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Reviews.

The Revised Standard Version of the New Testament (Thomas Nelson & Sons, New York, \$2.00.).

The scholars who produced the Revised Version of the Bible had the co-operation of a group of Americans who, as is well known, were ready for somewhat more radical changes than their British colleagues. Had the Americans had their way many of the valuable marginal suggestions of the RV would have been placed in the text. From 1885-1901 copies of the RV published in this country contained an appendix giving the preferences of the American Revisers, in return for which the Americans undertook to refrain from an edition of their own. This agreement having worked itself out, in 1901, the Americans produced what has since been known as the Standard Version, which incorporated their original preferences plus a number of other alterations.

It has long been known that a revision of this Standard Version was being prepared by a strong group of the leading American Biblical scholars working under the auspices of the International Council of Religious Education. Their New Testament has now been published. The Old Testament will, it is hoped, be ready in four years' time. The work is assured of a warm welcome and close study. It follows swiftly upon Father Ronald Knox's new version of the Vulgate New Testament which has already provoked controversy on account of its outstanding merit as a translation, its obvious limitations in view of the text upon which it is based, and the somewhat disingenuous way in which it has been advertised.

This new American version has been most carefully prepared. The work began in 1930. Dean Luther A. Weigle, of Yale University Divinity School, has been the Chairman of the Committee. Dr. Moffatt acted as Secretary from 1937 until his death in 1944 and brought to his task unique experience and unflagging enthusiasm. Other well known scholars who shared in the work of the New Testament section are Professor Goodspeed (himself responsible for one of the most valuable individual modern versions), Professor H. J. Cadbury and Professor J. H. Ropes. Their names are a guarantee of its critical accuracy. The principles upon which the revision has been made are best set out in the resolution passed by the

International Council of Religious Education in 1937:—"We define the task of the American Standard Bible Committee to be that of a revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

The value and success of a revision of this kind cannot be judged hastily. Not for a generation, perhaps, will it be possible to say whether it will effectively replace the Standard Bible or the tendency in certain quarters to use modern translations like those of Moffatt and Goodspeed. One obvious advantage of this version is that it has been designed for use in public and private worship, which means that every effort has been made to match clarity with dignity. The Greek of the New Testament calls, as Dr. Goodspeed has said, "for a direct, familiar style in translation" but one cannot wisely ignore the place which the Book has come to hold in the devotional life of the Church and the numerous associations which have gathered about it. Dr. Millar Burrows claims that there has been a process of "desemization" in sentence structure, in idiom, and in ways of thought, without, however, any real sacrifice of the clear continuity between the Old Testament and the New. The Greek text of the version is not that of Westcott and Hort, or Nestle, or Souter; it is based on the eclectic principle, now generally regarded as sound, of estimating each variant reading on its merits. Considerable use has been made of the Chester-Beatty fragments, but it is noteworthy that the final divergences from Westcott and Hort are not many. The committee have not hesitated to return from a number of the literal word-for-word translations of the RV and the American Standard Version to the more natural English order of the AV of 1611. They have abandoned the second person singular, "thou," with its correlative forms (except in language addressed to God) and also the plural nominative "ye." It is somewhat surprising to find that the Greek division of the night into four watches and the day into twelve hours is retained as in the older versions. The title page reads, "The New Covenant commonly called the New Testament of our Lord and Saviour Jesus Christ."

Let it be said at once that the first impression made by this Revised Standard Version is an excellent one, and that there may be anticipated for it, both in America and here (so soon as it becomes possible to secure copies) a widespread popularity. We are not surprised to hear that it is already being widely used in the United States in public services and since there seem to be few, if any, "Americanisms," there is no reason why it

should not also be used in this country. Type and paper are all that can be desired. A few valuable notes and references are to be found at the foot of each page. There are a number of words and passages to which one at once turns when a new version is put into one's hands. Here is what we are offered at a number of familiar places—and the absence of changes is in many ways as important as any changes there may be:—

“Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.” (Matt. 5. 11-13).

“And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, ‘There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day.’ Then the Lord answered him, ‘You hypocrites! Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?’ As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.” (Luke 13. 13-17).

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of man. The light shines in the darkness, and the darkness has not overcome it.” (John 1. 1-5).

“I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.” (Rom. 8. 18-21).

“So if there is any encouragement in Christ, any

incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." (Phil. 2. 1-7).

"Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." (Heb. 11. 1-3).

"Beloved, it is a loyal thing you do when you render any service to the brethren, especially to strangers, who have testified to your love before the church. You will do well to send them on their journey as befits God's service. For they have set out for his sake and have accepted nothing from the heathen. So we ought to support such men, that we may be fellow workers in the truth." (3 John 5-8).

We shall look forward eagerly to the appearance of the companion version of the Old Testament. There the revisers have a far harder task, but also a more urgent one.

ERNEST A. PAYNE.

The Ter-Jubilee Celebrations of the Baptist Missionary Society, Commemoration Volume (220 pp. Seven photographs, Carey Press, 6/-).

It was an inspiration to put on the paper jacket of this book Andrew Fuller's snuff-box, in which that first collection of £13 2s. 6d. was taken. Photographs of groups in their Sunday-go-to-meetings, posed on chapel steps, are of less permanent interest. I would gladly have sacrificed one of them to have the picture of the horn box safe inside. The addresses are of varying quality, as must be the case when so many take part. There are very few that let the side down. Some are of outstanding merit. It is good to have securely inside a book that

which I have long prized as a pamphlet, the Rev. E. A. Payne's chapter on the "Prayer Call of 1784." The Rev. B. Grey Griffith's Presidential address is also a historical study of value. Its title is "The Tradition of Great Things" and it deals with the group of five ministers who were the chief founders of the B.M.S. Dr. Lewis, representing American Baptists, connects Carey with the great ones of his own country, from George Washington to Adoniram Judson, some of them (Washington for example) in ways that one had not suspected. Dr. Howells, who has been in the apostolic succession at Serampore, writes excellently of Bible translation there. One marvels again, not only at their linguistic gifts, but at their plodding toil; not only at their wide outreaching—the Bible for the whole of Eastern Asia, but at the business enterprise which introduced moveable type and invented wormproof paper. Above all, Dr. Howells places Carey where he belongs, a prophet and fore-runner of the whole of the Ecumenical Movement: "Opponents of that movement," he says, "are still living in pre-Carey days."

From some of the other speeches there are quotations which, even robbed of their context, may give some idea of the message they contain:—

"To say as we do, 'there were giants in those days,' and then conclude that the race of giants is extinct, is a fallacy born of our indolence and feeble faith." (Dr. A. S. Kydd).

"In Carey's own India, three million people have been added to the Christian community during the last decade, an equivalent of more than a Pentecost every Sunday." (Dr. A. M. Chirgwin).

"The qualities looked for (in women missionary candidates) were piety and persistence. Some of those who offered were pious but not persistent enough . . . Others though pious were prickly." (Miss Dorothy M. Gotch).

The only misprint (I believe) in the volume comes strangely enough on the title page where Paulerspury has gone wrong. Which reminds me, in that village recently I could not help wishing that it had been possible to rescue the cottage from dilapidation instead of putting a memorial tablet in the parish church. And the tablet—why did it say so much, and why put the Horticultural Society before Serampore College? Some of us have been more moved by the simple stone at Serampore with the name and the verse,

A wretched poor and helpless worm,
On Thy kind arms I fall.

Lay My Burden Down: a Folk-History of Slavery, edited by B. A. Botkin. (Chicago University Press and Cambridge University Press, 1945. Pp. xxii. + 286.)

Baptists have always been interested in freedom, both for themselves and for others, and their fathers played no mean part in the history of the Anti-Slavery Movement. Many Baptists are likely, therefore, to be interested in this book, which presents a series of edited excerpts from interviews with aged American ex-slaves. The interviews were organised by the Federal Writers' Project, and were carried out in 1936 and the following years by a large number of persons, the fruits of whose inquiries are deposited in the Library of Congress, where they are preserved in ten thousand manuscript pages. For each extract contained in the present book, the name and approximate age of the informant, together with his or her district of residence, are given. There are also photographs of some of the persons interviewed. The extracts are mainly short and pointed, and fitted with headings commonly consisting of some well-chosen words from the extract itself.

The material of the extracts is widely varied. Some give memories of the conditions of slavery, both in relation to the owner and within the slave community; some preserve memories of the American Civil War; many contain specimens of negro wit and humour; some reflect their thoughts and fears, their superstitions and their religion, their folk-lore and their fairy-tales. Their language is in substance that of the informants, with its quaint words and idioms, and many of them possess a native literary quality, which has probably lost little at the hands of the narrators and the editor. Others have less point or style, and the reader is apt to think at times that a few more from the ten thousand manuscript pages might have been left in the Library of Congress. They are included because it was the editor's desire to make a balanced impression. It is probable that even now the impression is only partially balanced, and that the reader is mercifully spared passages that might be intolerably dull. Of such there are none in this volume, and the whole is eminently readable. Not a few of them might enliven a dull sermon.

That the memories of the aged are often confused, and not to be taken as giving invariably reliable evidence, is well-known, and is recognised by the editor. These excerpts are not, therefore, to be read as materials for the historian, but rather as materials for those who would get into the mind of these men and women, and get the flavour of it all from their point of view. Occasionally one meets a hoary old favourite. Here, for instance, is one which I seem to have heard long ago. I wonder if it really records the experience and the wit of Siney Bonner, of Alabama, who was

about 90 at the time of the interview? It is a story which Baptists sometimes like for psychological, though hardly for logical, reasons :

Master John had a big fine bird dog. She was a mammy dog, and one day she found six puppies out in the harness-house. They was 'most all girl puppies, so Master gwine drown 'em. I axed him to give 'em to me, and pretty soon the Missus sent me to the post-office, so I put the puppies in a basket and took 'em with me. Dr. Lyles come by where I was setting, and he say, "Want to sell them pups, Siney?" I tell him, "Uh-huh." Then he say, "What 'nomination is they?" I tell him, "They's Methodist dogs." He didn't say no more. 'Bout a week after that Old Missus sent me to the post-office again, so I took my basket of puppies. Sure 'nough, 'long come Dr. Lyles, and he say, "Siney, see you still ain't sold them pups." I say, "No, sir." ' Then he axed me again what 'nomination they belong to. I told him they was Baptist dogs. He say, "How come? You told me last week them was Methodist pups." Ha! Ha! Bless God! Look like he had me. But I say, "Yes, sir, but you see, Doctor, they got their eyes open since then." He laugh and go on down to his newspaper office.

Some of the stories bear on their face the evidence of confusion—though whether that confusion is in the mind of the interviewed negro or farther back is another question. There is one delightfully garbled account of a Biblical story, into which a bit of folk-lore has been skilfully woven. It is the story of *Niggerdemos* of Jerusalem, who was suffering from lumbago and who climbed a sycamore tree in order to see Jesus, who was parading about the city on a colt. When Jesus called Niggerdemos down and invited Himself to his house for a meal, the coloured man came down so fast that he scraped the bark off the tree in places—and incidentally found that his lumbago was cured—and therefore the sycamore tree has been blistered ever since.

The real value of the book, however, is not the literary value of a collection of stories, but the human value of its window into the life and thought of the slave. There are passages simply and artlessly told in a matter-of-fact way, carrying their own authentication, that make the reader shudder—unless Belsen and Buchenwald horrors have rendered him insensitive. Yet they are not given an exaggerated emphasis, but fitted into the picture of the experience of the slave as a whole, with its joy and its sorrow, its laughter and its tears.

H. H. ROWLEY.

With His Stripes . . . A Study of the Atonement, by H. V. Larcombe, B.A., B.D. (Kingsgate Press and Carey Press, 1s. 6d.).

This modest little book, consisting of eight addresses delivered to the congregation of Sutton Baptist Church, is a most useful piece of Christian apologetic, and a welcome illustration of the possibilities of theological preaching, in the right hands. The style is both scholarly and popular, and Mr. Larcombe is to be congratulated on an achievement which reflects credit upon pastor and people alike.

The first four addresses survey the Biblical doctrine of the Atonement, and, while the exposition is necessarily very compressed, it is, with some slight qualifications, sound, well-balanced and interesting. The most significant omission is the absence from the New Testament section of any adequate reference to the fulfilment by Jesus of the sacrificial conception which Mr. Larcombe recognises as present in *Isaiah 53* (*see p.17*). He believes Jesus construed the Cross as "the realisation of the prophecy of the Suffering Servant" (*p.24*). But, beyond this, his exposition makes no use of the idea of Sacrifice. Two further addresses are devoted to historical theories, and here one suspects that, in spite of the perspicuity of the style, Mr. Larcombe's congregation may have felt some difficulty in following him on to ground which for many must have been unfamiliar. (Was it not, by the way, Gregory of Nyssa, rather than Origen, who was responsible for the bait metaphor? *p.31*).

The final address, "Towards a Modern Restatement," will inevitably arouse differences of opinion. Let it be said at once that no congregation could fail to be deeply impressed by the preacher's positive emphasis. Mr. Larcombe repudiates the making of "a sharp distinction in our minds between God on the one hand and Christ on the other" (*p.28*). In the Cross, God is active on our behalf manifesting Himself "in His supreme character of a sin-forgiving God" (*ib.*). And, as man views the drama of Divine suffering there enacted, "he is changed, he is won! If God is like that, he cries, then I want to know Him, serve Him, love Him, for He is worthy of my heart's most utter devotion" (*p.41*).

This is well and finely said. Nevertheless, one cannot but wish that Mr. Larcombe had expanded his restatement to make room for further important elements of whose relevance he is himself conscious (*see p.41*). In particular, his anxiety to do justice to God's gracious act in Christ in reconciling the world to Himself, leads him to neglect the part played by Jesus as our "Representative" (*p.28*). Is it really true to say that "it is God Himself Who does everything that has to be done

(p.28)?” Jesus did not think so. He knew that He had a work to do, too, and was “straitened” until it was accomplished. (See: *Jesus and His Sacrifice*, by V. Taylor; and *The Gospel of the New World*, by O. C. Quick). An endeavour to bring out this aspect of the Atonement would have added greatly to the value of a treatment which, even as it stands, is most stimulating and helpful, and furnishes material which many groups might well use as a basis for discussion. (In a new edition, the words “Socinius” on p.36 and “is” on p.41, need correction).

R. L. CHILD.

Reconciling the World, by Albert Peel, Litt.D. (Independent Press, Ltd., 5s.)

Dr. Peel, Editor of the *Congregational Quarterly*, has gathered, in this small book, eleven addresses, five of which he delivered during Holy Week, 1942, in America, two in Great Harwood during the 1914-18 War, and the others in Britain during the War that has just ended. The addresses are heavily dated and located, and all have war as their setting; but it is good to remember that the walls can be built in troublous times, and the author deals with eternal truths and applies them to the immediate situation. He seeks to lay sure foundations, and urges the Church to vital advancement.

All the addresses breathe the air of assurance, and should strengthen the faith of the reader—“The Eternal God is your refuge, and underneath are the everlasting arms” (p. 14). “We know that we have found a good thing . . . We have added to faith, knowledge” (p. 72). It is on this sure foundation that the Church must apply itself to the vital tasks of to-day, if it is to survive. All vital movements from the 13th Century have been “marked by an intensity of conviction and a completeness of dedication” (p. 79).

There is throughout a practical and ethical note, and no one who catches the spirit of the book will read the seventh chapter, on “Every Man’s Responsibility,” without re-applying himself to his task by God’s grace.

W. J. GRANT.

Religion and the Family, by Geoffrey Hoyland (George Allen & Unwin, 6s.).

In the autumn of 1944, Mr. Geoffrey Hoyland broadcast two series of talks on religion and the family. The substance of the talks he offers us in this little book. He believes that in the changing condition of modern society what is needed, in addition to social security, better housing and larger families, is a new

conception of the meaning of love and marriage and the co-operation of parents and children in united activities which will foster the sense of the family as a true community, the "family gang" as he irritatingly persists, almost without variation, in terming it. While parents should profit considerably by the valuable practical guidance offered for home training in religion through Biblical stories, Christian ethics and prayer, greater prominence might well have been given to the fruitful part to be played in this task by that great ally of the home, the Church. His treatment of juvenile delinquency, too, appears superficial. But the chief defect that mars an otherwise useful contribution to this subject of religion and home is not the author's matter but his manner. Judging by the style alone one might be excused for imagining it had been written by a hearty young curate. Slang expressions like, "heavy stuff," "wisecrack," "get the hang of" are surely unnecessary. Mr. Hoyland warns his readers against talking and writing down to children. He should guard against talking down to adults. There are, however, many good things and much wise counsel here, based on wide practical experience, and we should agree with his thesis that only on the foundation of ideal families can the ideal society be built. For the sound advice he offers towards achieving that purpose Mr. Hoyland is to be thanked.

GRAHAM W HUGHES.

Four Feet on a Fender, by J. R. Edwards (Carey Press. Cloth Boards, 3s.; Paper Covers, 2s.).

More Nature Parables, by Gordon Hamlin, B.A. (Carey Press. Cloth Boards, 2s. 6d.; Paper Covers, 1s. 6d.).

Four Feet on a Fender is a collection of twenty-four children's stories, some of which have appeared in the *Baptist Times*. The stories vary in quality, and whereas a book of stories for children should appeal to one particular age group some of these stories are suitable for younger children while others can appeal only to older children. The style is sometimes abrupt, disjointed and allusive, and some of the stories are spoilt by "catch phrases" such as "agin the Government." There is one misprint on page 45, "overhead" for "overheard."

In *More Nature Parables* we have twenty-four short stories, two for each month of the year, each pointing some moral or illustration from nature. It is not a nature book but essentially a book of parables. Each parable is very short, and if used for the Children's Address would need to be expanded, but children should find this little book interesting and enjoyable.

CYRIL SMITH.

Goodly Fellowship. A Centenary Tribute to the Life and Work of the World's Evangelical Alliance, 1846-1946, by John W. Ewing (Marshall, Morgan & Scott, Ltd., 5s.)

Dr. Ewing has carried out a difficult task with characteristic discretion, knowledge and sympathy and the result is a volume which holds the interest of the reader throughout. It is to be feared that the aims and achievements of the World's Evangelical Alliance are not very widely known or understood today, and that some of the high hopes of the founders have not been fulfilled. This centenary record should do much to call attention to the work of the past hundred years, as well as gain further support for the Universal Week of Prayer, the championship of religious liberty, the defence of Sunday and other causes with which the Alliance is concerned. Edward Steane, of Camberwell, was one of the founders. Of recent days, W. Y. Fullerton and Dr. Ewing himself have been among the Baptists most prominently associated with the work. This volume is enriched with many excellent illustrations. It should find many individual readers and also a place in Baptist libraries all over the world.

The Christian Layman Looks Ahead. Edited by Frank H. Ballard, M.A. (Independent Press, Ltd., 5s.)

The interesting series of ten addresses here printed was delivered on Sunday evenings at the Hampstead Garden Suburb Church—rightly described by its minister as “one of the most catholic congregations in the country . . . interdenominational not only in constitution but in practice.” From its own membership it could call out those competent to speak on Economics, Industry, Housing, Music, the Press, Science and Religion, and various other modern issues. Many Christian fellowships less rich in talent would find this a useful book for discussion and might well be led by it to devise their own series of lay-sermons, some of which might come home more closely to the ordinary individual than do some of these. Mr. Ballard contributes an introduction and an epilogue on “The Greatest Need of All.” The book is attractively produced and is dedicated to the twenty-three persons connected with the church who lost their lives in the War.

How to Help People (The Pathfinder Press, 1s. 6d.)

A covering letter sent with the review copy of this booklet and signed by the Hon. Director of Evangelism for the diocese of Rochester, states that it was written by the Rev. Sam. Shoemaker, of the U.S.A. It is difficult to see why this should not

be indicated in the text itself. The twelve papers of which it consists deal in able, effective and practical fashion with what has come to be called "personal evangelism." They are illustrated by many cases from the author's own contacts.

The Baltic Review, Vol. I. No. 4-5 (The Baltic Humanitarian Association, \$1.)

This issue of a magazine produced by a group of "displaced persons," in Sweden contains a brief article on "The Latvian Baptist Church," by the Rev. E. Spigulis, B.D. He states that in 1939 there were 109 Baptist congregations with a total membership of 12,192. At the time of the Soviet occupation in 1940, all religious education was prohibited, the Baptist Union House in Riga was "nationalised" and the seminary and publishing departments were closed. "Several other church buildings were taken away by both occupation authorities [i.e. Russians and, later, Germans] to be used as political assembly halls or barracks for soldiers. Moreover, a considerable number of Baptist people were deported to Russia . . . As Latvia became a battlefield in the summer of 1944, nearly two thousand people from the Baptist congregations have fled from Latvia to Germany (including also the majority of the Union's leadership and 28 preachers). About 200 have escaped to Sweden, mostly from the churches along the Baltic Sea." Swedish Baptists have given generous help to the refugees. There are six Latvian Baptist congregations in the U.S.A. and eleven in South America.

C. J. Cadoux, *The Congregational Way* (Basil Blackwell, 1s. 6d.)

The Vice-Principal of Mansfield College, Oxford, here sets out with characteristic care and clarity his attitude to the "conversations" now proceeding between Congregationalists and Presbyterians and expounds what he understands to be essential Congregational principles. He believes that organic union between the two bodies would be impossible without sacrifice of principle.

The Nature of the Church according to the witness of the Society of Friends (Friends' Book Centre, 9d.)

This statement has been prepared by the Committee on Christian Relationships appointed by the Society of Friends in Great Britain for presentation to the Commission on the Church set up by the Continuation Committee of the World Conference on Faith and Order. It should receive the attention of all those thinking about the doctrine of the Church.

R. L. Child, *The Blessing of Infants and the Dedication of Parents* (Kingsgate Press, 6d.)

Principal Child deals with the origin, history and implications of what has come to be called in Baptist circles, though not very happily, "Infant Dedication." He believes it to express an aspect of Christian truth that needs affirmation, but points out the importance of care and thought in the arrangement of the service. This is a useful booklet. It is a pity it is not better printed. The earliest example of a service for infants which Mr. Child cites comes from the practice of the Barton preachers in 1755. A much older and more interesting case is the practice of Hubmaier at Waldshut in 1525.

P. Rowntree Clifford, *Becoming a Christian* (Kingsgate Press, 9d.)

There is here reprinted the script of four talks broadcast from the Memorial Church at West Ham in January, 1946. The passages of Scripture and the prayers used in the services are included to form a devotional commentary on the addresses, which are simple, direct and effective. This is modern evangelism of high quality. We wish the booklet could have been issued for widespread distribution at a lower price.

C. T. LeQuerne, *Sir Alfred Pearce Gould, K.C.V.O.* (Carey Press, 1s.)

It is something of a shock to discover that it is nearly a quarter of a century since this gifted and great-hearted Baptist surgeon passed away. None who met him or heard him speak on behalf of medical missions or the temperance cause will ever forget the impression he made. This able and graceful tribute by his son-in-law will revive many grateful memories.

Henry Cook, *Speak—That They Go Forward* (Kingsgate Press, 3d.)

This is the report of a Committee set up by the Baptist Union Council to consider the "Spiritual Welfare" of the Baptist churches in this country. It is frank and challenging on every page, and the manner in which it has been drafted by Mr. Cook should make it easy to discuss in Church Meetings, diaconates and Ministers' Fraternal. And after discussion there should be action.

P. A. & P. R. Shepherd, *Fleet Baptist Church, 1846-1946* (Kingsgate Press, 1s.)

There are no highlights in this story, but it was worth putting together, not only for the benefit of the present members of the

church, but for future record, and because in many ways it is typical of Baptist extension and growth. Since 1937 the Church at Fleet has had the oversight of work in Crookham as well.

T. Wigley, *Christianity and the Modern Need—A Modernist Approach* (Modern Churchmen's Union and the Union of Modern Free Churchmen, 6d.)

This booklet is by a veteran and unrepentant "Modernist." He quotes effectively from a wide range of reading, but his practical conclusions are not very clear. "The significance of Jesus lies in man's faith that what Jesus was man also may become, if he is willing" (p. 18). But, then, man does not seem to be willing. And how is the uniqueness of Jesus to be explained?

W. S. Flowers, *A Surgeon in China* (Carey Press, 1s.)

These extracts from the letters of Dr. W. S. Flowers, of the B.M.S., who from 1942 to 1945 led the Hospital Unit sent to China by the British Red Cross, are introduced by a well-merited commendation from Lady Louis Mountbatten. We have here, as she says, "an inspiring tale of courage, perseverance and incredible achievement." When the paper and printing situation improves, it is to be hoped that these letters will be re-issued, in whole or in part, in a worthier format, or, better still, that Dr. Flowers will give a connected account of his experiences.

D. B. Perley, *Whither Christian Missions?* (Assyrian National Federation, New Jersey, U.S.A., \$1.00)

This is the revised and enlarged edition of a pamphlet which first appeared in 1944. It is a vigorous attack by the Secretary of the Assyrian National Federation on a Basra missionary of the Reformed Church in America who has written favourably of the Arabs and their policy in regard to the unfortunate Assyrians. It is also a renewed, learned and fervent appeal on behalf of a community who claim descent from the Nestorians.