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## Reviews.

*The Teaching of the Church regarding Baptism*, by Karl Barth.  
Translated by Ernest A. Payne from the German, *Die kirchliche Lehre von der Taufe*. (S.C.M. Press, 2s. 6d.)

The subject of Baptism has been receiving unusual attention of recent years, both on the Continent and in England. The publication of this translation of a lecture given by Dr. Karl Barth on the subject in 1943 is therefore timely, and should prove a stimulus to current discussion. Baptists in particular will be interested to read Dr. Barth's exposition, which is at once a plea for the vital significance of the rite, and a frank statement of the case against Infant Baptism. They will not endorse all the lecturer's conclusions (any more than Dr. Barth accepts theirs); yet they cannot but welcome the fact that he has so powerfully directed attention to matters which they themselves have always maintained to be vital to the life of the Church.

Broadly speaking, Dr. Barth follows the classical Reformed doctrine of baptism, while making a notable departure from it in the matter of Infant Baptism. His trenchant criticism of many of the arguments commonly put forward in favour of the latter forms not the least valuable section of his lecture. For the most part his observations here will not be new to Baptists; but they enforce afresh the need for a reconsideration of the subject and also supply material for it. The strongest feature of his whole discussion is (as one might expect from Dr. Barth) his insistence that the emphasis in baptism must always rest not on what man does, but on what God does. It is God Who, in the Person of Jesus Christ crucified and risen, is the true Agent in baptism, drawing men by His Holy Spirit into living union with Himself and His Church. This grand fact transcends all questions of order, as well as all failures and weaknesses on the part either of the Church which baptises or of the candidate who is baptised. The rite is not a mere sign, but is charged with unique spiritual power. To say this is not to encourage magical notions, but simply to recognise that, taken within the context of the Gospel, God uses baptism to impart to the believer a lasting impress of His power and goodness in Christ.

This is well and powerfully said, and demands to be considered very carefully by Baptists to whom this emphasis will

seem at first sight strange. Yet it is not entirely new to us. Did not Dr. Wheeler Robinson write: "We have been saying *believers'* baptism so emphatically that we have failed, or at least are failing now, to say with anything like equal emphasis *believers' baptism*, that is, the entrance of believers into a life of supernatural powers." This is where Dr. Barth can help us. What is more questionable, however, is the sharp cleavage which he makes between the objective and subjective aspects of baptism. Perhaps the best way of approaching this will be to consider the motives that bring candidates to baptism. Here Baptists may rightly claim to speak with some authority, for they have gained special experience through the practice of baptising believers. Dr. Barth seems to assume that the chief (though not the only) reason for administering baptism is as a confirmation and "seal" of faith. That is how he reads the New Testament evidence. "Baptism is in the New Testament in every case the indispensable answer to an unavoidable question by a man who has come to faith. It answers the question concerning the divine certainty and the divine authority of the word which the man has already heard" (p. 42). But is not this to over-simplify the situation? In actual fact, the rather meagre evidence of the New Testament (see, for example, *Acts*, viii, 12; 36, x, 47, xvi, 14f, xviii, 8) suggests that those who sought baptism were chiefly desirous of witnessing to their faith rather than of seeking confirmation for it. (The later use of baptismal confessions of faith points in the same direction.) Dr. Barth quotes Calvin approvingly in this connection. "Baptism consists not only in our receiving the symbol of grace, but it is at the same time, in our *consentire cum omnibus christianis*, in our public *affirmare* of our faith, in our *iurare* in God's name, also, the expression of a human *velle*" (p. 48). Moreover, the experience of Baptist pastors today shows that candidates who come forward for baptism do so because, in obedience to the will of Christ and the leading of the Holy Spirit, they wish to make public profession of their faith. It is true, that, later on in their Christian life, they draw comfort and strength from the fact that, like Luther, they can say *baptizatus sum*; but on the day of their baptism the characteristic attitude is not one of anxious questioning, but rather one of glad and thankful trust and hope. Surely that is of primary importance as to the meaning of baptism. The point is not overlooked by Dr. Barth; but ought it not to have greater weight given to it? Consider, for example, its value as evidence that the Christian Church, rightly considered, is a fellowship of believers, a fellowship of the Spirit. Dr. Barth recognises this by his criticism of the "Constantinian Church," and also when he says that God is glorified and the Church is magnified in the baptism of believers, for it gives opportunity once more for "the

free movement and control of the Holy Spirit in the calling and assembling of the Church; to which the present-day baptismal practice tries to do grievous violence" (p. 51). But that movement and control of the Spirit of God is what impels the candidate to baptism, and his testimony cannot therefore be regarded as only a secondary feature of the rite. On the contrary, it is quite essential, for it demonstrates in personal terms the contemporary potency, through the Holy Spirit, of those objective facts of the death and resurrection of Jesus of which the rite is a symbol. As the lines of a familiar baptismal hymn express it:—

Glory to God, Whose Spirit draws  
Fresh soldiers to the Saviour's cause,  
Who thus, baptized into His Name,  
His goodness and their faith proclaim.

If this be true, then the attempt to lay the whole weight of meaning on the objective side of baptism must break down. And it is just on this point that the uncompromising character of Dr. Barth's statements arouses misgiving. "Let us once more be quite clear that no abuse of baptism can affect in any way its actual efficacy." (p. 56). Similarly, although he explicitly states that the baptism of infants is "a wound in the body of the Church and a weakness for the baptised," yet he appears to regard the absence of consent on the part of the candidate as only relatively important. How else, for example, can one understand the following on (p.40): "Baptism without the willingness and readiness of the baptised is true, effectual and effective baptism, but it is not correct" ("wahre, wirkliche und wirksame, sie ist aber *nicht rechte*"). What, one may ask, is this "true, effectual and effective baptism" which is at the same time "not correct?" The rite must surely be considered in its integrity. Either it is properly intended for *believers*, or it is not. If the former (as Dr. Barth contends) then to attempt still to claim objective validity for it after having abstracted from it the faith of the candidate is to destroy its real meaning. For such action either re-introduces something suspiciously like the Roman doctrine of "*opus operatum*"; or it reduces the rite again to a dramatic representation of the death and resurrection of Jesus Christ in which, by hypothesis, the candidate has no significant place. In both cases the true significance of New Testament baptism is not merely "darkened"—to use Dr. Barth's word—but really destroyed; and we are landed once more in the familiar but, as Baptists cannot but think, profitless task of defending the indefensible. Surely it should not be beyond the capacity of the Christian Church today to provide a service of presentation and blessing for infants which would conserve all that is truly

worth-while in infant christening, while yet avoiding the confusion which is inevitably introduced by thinking of it as "baptism."

Dr. Barth's handling of baptism in this lecture is necessarily only an outline of what we may presumably hope to have from him later in more extended form. Even so, his lecture will help many Christians the better to understand and discharge their share of responsibility in a matter which, as he says, "reaches to the very height and depth of the Church's responsibility" (p. 38). The translation as a whole has been effectively done. In some instances, as is only to be expected, Professor Payne's renderings do not carry complete conviction, although it is only very rarely that the sense is appreciably affected. (Such seems to be the case, in particular, in his interpretation of the phrase "Dazu ist zu sagen," found on pp. 20 and 21.) The translator, indeed, deserves our warm thanks for having made Dr. Barth's work available to an English constituency in this eminently readable form.

R. L. CHILD.

*The Church and the Sacraments*, by P. T. Forsyth. (Independent Press, 10s. 6d.)

The work of reissuing the books of P. T. Forsyth goes steadily forward. None is more welcome than the present volume. It first appeared in 1917 in the darkest days of the first World War. It contains some of the most exciting, penetrating and prophetic of Forsyth's writing, and wears extremely well in spite of a few ideas and allusions which date it. An important chapter on "The place of the Sacraments in the teaching of St. Paul" was contributed by Forsyth's colleague, Professor H. T. Andrews. For this new edition Canon J. K. Mozley wrote a valuable commendatory preface shortly before his death.

The Church, declares Forsyth, is not a voluntary human It is, like the Gospel which creates it and on which it rests, through and through supernatural and sacramental. He employs all his epigrammatic power against the current superficial notions of independency. There is and can be only one Church in the true sense, and of this local churches are stations or outcrops. Were he writing today, Forsyth would, no doubt, be much more chary of using the political notion of federation than he was in these pages, and would see it as hardly consistent with his own principles. But federation as he expounded it, was but a first

step for abolishing "Sectarianism and its triviality." What Forsyth was primarily concerned with was the recovery of the saving grandeur of the conception of the One, Holy, Catholic and Apostolic Church, not uniform in polity, not dependent on an outward human succession, but united in and by the Gospel and by the presence of the Lord of the Church.

There is often in these pages an uncanny relevance to modern discussions. The following sentences, written thirty years ago, might well have been penned after perusing *The Apostolic Ministry*: "The episcopate replaced the Apostolate rather than prolonged it, taking some of its functions but not entitled to its prerogative. . . . Much writing on this subject suffers from a defect in method which already antiquates it—from what may be called the Oxford ban, from the tradition of the elders, from patristicism. It reads the New Testament through the coloured spectacles and horn rims of the Fathers."

Similarly, the chapters on baptism present ideas very similar to those recently urged by Karl Barth. Forsyth pleaded for the frank recognition of two forms of baptism—the one emphasizing the individual, the other the corporate aspect of the Church and its Gospel. He believed there was no enduringly valid ground for the ecclesiastical severance of Congregationalists and Baptists. The proposals now before the churches of Ceylon would, one supposes, have had his wholehearted support.

Had this book when it appeared received the attention it deserved, many unfortunate developments and corrupting tendencies might have been stayed, much wandering in ecclesiastical and theological wildernesses might have been avoided. It should have high priority in the prescribed reading for ministerial students of all branches of the Church.

ERNEST A. PAYNE.

*The Hebrew Prophetic Consciousness* by Harold Knight.  
(Lutterworth Press, 10s. 6d.)

The Hebrew prophetic consciousness shows so many features of psychological as well as of theological interest that it is desirable that every age, with its differing psychological outlook and terminology, should seek fresh interpretation of it. This book may well fill the need for such a reinterpretation made in a manner to suit the needs of the layman as well as the minister. It is inevitable that a book about the Hebrew prophets should at times mention important Hebrew words, but those that are used in

this book are transliterated and explained. The average reader is likely to be more bothered about the German, French and Latin words and phrases, of which the author makes frequent use. The book falls into two parts, the first dealing with the psychological background and presuppositions of Hebrew prophecy and the second with a useful reconstruction of the theological implications.

Readers of the *Quarterly* will be glad to know that Dr. Knight has built upon the foundations of the study of Hebrew Psychology laid by Dr. H. Wheeler Robinson (but they will be less happy to find Dr. Robinson's name wrongly printed). The first part of the book answers some of the questions that are raised in our minds as we read the records of the prophets. How far is the abnormal behaviour which is attributed to them integral to their fundamental experience? How far did their intimate contact with God and their hearing of God's word spoken in the divine council depend on that behaviour which we speak of as prophetic ecstasy? The answer given here is that the ecstatic element, an integral feature of non-Israelite prophetic activity, was due very largely to imitation. The ecstatic phenomena, imitated from her neighbours, became in Israel a contributory factor in the shaping of the external forms which prophecy assumed, but it did not determine the reception of the word of God.

The chapters on the theological implications of Hebrew prophecy demonstrate that the intrinsic authority of the message lies in the personality of God who inspired it. Full emphasis is laid on the reality of the events that happen in the world of time and space and on the significance of history.

The author makes a proper distinction between ecstasy, in which the soul is set free from the prison-house of the body, and possession, in which God's spirit invades the animated body. It is to be regretted that in his discussion of ecstasy the author did not make clear whether he intended to identify the Canaanite type with the Greek as he seems to do. Further, the idea of "diffused consciousness" is in danger of being overworked when it leads to such a statement as "He (the prophet) was led to detach and externalize that part of himself believed to be the special means by which God took possession of his soul" (p. 68). The result is a tendency to break up the unity of personality which at other places in the book is rightly emphasised.

L. H. BROCKINGTON.

*The Story of Jericho*, by J. and J. B. E. Garstang. (Marshall, Morgan and Scott, Ltd., 8s. 6d.)

The book is a second and revised edition by Dr. John Garstang, the archaeologist responsible for excavations at Jericho, and his son an assistant master at Rugby. The first edition was produced in 1940 when archives and other material was not available owing to the war, and in this new edition the authors have been able to check and modify certain statements; they have been able to take advantage of the work of Professor Wright on Palestinian pottery and the new datings proposed by him; there is also an appendix reprinted from the *American Journal of Semitic Languages and Literatures*, October, 1941. The opinion that Jericho fell about 1400 B.C. is still adhered to and contrary opinions are dismissed by the sentence: "Few such opinions are based on first-hand knowledge of the scientific results of our excavations; while many are either devoid of logical reasoning or based upon preconceptions as to the date of the Exodus." The opinion of Père Vincent would certainly not come within this stricture, and it must again be stressed that, even if there were no conflicting evidence, the excavations at Jericho do not prove that the Exodus took place in the fifteenth century B.C. It is a mistake to attempt a premature identification of external archaeological evidence with biblical statements. No inscriptions have been found to connect Joshua with the fall of Jericho, nor to assert that the city was captured by Israelite fugitives from Egypt, nor to show the relationship between Moses and Joshua. Jericho may have fallen to Habiru invaders in the fifteenth century; Joshua may have been a Habiru leader; and traditions concerning him may have later been woven into the stories of Israelite invaders. The Israelites were a mixed people inheriting varied traditions, and the problem of Cain's wife and of the relationship between Ezra and Nehemiah show the need for care in unravelling the traditions.

All the good things that were said about the first edition of this book could be repeated. It is interesting, readable and vigorous, written from first-hand knowledge by an eminent scholar and archaeologist; and it provides a vivid contrast to the two recent volumes on the discoveries at Tell en-nasbeh or Mizpah, which are uninspiring and unimaginative and suffered badly from the death of Professor Badé who was in charge of the digging there.

J. N. SCHOFIELD.

*The Birth of the Christian Religion*, by Alfred Loisy. Authorized translation from the French by L. P. Jacks, with a preface by Gilbert Murray. (George Allen and Unwin, 18s.)

This is a book of ten chapters, entitled as follows: (1) The Sources, (2) The Gospel of Jesus, (3) Birth of the Belief in Jesus as the Christ, (4) The Birth of Apostolic Propaganda, (5) The Apostle Paul, (6) Persecution Begins, (7) Birth of the Christian Mystery and of its Rites, (8) Earliest Theories of the Christian Mystery, (9) The Gnostic Crisis, (10) Birth of the Catholic Church. Notes to these chapters follow on pp. 362-410.

The author's introduction sums up his general approach, and a brief selection may be helpful as a guide to the point of view which dominates the book. "The author of this book makes humble avowal of not having yet discovered that Jesus never existed. The conjectures by which some among us, in these latter days, would explain the Christian religion without him whom that religion regards as its founder have always seemed to him as fragile as they are vociferous. . . . These hypotheses all share in a common defect: they are airdrawn fabrics and they do not explain the birth of the Christian movement." A little later the author uses some earlier words of his own: "While the Christian religion was not created by myth alone, so certainly it was not created by Jesus alone; its creator was neither Jesus without the myth, nor the myth without Jesus. Jesus the Nazorean is at once an historical person and a mythical being who, supporting the myth and supported by it, was finally made by it into the Christ, Lord and God, for the faith which so acknowledged him." (11.)

Loisy thus rejects "Christ-myth" theories, and holds to a core of historical occurrence, but he does not rate our Gospels high as historical documents. "They are catechisms for use in common worship, containing the cult-legend of the Lord Jesus Christ" (p. 12, cf. 43, 53, 80). He regards them as replete with edifying and polemical legends, and frequently becomes perverse in his judgements against their veracity (e.g. the story of Peter's denial is probably "an invention of Paul's party directed against the chief of the Galilean apostles" (!) (p. 82, cf. p. 101 on Caesarea Philippi). There is much of this outmoded Baur-like ingenuity.

The chapter on the sources is full of dogmatic literary conclusions, which find little support in the best New Testament scholarship of the day. The Pauline epistles contain copious second-century material (including much which is generally regarded as typically Pauline), and "the Gospels and Acts acquired their final form in the first half of the second century" (50). The Fourth Gospel appeared in a first official edition about

135-140, and in the canonical edition about 150-160" (p. 52). These highly subjective critical views have a powerful bearing, of course, on the reconstruction of early Christianity offered in the later chapters.

With regard to Jesus, "it was as an envoy of God, not as a simple prophet, nor as a sage and a moralist, that Jesus presented Himself to His contemporaries. He claimed a special and unique mission in regard to the Great Event, but did not define it with precision—There could be no question of His being the Messiah there and then—but as the Great Herald of the coming Kingdom, He certainly made claim, before the end of His life, to the rôle which would involve His becoming, after His death, the Messiah who was to come with the Kingdom" (78,9). What He expected at Jerusalem was the advent of the Kingdom, for which He did not consider His own death to be an essential pre-condition (81). But the oldest tradition now perceptible about the death of Jesus, "like that about His ministry, has already become a liturgical legend" (85).

In dealing with the birth of the belief in Jesus as the Christ, Loisy declares the resurrection story to be a myth. "Unconsciously faith procures for herself all the illusions she needs for the conservation of her present possessions and for her advance to further conquests" (98). He suggests that Christians believed that Christ was alive for ever, long before the story of the empty tomb was told (98, cf. 224). The Christian message made amazing headway as "a hope imparted by contagion" (134), appealing especially to "an immense clientele of the disinherited."

Lack of space forbids further summary. My main impressions of the rest of the book are briefly: (1) A mordant and minimising tone in a good deal of the discussion of Paul; (2) a comparatively positive evaluation of the rôle of Peter (a possible legacy of Loisy's Roman Catholic days?); (3) too ready a recourse to the mystery religions and other cults for parallels to Christianity; (4) a lucid treatment of the political repercussions of Christianity and a clear outline of the main Gnostic systems; (5) freshness and vigour in some of the renderings of the New Testament and of the early Fathers. The style is incisive and distinguished throughout, and one is very rarely conscious of reading a translation.

On the whole one must say that this book is far too conjectural in critical matters to be reliable, and far too sceptical in general approach to be illuminating. It is far from being "ungoverned by preconceived theories" as the publishers' "blurb" claims. Its main service, perhaps, is in compelling us to face the problems discussed, and to find more adequate solutions than those offered us here.

There ought to be an explicit statement in the book that the original work goes back to 1933. (Dr. Jacks wrote two articles for the *Hibbert Journal* of April and July 1934 on Loisy's book, and Dr. Vincent Taylor gave a trenchant reply in the October issue. Interested readers should also consult a summing-up of the Loisy-Couchoud controversy by L. J. Collins in the *Hibbert Journal* of April 1939, and an illuminating survey of the work of Loisy, Guignebert and Goguel by Marcel Simon of Strasbourg in *Faith and Freedom* for June, 1948). Goguel's work bearing the same title as Loisy's *La Naissance du Christianisme* (1946), seems to me, from a slight acquaintance with it hitherto, to be a more balanced study, and more deserving of translation at the present time.

The present work is attractively produced. I noticed the following misprints: resurrection (20), Hypolyposes (39), "Fager" (for further? 221), primitive (229), exigesis (255), if (for "it") 264, transcendant (289), "exegetka" (304), Iranaeus (314), catachism (331), ekklesia (epsilon for eta 378), Origin for Origen (405).

D. R. GRIFFITHS.

*Two Hebrew Prophets*, by H. Wheeler Robinson. (Lutterworth Press, 6s.)

This book of 125 pages contains the lectures on *The Cross of Hosea*, given at the Regent's Park College Summer School in 1935, and *The Visions of Ezekiel* given in the Vacation Term of Biblical Study at Oxford in 1945. They have been prepared for the Press by the Rev. E. A. Payne. Our debt of gratitude to Mr. Payne must at once be acknowledged.

Dr. Robinson's treatment of Hosea follows the lines made familiar to those who know his studies of Jeremiah, the Servant Songs and Job. After a brief discussion of the critical problems involved, the view is accepted that chapter three is the sequel to chapter one. Hosea's marriage proves a tragedy of betrayed love, Gomer finally leaves her husband and abandons herself to a life of immorality. Hosea's persistent love, interpreted as a divine command, impels him to win her back. This is the human situation, in terms of which Hosea receives his revelation of God's dealing with His faithless people. It is the Biblical revelation of the suffering, yet victorious love of God which exposes sin as base ingratitude, betrayal of, and alienation from, a loving God, by whose love alone could sin be conquered. It is this inwardness of sin, whence spring social and moral evils which makes man

unable truly to repent. The only hope, as Hosea sees, is in the enduring grace of God which will not let the sinner go. The treatment of Hosea closes with a sensitive discussion on the Initiative, Redemptive work, Discipline and Victory of divine Grace.

The study of Ezekiel begins with a brief survey of the historical background, after which the salient features of recent criticism are reviewed. The obvious relevance of so much in the first half of *Ezekiel* to Judæan conditions, has led Dr. Robinson most of the chapters ii-xxxii as the product of a prophetic ministry in Judæa. These oracles were gathered together and given new application when Ezekiel was taken with the exiles to Babylon in 586 B.C., and new material, especially xxxiii-lxviii, was added. Then follows a study of the prophetic consciousness of Ezekiel; the two calls to prophesy are noted, the first in chapter ii, 3-iii, 9 (Jerusalem), the second in chapter i. (Babylon). The prophet is shown as not only the speaker of the divine word of power, but as one who by his "symbolic" acts releases at God's command, the energies of God in history. Parable and symbolic acts are not simply illustrations; they initiate events in history. In the lecture on the theology of Ezekiel, the prophet's sense of the transcendent majesty of God is described, with the consequent concern that the divine "honour" be vindicated. From man, He seeks obedience but meets rebellion. So there is much in Ezekiel of divine indignation, but also of forgiving grace. Characteristic of this prophet is his doctrine of individual retribution, and a profound faith in a divine act of Regeneration (the Valley of Dry Bones), whereby the terrible ingratitude of man is broken down and replaced by a humble recognition of the grace of God. After the judgment on Israel and the nations, we have the vision of the forgiven and restored community whose centre is the Temple and its worship.

Both Hosea and Ezekiel have suffered much from neglect in Christian devotion: the former, partly through the admitted difficulties of the text and partly through the seeming violence of metaphors which can only be appreciated in terms of the prophet's experience; the latter, apparently because so much is uncongenial to our thinking. None can read this book without feeling a strong compulsion to read these prophets again. The book is full of practical help, and a sensitiveness of interpretation, realistic and deeply religious. There is material here, not only for the preacher, but for the Christian who would hear again the "Word of the Lord," moving him to repentance, giving him strength and quickening faith in the ever-faithful God.

A. S. HERBERT.

*Jonathan Edwards' View of Man. A Study in Eighteenth Century Calvinism*, by A. B. Crabtree. (Religious Education Press.)

It will be a pity if this little book is read only by those who make a detailed study of historical theology or who have a particular interest in New England Theology. Dr. Crabtree has certainly rendered valuable service in providing such a handy guide to those parts of Edwards' works which deal with the doctrine of man, but he has also accomplished something more. While paying due respect to such a massive intellect, he has put his finger on the weak spots of this development of Calvinism. It is refreshing, for instance, to come across, in the chapter on the Determination of the Will, such a sentence as this: "Blithely unconscious that he has missed the real point, Edwards pursues his argument a stage further," or "When his idea of God is carefully examined, it is found to consist of two utterly disparate elements—the Vedantic and the Calvinistic." Unfortunately this thesis, accepted for a Doctorate by the University of Zürich and showing a wide reading in Reformation literature, has had to be much condensed for publication. Yet here will be found a discussion of aspects of Calvinism which in Carey's time were a great hindrance to evangelism amongst us Baptists and which are always rearing their head, not least today when there is a revival of Calvinism. The short criticism of the Double Decree and Election to Damnation is a case in point. Despite his fervent evangelism Edwards had really sacrificed the personalism of the Bible to the impersonalism of current philosophical theories. We can learn much from his mistakes.

K. C. DYKES.

*A Short History of the Chinese People*, by L. Carrington Goodrich. (Allen and Unwin, 10s. 6d.)

There have been a large number of short histories of China in recent years, but this new one justifies itself by the mass of detail which the author gets into 232 pps. of text, without sacrificing the wide view which is so necessary in an introduction to so large a field. The writer says his purpose is to give the material on which to base an answer to the question why Chinese civilisation has taken a divergent path from that of the West at so many points. Although, as he says, the answer is largely speculative, one would have liked to know the writer's opinion on this interesting question. He indicates very clearly the great waves

of progress in Chinese civilisation, and also the recessions, but leaves the tantalising "why?" unanswered.

The book draws largely on recent researches which have shown that China was not nearly so isolated from the rest of the world in medieval and earlier times as she was later, or as the Western reader has so firmly believed. Mr. Goodrich gives a surprising number of common things which China got from other countries in Roman and later times. Many vegetable and grain crops, astronomical discoveries, and even musical instruments and musical forms are listed as coming from outside China.

The book virtually ends at 1911, for the last chapter on the Republic is merely a short note. The bibliography is good, though not as long as it seems, as several books are mentioned more than once. One strange omission is Dr. Latourette's two-volume *The Chinese, Their History and Culture*. A chart of comparative chronology and a very full index, makes the whole a very good introductory history.

E. G. T. MADGE.

*Down Among the Bee Folk*, by V. J. Smith. (Kingsgate Press, 3s. 6d.)

"Take . . . a little honey," said the patriarch. But honey is not the only product of the hive, and ministerial bee-keepers have found it a rich source of children's addresses. The hive, like the Church, is a centre of community life and thus lends itself readily to the purpose of illustrating Christian instruction. The author has drawn twenty-two vivid pen-pictures for young people and for such his book would make a delightful and welcome present. Mr. Smith's brother ministers will be grateful for it for obvious reasons. Moreover, they can rely on its technical accuracy—no small asset when dealing with the (sometimes embarrassingly) knowledgeable young generation.

*Bible Quiz*, by W. H. Tebbit. (Kingsgate Press, 3s. 6d.)

Mr. Tebbit has gathered together five hundred Bible questions and answers. The majority of them appeared in the *Baptist Times* in 1943-44 and are now reproduced at the suggestion of its editor. The great value of this collection is that the questions

have real point and purpose and should lead, not merely to a chapter and verse knowledge of Scripture, but to those deeper questionings which it is the function of the Bible both to prompt and to answer.

G. W. RUSLING.

*Zur Komposition von John 10*, by Johannes Schneider. (Coniectanea Neotestamentica XI, Lund 1947.)

The offprint of an article by a distinguished Baptist scholar, Dr. Schneider, of Berlin University, criticising the rearrangement of the verses of John x, suggested by Professor Bultmann, of Marburg.

*Baptists and Christian Unity*, by R. L. Child. (Carey Kingsgate Press, 6d.)

The presidential address to the Oxfordshire and East Gloucestershire Baptist Association by the Principal of Regent's Park College, Oxford. Mr. Child keenly desires closer and fuller unity between individual churches and Christian communions, but sets out with sympathetic understanding the Baptist approach to the practical proposals which have been made.

*The Baptists of New Road, Oxford*, by Walter Stevens and Walter W. Bottoms. (New Road, Oxford, 2s.)

Two scholarly and readable essays prepared for the celebration of the 150th anniversary of the opening of the present chaped in 1798. The Church Covenant of 1780 is given in full and there are four pages of illustrations.

*Towards True Baptism*, by James Gray. (The Berean Press, 1s.)

A careful sketch of contemporary movements in baptismal reform by the Warden of Overdale College. Mr. Gray takes note of discussions within the Anglican Church, and of references to baptism in the writings of Dr. George Macleod and Professor Brunner.

*The Administration of the Lord's Supper*, by William Robinson, M.A., D.D. (The Berean Press, 1s. 6d.)

The reprint of a series of short articles which first appeared in *The Christian Advocate*. Intended primarily for those belonging to the Churches of Christ, it will be found a helpful supplement to the author's devotional manual, *A Companion to the Communion Service*, published in 1942 by the Oxford University Press.

*As Silver is Tried*, by C. E. Surman. (Independent Press, 4s.)

A little anthology of "Maxims and Meditations for Ministers and other Christians" drawn from Richard Baxter's *Reformed Pastor*, and arranged as daily readings for a month. Dr. G. F. Nuttall contributes a brief foreword. Though slight, this volume should do what it intends by sending readers to Baxter's own pages.

*On the Road to Amsterdam*, by O. J. Beard. (Independent Press, 1s.)

A useful factual pamphlet put together in preparation for the first Assembly of the World Council of Churches. Its diagrams should prove helpful in making clear the course of the modern ecumenical movement and its relation to earlier developments. On p. 17 for "Bret" read "Brent."

*Dr. Williams and His Library*, by Stephen Kay Jones. (W. Heffer and Sons, Ltd., Cambridge, 2s.)

The Inaugural Lecture of the recently formed "Friends of Dr. Williams's Library," delivered by one who has had close association with the Library for over sixty years. A vivid and informative account of one of the most important libraries in the country.

*The Call to Worship*, by D. Tait Patterson. (Carey Press, 5s.)

This book of services has proved itself one of the most useful and popular of its kind. It is good that it has been made available again. For this fourth edition a number of small revisions have been made, and there has been added an Order for the Visitation of the Sick.

*The Christian Handling of Divorce: A Free Church Exposition.*  
(Independent Press, 4d.)

A statement prepared by the Joint Social Service Committee of the Baptist and Congregational Unions and the English Presbyterian Church and commended to ministers and Church officers for study and action. While traditional medieval teaching is rejected, the conclusion is reached "that Free Churchmen have no right to celebrate a marriage between two people, and thereby invoke a Christian blessing upon it, unless those to be married are persons who are, or are prepared to be, members in honest standing in the Church of Christ."