

## Reviews

*Cartwrightiana*. Elizabethan Nonconformist Texts, Vol. 1. Edited by Albert Peel and Leland H. Carlson. (Allen & Unwin, 25s.).

In recent years a number of works have been published examining the views and personalities of the Dissenting groups of the seventeenth century. But apart from one or two works of denominational or local interest little has been contributed to the subject of their origins in the writings of the sixteenth century Separatists since Champlin Burrage's *The Early English Dissenters*. For this reason all interested in the beginnings and development of British Nonconformity must welcome the proposed seven-volume edition of tracts, of which *Cartwrightiana* is the first. It was on this that Dr. Albert Peel was working until the time of his death, and his manuscripts have been prepared for the press by Dr. Leland H. Carlson. When these seven volumes—which will include the works of Browne, Harrison, Penry, Barrowe, Greenwood and *A Parte of a Register* have been published, most of the writings of sixteenth-century Nonconformity will be readily available, for most of the works of the early Baptists have already been reprinted.

It was right that the first of this series should be a collection of Cartwright's writings for it is impossible to read any of the works of the Separatists without realising their great indebtedness to his view of the Church as "The holy community." Browne and Harrison were consciously attempting to give full expression to his Puritan theology when they gathered a Separatist church at Norwich. The documents in this volume throw considerable light on the character and personal views of Cartwright, particularly in his "Speech at his Daughter's Betrothal," and on the difficulties of the Puritans, revealed in his discussion of the oath "ex officio." But their chief interest as an introduction to a definitive edition of Nonconformist texts lies in these documents which demonstrate the Separatists' indebtedness to Cartwright and the ways in which they differed from him. The Biblical legalism, on which the ecclesiastical theology and practice of both Puritan and Separatist depended, find expression not only in the "Shorter Catechism" but also in the "Letter to Arthur Hildersham," where the Mosaic Code is defined as "the fountaine of the rest of Scripture." These writings clearly demonstrate that the one great difference between

the Puritans and the churches of the Separation was the refusal of the Brownists to regard the Established Church as other than the assemblies of Antichrist. Cartwright's "Answer to Harrison's Letter" is an interesting and informative commentary on this attitude.

These documents, which include a group of works of doubtful authorship, are reprinted with their original orthography and abbreviations and are an essential aid to all who desire to investigate the relationship of sixteenth-century Separation to Calvinistic Puritanism.

D. MERVYN HIMBURY.

*Congregational Praise* (Independent Press, Music Edition, 18s. 6d.).

*I'll Praise My Maker*, by Erik Routley. (Independent Press, 15s.).

The new Congregational hymnbook *Congregational Praise*, long promised, eagerly awaited and most carefully prepared, is at last available. The proof of a hymnbook is in the satisfaction it gives after a considerable period of use. This is at any rate a satisfying book to handle and, on a first examination, an interesting and attractive one. Mr. Parry, Dr. Eric Thinman, and the publishers merit warm congratulations and thanks. We could wish that the time had come for a joint Free Church hymnbook with denominational supplements. It may well be that it will one day be found that the trusts which are the chief stumbling-block might benefit by some joint arrangement. Meantime wise organists of all denominations and those seeking new hymns for special occasions will find this a book they should acquire. It has several valuable features new to Baptist and Congregational books.

There is a useful selection of metrical psalms (perhaps partly intended as a gesture to the Presbyterians), a small group of hymns for ordination services and another for private devotion, and a brief section for smaller children supplemented by a special index of hymns from the main sections suitable for young people. Within the ten main divisions the hymns are set in chronological order. A very welcome gesture is the inclusion of some fine hymns by living Congregational ministers such as Elvet Lewis, H. C. Carter, H. R. Moxley, A. F. Bayly and G. B. Caird and of tunes by Erik Routley and Eric Shave. Have we any Baptist writers and composers to match these? If not, why not?

Baptists make no large contribution to this book, though there are the hymns by Robert Robinson, Ann Steele and Marianne

Farningham which one expects; two by John Ryland, one of which is not in the Revised *Baptist Church Hymnal*; one by Beddome and one by Swain, which our Committee missed; and one by H. E. Fosdick. Robinson's "Mighty God, while angels bless Thee" ought not to have been set to the tune *Austria*. Have the Congregationalists never heard a congregation sing the hymn to *Sefton* or even to *Vesper*? It seems a pity that W. J. Mathams is represented by only one hymn.

The selection as a whole includes a good number of the modern hymns which have established themselves in popular favour, together with an increased representation of the great hymn writers of the 18th century. There are forty-eight by Watts, fourteen by Doddridge, forty-five by Charles Wesley and twenty-two by James Montgomery, compared with thirty, eleven, thirty-three and fourteen in the Baptist book. Such editing and alteration as there has been appears to have been done with care and discretion, though it is not obvious why "worms" should be altered to "souls" in Samuel Davies's hymn, when congregations are invited to sing with Newton

"Make me as a weaned child."

Newton's "Kindly spring again is here" with its ugly line

"Make me feel like what I see"

might well have been sacrificed. But one can argue endlessly about small points in a hymnbook. This one will enrich the hymnody of our Congregational brethren and is to be warmly welcomed. The musical editing has been done with particular care and the tunes are well set for congregational singing.

Mr. Routley, whose wide knowledge of hymns and church music has made him an admirable secretary to the editorial committee, and who contributes nine new tunes to the book (let us hope they will prove more successful than those of our unfortunate Mr. Bryant!) is the author of *I'll Praise my Maker*, "a study of the hymns of certain authors who stand in or near the tradition of English Calvinism, 1700-1850." The five main chapters deal with Doddridge, Cowper, Newton, Montgomery and Conder, that on Cowper being the longest and most valuable. A final chapter deals more briefly with Hart, Cennick, Samuel Davies, Robert Robinson, Toplady and Kelly. Mr. Routley's pages will introduce many to some of the forgotten hymns of the period. The praise and blame which he lavishly distributes will not always carry conviction, however, and there are a number of passages which provoke comment. Cowper's hymn "On the Death of a Minister" was probably written when the Olney Baptists lost their pastor. The verse he calls "commonplace" in

Cowper's "Jesus, where'er Thy people meet" may have inspired Carey's famous sermon. Newton's "Kindred in Christ" recalls the joint gatherings of Christians which took place in Olney. The revised as well as the older *Baptist Church Hymnal* contains Conder's "Thou art the everlasting Word," and Baptists still sing the same writer's "Wheresoever two or three." The description of Robinson as an "East Anglican Baptist" is, one supposes, a misprint, and there is another in the note on page 248. But it is good to have a book of this kind to set beside the recent studies of the hymns of Watts and Wesley.

ERNEST A. PAYNE.

*Handbook on the Papacy*, by W. Shaw Kerr, Bishop of Down and Dromore. (Philosophical Library, New York, \$4.75).

The author reveals in *Who's Who* that his recreations are fishing and controversy. This book must have brought him much refreshment, for this is controversy on the grand scale, but always fair-minded, scholarly, well-documented and happily free from the plain abuse that too often usurps the place of argument on this theme. Here is an investigation of the validity of the claims of the Pope to supremacy and infallibility. A study of the New Testament evidence for the alleged primacy of Peter is followed by a demonstration that it is very doubtful whether Peter was ever Bishop of Rome at all. The attitude of the Fathers and of the General Councils to the see of Rome is examined, revealing that what they actually said was often very different from later R.C. claims as to what they said. The existence of clearly heretical Popes is demonstrated, and the R.C. use of forged documents—such as the "Donation of Constantine" and the Isadorian Decretals—is exposed. Finally a detailed account is given of the unsavoury proceedings at the Vatican Council, 1869-70, at which the dogma of Papal infallibility was forced through in the face of weighty opposition from R.C. Scholars and by blackguardly methods. On their own repeated assertions, the Papacy is the key to the whole R.C. position. Pius XI declared in an encyclical that "all who are truly Christ's" believe in "the infallible teaching authority of the Roman pontiff" and "with the same faith as they believe the mystery of the August Trinity and the Incarnation of our Lord." It is a sorry story, but here are chapter and verse and full references to sources and authorities. This is a valuable addition to the literature of the subject and a storehouse of armaments for those who have to refute Roman Catholic claims.

HUGH MARTIN.

*Notes on the poem of Job*, by W. B. Stevenson. (The Aberdeen University Press, Ltd, 16s.).

Professor W. B. Stevenson published his Schweich lectures (given in 1943) with the title *The Poem of Job* in 1947. The lectures advanced a theory of the contents and character of the book based on the author's own translation in which he incorporated a number of variations of text based partly on the ancient versions and partly on subsequent conjecture. The present volume is a supplement to the Schweich lectures and serves in the main to "explain and justify the emended text on which the translation in the volume of Schweich lectures is based." At the same time there is sufficient expository introduction to the notes on each speech for a reader to follow Dr. Stevenson's argument without needing to refer to the longer exposition of the lectures. Readers of the Hebrew text of the poem will find here a valuable set of notes on some of the more difficult passages and will be rewarded with some illuminating and suggestive emendations. The author's approach may be illustrated by setting out in brief form the manner in which he handles the well-known passage in XIX. 25-27. The translation (in the volume of lectures) runs: "I am sure that my Goel lives and will yet stand forth on the sod, By Shaddai's leave I shall see it and the want in my breast shall be stilled."

This translation involves (a) the transliteration of the Hebrew word usually translated "redeemer"; (b) omission of the notoriously difficult phrase "and after my skin hath been thus destroyed" as being "beyond hope of restoration"; (c) the emendation of 26*b* in accordance with the Septuagint paraphrase, thus resolving the difficulty involved in "from (or without) my flesh"; (d) the omission of 27*a* as being an "interpretation of 27*b*" and then of 27*b* as depending on 26*b*; and finally (e) the emendation of *kilyothai* "my kidneys" to *kilyoni* "my exhaustion (want, need)," a word otherwise found only in *Deut.* XXVIII. 65 and *Isa.* x. 22. It will be seen from this that Dr. Stevenson does not hesitate to tackle the text in an independent way and he deserves our gratitude in thus presenting the Book of Job in a challenging form.

L. H. BROCKINGTON.

*Dr. John Ward's Trust*, by E. J. Tongue, B.A., D.D. (Carey-Kingsgate Press, 5s.).

"What abundance of good might great men do" wrote Richard Baxter, "if they would support, in academical education, such youths as they have first carefully chosen for their ingeniousness and piety, till they should be fit for the ministry!" There can

be little doubt what Baxter's verdict would have been regarding Dr. John Ward's Trust could he have known of its operations as they are described in this compact little history by the present secretary. The list of beneficiaries from 1759 to 1950 forms a truly remarkable illustration of what may be done with one man's far-sighted benefaction. Fortunately for Dr. Ward's designs his trustees lived for the most part in an era of expanding money values, and this greatly facilitated their task. The original legacy left by John Ward, Doctor of Laws and Rhetoric Professor in Gresham College, London, for the purpose of aiding students "designed for the profession of Divinity" consisted of £1,200 Bank of England Stock. Today, the capital value of the Trust is in the region of £15,000, a fact which even the most hardened critic of the capitalist system might surely regard as matter for congratulation would he but read the evidence of the fruitfulness of this Trust which Dr. Tongue supplies through his brief biographies of many of its beneficiaries.

An interesting feature of the original trust was the requirement that Ward Scholars should be sent to a Scottish University, Oxford and Cambridge being at that time closed to Nonconformists. Consequently Aberdeen, Edinburgh and Glasgow all figure prominently in the annals of the Trust at its beginning, and some very well-known Baptist leaders, such as Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton and Joseph Angus were among those scholars who were trained in the North. In 1863 the scope of the Trust was extended to include any established university or other educational institution in the United Kingdom. Thereafter, Scotland began quietly to recede into the background, its place being taken by London University and the various denominational colleges which were then becoming of increasing importance. The whole story (with particulars of the trustees—and even of their annual dinner!) is effectively summarised by Dr. Tongue, and every living Ward Scholar (not to mention other persons interested in Baptist history) should make it a point of honour to possess this record.

R. L. CHILD.

*And It Came To Pass.* Stories from the Bible selected and arranged to be read as literature, by W. G. Bebington. (Allen & Unwin, 7s. 6d. School edition, 3s. 6d. non-net.)

The reviewer is responsible for the teaching of Religious Instruction to thirteen of the sixteen forms in a large secondary-modern school. The remaining work in the subject is taken by one other Nonconformist. The reason for this is the unwillingness of any other member of the staff of twenty-four to tackle the

subject. Other class-room work, notably in history or science is not likely to support the Christian approach to Religious Instruction. In the staff common-room suggestions are made to the R.I. teachers that their treatment of the subject should be purely objective (!) or that they should go in for a general study of various religions. In view of this state of affairs, which is probably less unusual than might be desired, this anthology cannot be given an enthusiastic reception. It is designed to be read as literature and "is not intended for the Scripture lesson." The teacher of English literature, with or without a religious faith, is to have a share in using the Bible stories, but neither teacher nor children are "to be primarily concerned with anything but the story being read. Whatever else is in it beside its interest as a story is, for our present purpose, subsidiary to its literary quality and narrative fascination. We are not necessarily to learn anything from it. Not here." The selection of stories is probably as good as many. None is likely to please everybody. The foreword contains other statements open to challenge: "The Bible is not now the popular book it has been, largely because it is too large and miscellaneous." "Modern man—or the modern Englishman at any rate—has turned away from it in despair as something overwhelmingly big which he will never have time to finish." One would wish that the problem was as near the surface as this suggests. "Let us then read, as our forefathers used to read, about Moses and Samson, David, Elijah and Jesus Himself, in the same way as we read about Odysseus and King Arthur, Robinson Crusoe, Jane Eyre and Becky Sharp." But is that how our forefathers read the Bible? By all means let us be concerned that the Bible is not more widely read and be critical of the "two columns to the page, and the small type" of the usual Bible. But we shall not revive an interest in Bible-reading by putting a collection of stories—however well selected—into the hands of a teacher of literature (as such) and telling him not to teach anything about the meaning of any story. If he were able or willing to do this he would be busy already with teaching the Bible itself, not simply as great literature, but as the living word of the living God to our day and generation.

*Marion Fox, Quaker.* A Selection of her Letters. (Allen & Unwin, 10s. 6d.)

The daughter of West Country Quakers, Marion Fox (1861-1949), having become dissatisfied with the conventional life of young ladies of her generation found opportunity in the 1914-18 war for work on behalf of enemy aliens in this country. She shared the unpopularity of those whose Christian pacifism was

misunderstood or mistrusted. In 1919, as a frail woman of fifty-eight she became one of the four Quakers first to re-enter Germany and gave the next ten years to service of relief and reconciliation in that country. Her return to England, when nearly seventy, did not mean retirement, but time for travel and letter-writing. The life revealed by these selections from her letters and diaries is that of a saintly, vigorous personality, sensitive to the problems of the day, indignant at the inhumanity and suffering she saw in Central Europe and willing, at an age when many contemplate retirement, to embark on her great work of rehabilitation and goodwill in Germany. It is a principle of Quakerism, and one readily endorsed by many other Christians, that all life should be the outward and visible sign of an inward and spiritual grace. No life could demonstrate this better than that of Marion Fox, and her story could not have been more movingly or effectively told than in the way chosen here by her nephew.

*The Awakening of Shanti-Ma*, by H. M. Limb.

*Active Service*, by Walter W. Bottoms. (Carey Kingsgate Press, 1s. each.)

With an all-female cast, the first of these missionary plays is a simple and challenging dramatisation of a letter from a missionary in India, showing glimpses of the work of native teachers and Bible-women and the Fletcher Moorshead Memorial Hospital. Its presentation would be a moving experience. In the other for nine male and seven female characters—the effect on an English army officer serving on the India-Burmese Border of personal experience of a mission hospital is well handled and the story rings true.

H. GORDON RENSRAW.

*Full Surrender*, by J. E. Orr (Marshall, Morgan and Scott, 8s. 6d.)

Intended to guide Christians toward a richer and more effective spiritual life, this book deals with big themes, is simply and trenchantly written and deals sanely with our weaknesses and possibilities. The chapters on confession, the sins of dishonesty and impurity and on the Holy Spirit are excellent. The work of one who knows the frailties of human nature and the redeeming power of God, these pages should rebuke and inspire all who read them.



*Village India*, by G. P. Pittman (Marshall, Morgan and Scott, 7s. 6d.)

In a swift series of vivid word-pictures the author, an Australian missionary, brings to life the scenes and events of Indian village life. In addition to stirring the conscience by unfolding the tragic condition of the poor, the heartlessness of the caste system and the desperate need of a Saviour, the book reveals the matter-of-fact acceptance by the author and his wife of loneliness, privation and danger, their love for the people they serve, their belief in the primacy of evangelism and their faith in the power of Christ to redeem. It is a book worth reading and its circulation among church members would awaken interest and sympathy, quicken faith in missions and stimulate prayer and sacrifice.

FRANK BUFFARD.

*Torchbearer of Freedom*, by Carl B. Cone. (University of Kentucky Press, Lexington, \$3.75.)

This finely produced volume has as its sub-title "The influence of Richard Price on Eighteenth Century Thought." A plaque on the Bridgend Public Library describes Price as "Philosopher, Preacher, Actuary." Joseph Priestley, with whom Price was closely associated, said that he had a celebrity "greater than any dissenting minister ever acquired before." His influence on financial and insurance policy was considerable. Published in pamphlet form, his sermons—especially that "On the Love of Our Country," preached in 1789 on the outbreak of the French Revolution—had an historical importance out of all proportion to their intrinsic merit. But though he touched the life of his time at many points and associated with many more familiar personalities, Richard Price has not remained a vivid figure. Neither of his previous biographers—his nephew, William Morgan, in 1813, and Roland Thomas in 1924—succeeded in imparting much life to their portraits. More recently attention has been chiefly focused on Price's *Review of the Principal Questions of Morals*. This volume by the Associate Professor of History at the University of Kentucky makes use of papers in the United States not available to earlier writers. It is a straightforward, painstaking account of the man, which gathers together the contemporary references and carefully summarises Price's writing. It is provided with an excellent index and half a dozen illustrations. Though less exciting than its title, it will be of value to all students of the eighteenth century. It is a pity Professor Cone does not ask why the fame of the "Rational Dissenters" was so evanescent or discuss their negative attitude to the Evangelical Revival.

ERNEST A. PAYNE.