to receive them as early as possible. Remittance form is enclosed. The subscriptions are in four classes : Ordinary membership, ten shillings per annum ; Honorary membership, one guinea per annum ; Personal life membership, one payment of ten guineas ; Permanent membership for a Church, one payment of fifteen guineas.

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COLONIES. A useful pamphlet, *Youth and the Colonies*, has been published for the British Youth Peace Assembly by the Student Christian Movement Press at fourpence. In the course of 32 pages much valuable information is given concerning Colonial Empires, the purpose of colonies, the capital invested

and the products, the former German Colonies, the League Mandate System, and kindred questions.

Colonies are of two types: (a) Those whose populations are overwhelmingly indigenous and (b) Those suitable for European settlement. Excluding the Dominions and India, which, in view of modern developments, can hardly be included in the term "colonies," Great Britain's Colonial Empire is second to that of France. Then follow, in order of square mileage, the colonies of Belgium, Italy, Portugal, Netherlands, United States and Japan. This list suggests that several countries will be involved in any ultimate settlement or readjustment of Colonial questions.

The authors suggest that the motives for the acquisition and retention of colonies fall into four categories: (1) Prestige. (2) Military. (3) Surplus population. (4) Economic. They consider that economic reasons are the most important, and that prestige has never been the main motive in the acquisition of any colony. Is this so? Does not prestige underlie and influence every other motive? About five years ago I was weatherbound for some days in a climbers' inn in a remote Alpine Valley. One Englishman and a Dutch Professor and his family were the other occupants. Our conversation ranged over many topics. In the middle of a discussion on colonies, the Professor's eldest daughter, perhaps twenty years of age, in a tone of unassumed pride, suddenly said, "Yes, and Holland, like Great Britain, has a Colonial Empire of its own." Prestige counts very much with nations as with individuals.

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FAMOUS MEN. In the closing months of 1939 three Baptists passed from the Seen to the Unseen, after giving long years of distinguished service to the Church of Christ. In type and temperament and service they varied greatly, but, in their devotion to the Christian verities, they were kin.

HENRY NELSON PHILCOX, who died on the 8th September at the age of seventy-five, was a busy lawyer whose judgment on legal questions was particularly sound. In the December preceding his death, he celebrated the jubilee of his admission as a practising solicitor, but, strong though his devotion to the law, it took second place to his religious interests.

He was a keen member of the Baptist Historical Society, and in 1936 and 1939 enriched our pages with his *Reminiscences of the Strict and Particulars* amongst whom he was brought up.

In early manhood he joined the church at Rye Lane and soon served as a deacon. Interests and activities increased. The London Baptist Association, the London Baptist Property Board, Ltd., the Home Counties Baptist Association, the Sunday School Union, the Spanish Gospel Mission, the Pioneer Mission, Spurgeon's Colportage Association, the Society for the Propagation of the Gospel among the Jews, and various other Societies, were helped by his wise and balanced judgment and his patient industry. Probably no layman served more frequently as Moderator of vacant churches, and his theological library was one of which many ministers would be proud. Stiff books did not remain on his shelves merely for adornment; they were read and marked. His Baptist and Protestant convictions were held tenaciously, but so wide was his charity that for many years he served as one of the managers of a Roman Catholic School in Peckham. When, owing to increasing infirmities, he retired from this position, the Fathers who had been his colleagues presented him with some Catholic devotional works which he greatly valued. His minister and friend of fifty years, Dr. J. W. Ewing, said of him that "the spring of his full and unselfish life was in his deep and tender devotion to the Lord Jesus Christ, a devotion which inspired him to an untiring effort of evangelism to bring men, women and children to his Saviour. The memory of his blameless life, spent largely in the service of others, will long be cherished."

HAROLD CHARLES ROWSE was cast in a different mould. Not for him the rush and burly of the public gaze and many committees and councils. Rawdon was his one love, and he served her with undivided loyalty. When he entered Rawdon in 1896, Vincent Tymms and William Medley were at the zenith of their powers as Principal and Tutor, and Harold Rowse proved an apt pupil. Passing on to Glasgow, he read philosophy under Sir Henry Jones, and, after graduating with First Class Honours, returned in 1905 to give a lifetime's loving service to Rawdon. The "Medley tradition" survived in him, and his stimulating influence on successive generations of students greatly enriched the Baptist Ministry. It is much to be regretted that he published hardly anything for the guidance of his own age and the enrichment of posterity. In this respect he is, unfortunately, like many of our Principals and Tutors of the last fifty years. They would probably say that they expressed themselves in their students, but that answer does not completely satisfy. Dr. Gould, Professor Rowse and others had it in them to make lasting contributions to theological thought, and thus still further repay their debt to Scholarship and the Denomination. We are glad

in this issue to publish Harold Rowse's Paper on *Symbolism and Revelation*, read at the last Rawdon Brotherhood. The proofs were revised by him shortly before his death.

ROBERT BIRCH HOYLE earned distinction early in life by his article on the Holy Spirit in the *Encyclopaedia of Religion and Ethics*, and he was widely known as a gifted theologian. Trained at Regent's Park College, where he received from Dr. Gould that thorough grounding in Hebrew and Greek which later was supplemented by other linguistic studies, he appeared destined for big things. Partial deafness and a temperament not readily understood made his pastorate difficult, and the opening suited to his abilities never offered itself. He would not have been an easy colleague on a College staff, and yet it should be within the power of the Free Churches to provide a Chair from which the genius of a Birch Hoyle could make his permanent contribution to the thought of his age. In his later years he did a good deal of writing for the theological journals of this country and the States, and the *British Weekly* entrusted to him its Monthly Review of Theological Literature. He left four books which will long find a place in the libraries of the discerning: *The Holy Spirit in St. Paul*; *The Teaching of Karl Barth*; A translation of Wilhelm Stählin's *The Mystery of God*, and a translation of Barth's *The Holy Ghost and the Christian Life*.