

## Editorial Notes

Dr. H. Wheeler Robinson, Principal Emeritus of Regent's Park College and President of the Baptist Historical Society, has received a notable and well deserved distinction from the British Academy in the award of the Burkitt Medal for Biblical Studies. We offer him our warm congratulations. His continued ill-health is a matter of serious concern not only to Baptists, but to very wide circles beyond our borders. He is one of this country's outstanding scholars and a greatly honoured teacher. Here, however, we would greet him as a faithful friend to whom this journal owes a very deep debt. We assure him of our gratitude and remembrance. It is a great satisfaction to be able to include in this number another article from his pen.

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The recent death of Dr. George Truett, of Dallas, Texas, at the age of seventy-seven, removes one of the best-known Baptist figures of this century, a great preacher and a remarkable personality. Those who heard him, whether in this country, or at gatherings of the Baptist World Alliance, or in the church to which he ministered for forty-seven years, are not likely to forget his fine voice, his powerful frame and majestic mien, his evangelistic zeal, his simple faith. Dr. Truett's visit to London in the spring of 1934, when he spoke at the Spurgeon Centenary Meeting in the Albert Hall and preached for the Baptist Missionary Society, will be widely remembered. As President of the World Alliance, in spite of advancing years, he undertook most important journeys in Europe and Asia, while at Atlanta in 1939, his strong, efficient and felicitous chairmanship was one of the outstanding features of the Congress. Thirty years ago, a writer in *Collier's Weekly*, after hearing Dr. Truett preach in Dallas, wrote: "Back the mind runs for a moment to the mountain boy who at nineteen can make a high school out of a tobacco barn in Georgia; who at twenty-three can lift the debt on a college; who, while pastor of a great church and giving himself to its demands as a few constitutions could, can yet be the bishop of the souls of a thousand cowboys in a crack of the mountains, seven hundred miles away; who in the by-whiles of his season's work can build a sanatorium at a cost of half a million dollars; who can read as he flies all the latest books; who can cause people to stand for hours in the aisles to hear his convention sermons; and who, while doing all this, can live a life so pure and strong and true and gentle that all his townsmen

love him and will take their oath no preacher of modern times more nearly lives his message. . . . Yes, George W. Truett is Texanic! Undoubtedly, Texanic!"

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This year is the three hundredth anniversary of the publication of two classic contributions to the struggle for freedom of thought, utterance and worship. Both the books have special interest for Baptists, and it is to be hoped that there will be renewed attention to them in Britain and America, for they deal with matters which are again of great moment and urgency. In 1644 there appeared *Areopagitica: a speech of Mr. John Milton for the Liberty of Unlicenced Printing to the Parliament of England* and also *The Bloudy Tenent of Persecution for the Cause of Conscience* by Roger Williams. The latter was hastily prepared while Williams was in England securing a charter for his historic settlement on Rhode Island. Its arguments are based on *An Humble Supplication to the King's Majesty* which John Murton had written in milk from Newgate gaol a quarter of a century earlier. Milton's work is a burning and eloquent plea for "the liberty to know, to utter, and to argue freely according to conscience". It contains some of his most memorable sentences. Both these seventeenth century productions illustrate the truth of Milton's famous dictum that "a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life". Had book-production not become so difficult owing to wartime restrictions, it would have been well for Baptists to arrange for ter-centenary editions of both *Areopagitica* and *The Bloudy Tenent*. Though this is impossible, it behoves us to remember and re-iterate their message.

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Thanks to the regulations regarding theological students made by the Ministry of Labour on the outbreak of war, it has been possible for most theological colleges to continue their work during the past five years. In certain denominations (notably the Methodist) there has been some concentration of effort and a number of colleges have been closed, but Baptists and Congregationalists have kept all their institutions open so far. It is now reported that Rawdon and Manchester Colleges are closing for the duration of the war, and their properties have secured temporary tenants. The Scottish Baptist College, we understand, has now only one student, while Bristol has but a small group of men completing their courses. At Spurgeon's (now unfortunately damaged) and Regent's Park, Oxford, numbers are seriously reduced. It is good to know that the Baptist College Principals have met a number of times recently, that in July a conference

of all the Free Church College Principals was held, and that a gathering of all members of Baptist College staffs is projected. It is to be hoped that something parallel to and worthy of comparison with the Anglican Report on *Training for the Ministry* (Church Assembly Press and Publications Board, 1944, 2s. 6d.) may yet be forthcoming from the Free Church standpoint. The problems that will face the churches in regard to the training (1) of the many men from the services who desire to enter the ministry at home and abroad, and (2) of those of a younger generation who will be needed as the ministers of a slightly more distant future, are many and complicated. There is need for a good deal of exchange of information and counsel. Further, to the two main sets of problems already noted two others, hardly less important, have to be added: (1) the adequate theological training of women—those who are to serve overseas, those who are to teach in this country, and those who are to exercise ministerial office whether as deaconesses or pastors, and (2) the part the colleges are to play in the future in adult religious education. These problems are clearly of such magnitude that their solution will require greater resources of personnel and money than the colleges at present command. They also clearly require much closer collaboration between denominational colleges than has been usual among Baptists and Congregationalists. If it be agreed that each denomination must work out its own plan, then it is in the months immediately ahead that Baptists have the opportunity of framing a statesmanlike and comprehensive scheme of their own.

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It is a particular pleasure to draw attention to an interesting and scholarly paper by a young Baptist missionary which appears in *African Studies* (Vol. 2, No. 4, December, 1943), a quarterly journal issued by the Department of Bantu Studies of the University of the Witwatersrand, Johannesburg. It is entitled "The Tonal Structure of Kele (Lokele)" and is by the Rev. John F. Carrington, B.Sc., of Yaku. The B.M.S. missionaries of an earlier generation reduced the Kele language to writing, and began its scientific study. Mr. Carrington, who went to Congo in 1938, and is shortly expected in this country on his first furlough, has built upon the work of the late W. H. Stapleton and that of Mr. Millman and Mr. W. H. Ford, and has had the encouragement and help of Professor C. M. Doke and Dr. Pienaar, of the Witwatersrand University. Knowledge of the tonetics of Kele is of great importance, since there are a large number of word-groups in which orthography is identical, but in which meaning varies according to tone-pattern. Mr. Carrington has annotated tonally the existing Kele dictionary and large parts of the New

Testament, and breaks new ground by linking the results with the tones of the local drum language and that of some old tribal songs. We look forward to seeing further fruits of studies for which Mr. Carrington clearly possesses special gifts. More information of this kind is necessary for the effective mastery of the language for the purposes either of speech or writing. We understand that Mr. Carrington has ready a good deal of material dealing with the drum language in the Yakusu area, and hope that this may soon be available both for experts and in more popular form.

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We regret that in our last issue an error occurred in the article by Dr. Mott Harrison. On page 160, line 21 should have read: "*Pilgrim's Progress* undoubtedly occupied him, as only three".

*A. G. B. The Story of the Life and Work of Archibald Geikie Brown*, by George E. Page. (Kingsgate Press, 1s.)

Mr. Page, a former secretary of the East London Tabernacle, has taken advantage of the centenary of the birth of Archibald Brown to prepare a booklet outlining his career, and giving also details of the history of the Tabernacle and its contribution to East London, to the home ministry and to the Mission field. Principal Evans writes a foreword on behalf of Spurgeon's College, of which Brown was one of the earliest students, and Mr. Geoffrey King, the present minister, an epilogue, in which he appeals for a Rebuilding Fund, the Tabernacle having been burned down in one of the 1941 air-raids. Those of the older generation will find their memories stirred by these pages; younger readers will learn much about one of the best known and loved London preachers of the last century. Incidentally, we are told that Brown was elected President of the London Baptist Association when only thirty-two years old.