

## Reviews.

*The Protestant Dissenting Deputies*, by Bernard L. Manning. Ed. by Ormerod Greenwood. (Cambridge University Press, 50s.)

Apart from their right of approach to the Throne, relatively little is known of the Dissenting Deputies. Historians appear to be ignorant of their work and the mass of those they represent are probably unaware of their existence. For that reason alone the publication of this volume is welcome. It was begun about ten years ago by the late Bernard Manning and, upon his death in 1942, the work of revising and editing the uncompleted manuscript was entrusted to Mr. Greenwood, the present secretary to the Deputies. The result is a comprehensive, authoritative account of the Deputies and their achievements. It is a mine of information and will be indispensable to all students of Free Church history.

The Protestant Dissenting Deputies are a body of laymen consisting of two members from each congregation of the "three denominations, Presbyterian, Independent and Baptist, in and within twelve miles of London, appointed to protect their civil rights." From these a committee of twenty-one is elected, and by the committee are chosen the officers. Baptists will note with interest that the chairmanship has been held since 1937 by Mr. C. T. Le Quesne, Q.C. For 200 years the Secretary has always been a solicitor. Since the Deputies came into being in 1732 they have included numerous distinguished citizens; men of the calibre of Sir Morton Peto, Sir Charles Reed, Henry Richard, Mr. Justice Lush, Edward Miall and Robert Waithman. What Nonconformity owes to the shrewd, courteous, patient and skilful service—much of it behind the scenes—of these talented men needs to be far more widely known. To many this book will be a revelation.

The Deputies have not concerned themselves with theology and only rarely with religious questions, like Sunday observance, etc., but have confined themselves to the admirable work of defending and extending the civil rights of Nonconformists in these islands and in the British dominions (one chapter is devoted to the advice and assistance given between 1740 and 1776 to the American colonists). The repeal of the Test and Corporation Acts, the validity of Nonconformist forms of baptism and marriage, the right to burial in parish churchyards, the disestablishment and disendowment of the Established Church, the vexed questions of Education and Church Rates, registration of

Nonconformist births, marriages and deaths, slavery in the W. Indies; in these and other fields the Deputies have been, for two centuries, quietly but effectively active behind the parliamentary scene and in the law courts, mobilising public opinion and gradually extending the liberties of Nonconformists, and often of Catholics and Jews as well. Some of the information given here will cause surprise. For instance, the relations of the Deputies and the Quakers provide little evidence of "that rather romantic virtue" of liberal support of humanitarian and progressive measures with which it has become conventional to endow the Quakers. On the contrary the Deputies' records show the Quakers as "willing indeed to co-operate when their own interests were at stake, but rather indisposed to join in struggles for justice when only other men were concerned" (p. 213). The Wesleyans, on the other hand, readily helped even when their own interests were already safeguarded. At one time the influence of Unitarians (under the Presbyterian and sometimes Baptist label) was strong among the Deputies.

This excellent and often fascinating volume demonstrates something of the practical consequences of the important place given in Nonconformity to laymen; it throws considerable light upon an aspect of Free Church activity with which both religious and secular historians appear hitherto to have been unacquainted and which, from now on, they must take into account; it illustrates many features of the social and political, as well as religious, thought and life of Britain, and altogether constitutes a significant contribution to the politico-religious history of the British people. Incidentally, it also reveals that in narrow, sectarian animosity and spite the Anglicans had nothing to learn from Nonconformists during the period covered by this present work.

Mr. Le Quesne's name is misprinted on p. 40 and presumably it is the Baptist Church at Melbourne (not Medbourn) which is meant on p. 45, while it is not true to say that (p. 387) the Dissenters accepted the *regium donum* without a qualm, for some were bitterly resentful of what they termed "hush-money" (see George Dyer's *Memoirs of the Life and Writings of Robert Robinson*, 1796, chapt. xvi). But these are relatively minor points, for here, in this invaluable account of the activities of these "ambassadors of international Nonconformity at the Court of St. James" we have a work of the utmost importance. If the price will deter many individuals from purchasing it for themselves they should press for its inclusion in their local libraries, while the history shelves of colleges and university libraries will be incomplete without it.

GRAHAM W. HUGHES.

*New Testament Literature*, by T. Henshaw. (George Allen and Unwin Ltd., 25s.)

This book is not intended for scholars, nor for specialist theological students, but for those who are pursuing courses in Biblical knowledge as part of their Arts degrees at the Universities, for students in training colleges, and for sixth-form pupils in the schools. It is well to bear in mind from the outset the constituency which the author seeks to serve. The style is clear and readable and, on the whole, the book is well-proportioned, though one feels that there are some instances where re-arrangement might be profitable. Mr. Henshaw has succeeded in his main objectives. He gives useful discussions of the outstanding critical problems without undue technicality, his outlines of the contents of the various books are clear and helpful and his assessments of the permanent religious value of different parts of the New Testament are frank and definite. The material in the appendices would be found useful by students.

The following points, however, seem to call for attention. The derivation of the name "Pharisees" given on p. 24 is by no means certain. On p. 41 (and again on p. 343) the well-known statement of Origen on the authorship of *Hebrews* is erroneously ascribed to Eusebius (who quotes it in his *History*, vi. 25). The *Epistle of Clement* (p. 45) should be entitled *I Clement* as it is in other parts of the book, to avoid confusion. It is hardly true to say (p. 70) that the baptism and temptation of Jesus correspond to the Old Testament narratives of prophetic calls. There appears to be some variation of attitude on the question whether the presumed "testimonia" were formed into a book or not (see pp. 58, 66 and 74). On p. 83 there is a sentence which seems to suggest that the traditional theory of the priority of Matthew over the other Synoptics was disproved in the 18th century (rather than the 19th). In a reference to *Matthew six. 17* (p. 86), the text of the R.V. is rightly given, but it would be well to point out that the A.V. in this case is based on an inferior reading, which owes its origin to "assimilation" to the text of *Mark*. In view of a good deal of recent discussion on the conclusion of *Mark*, to say "he clearly never meant to finish at XVI. 8" is too peremptory (p. 96).

In discussing the teaching of the Fourth Gospel, Mr. Henshaw writes: "There is no Ascension because Jesus had never ceased to be the Son of God and therefore had no need of a return to the Father" (156). But in fact the "return to the Father" is an important theme in certain chapters, and it would be truer to say that the Ascension is, not ignored, but subsumed under the

process of "glorification", in which death, resurrection, ascension and parousia are closely linked. In accepting a date of 48-9 for *Galatians*, and thus making it the earliest of the Pauline epistles, the author ought perhaps to indicate more clearly that this is the view of a minority of scholars. The analysis of *Romans* in terms of "kerygma" and "didache" does not seem to the reviewer to be successful.

In discussing the place of writing of *Philippians*, Mr. Henshaw does not mention the view which would isolate it from the other Captivity epistles, to place it (alone) at *Ephesus*, though the Ephesian origin of *all* the Captivity epistles is discussed fully. To render "ekenōsen heauton" in *Philippians* ii. 7 as "He emptied himself of his personality" (p. 316) is surely not acceptable. The denial of the authenticity of *Ephesians* does not necessarily involve dating it in the second century, as seems to be suggested (303). The date assigned to the Pastorals ("twenty years after Paul's death," p. 334) is considerably earlier than that put forward by Dr. P. N. Harrison, whose general point of view and detailed analysis is followed. *Ephesus* seems to be more generally favoured than Rome as the centre where a collection of Pauline epistles first came into existence (343). The suggestion that the greatness of *Hebrews* has little to do with the author's actual argument (346) will hardly commend itself, and one feels that the background of persecution is over-emphasised, in view of the explicit statement in xii. 4 that the readers had not "suffered unto blood." Whatever one's opinion on the authorship of the *James*, it is going much too far to say "The idea that he speaks with authority is the exact opposite of the truth; he says nothing for which he cannot find warrant in previous recognised authorities" (359). The tone of such passages as ii. 1ff., iii. 1ff., iv. 1ff., cannot be ignored. The work of Carrington, Selwyn and others on early patterns of catechetical instruction makes such an unqualified statement as "The Epistle" (i.e. 1 *Peter*) is quoted by *James* highly precarious (365). Streeter's indebtedness to Harnack and Perdelwitz for certain elements in his re-construction of 1 *Peter* should be noted (367). In the chapter on *Revelation* the author argues against a date in Domitian's reign, which is that adopted by the majority of critics, and it seems doubtful if the grounds for disputing this are valid. One appreciates the forthrightness of Mr. Henshaw's comments on the permanent importance of the Apocalypse, but he is surely wrong in saying, "In the last hundred years it has ceased to exercise direct influence on any but eccentric individuals who have no knowledge of modern theological scholarship" (418).

D. R. GRIFFITHS.

*A Baptist Bibliography Section B—BILOXI*, edited by Edward C. Starr. (American Baptist Historical Society, 1952).

In our issue for April, 1948 (Vol. XII, pp. 305-306), attention was drawn to the appearance of the first section of the monumental Baptist bibliography which is being prepared for the Colgate Trustees by Mr. Edward C. Starr, curator of the American Baptist Historical Society and librarian of the Crozer Theological Seminary. The second section is now available. Unlike its predecessor, which was a handy printed volume confined to the letter A, this new section is as bulky as an English telephone directory and consists of over three hundred duplicated pages. This is some indication of the magnitude of the task which Mr. Starr has in hand. He has set himself to provide an alphabetical register of printed material by and about Baptists including works written against the Baptists, supplemented so far as each section is concerned by a chronological register of items printed between 1590 and 1700, together with an index. All those engaged in serious research on Baptist history will in future need to consult this bibliography and it is important that all our colleges and libraries should at once secure copies.

Even a casual turning of the pages reveals the value of this work. No less than seventy pages of this section are given to the Bible and indicate the extent of the contribution made by Baptists to Bible translation. There are six pages of material under the name of Isaac Backus (1724-1806), over four pages of material under Nathan Bailey (d. 1742), and six pages under Joseph Belcher (1794-1859). Under Francis Bampfield (1615-84) there are sixteen items compared with the dozen in Whitley's *Bibliography*, under Benjamin Beddome (1718-95) sixteen against Whitley's eleven, under James Bicheno (1752-1831) thirty-six against Whitley's fifteen. These increases are in part due to the inclusion of American material and reprints not before noticed. This section also has valuable entries for Alfred Henry Baynes and for Dr. and Mrs. Holman Bentley. The entries under the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland are interesting but quite inadequate. This is of course partly the result of the difficulties which face anyone who undertakes a catalogue of this kind. It also indicates the importance of international co-operation in such an enterprise. Under the heading Baptist Building Fund, it is somewhat surprising to find no reference to Mr. Seymour Price's admirable Centenary History, as it will be a long time before the letter "P" is reached. On page 169 for "Tomlins" read "Tomkins."

But no one can really review a volume of this kind. He can only express his admiration and gratitude and his good wishes for

the continued progress of the enterprise. It would be well in future sections to make clear the date of the most recent publication included. To satisfy the curious it may be well to state that the final entry in this section refers to a Baptist Church in Mississippi.

ERNEST A. PAYNE.

*Evolving Universe*, by Rufus S. Phillips. (Philosophical Library, New York, \$3.75).

The author of this publication is introduced as "a graduate of the 47 Workshop at Yale, who began his search for spiritual perception while a youth." He seeks here to share with the others the views in which he has found rest for mind and spirit. In all charity one can but express the hope that he will resume his search. If, as he suggests, this is the gospel for the atomic age, then we are of all generations most to be pitied.

The urgent thing, apparently, is that mankind should "understand God's infinite but wholly impersonal nature" and that "we are all of All of God." "Prevailing misconceptions are largely due to one mistake: the belief that God is to be prayed to and worshipped." Rather, "God is to be used by man." "This use of God and partaking of Its (sic) substance, Universe, constitutes perpetual activity on our part. It is our one job, now and forever, as we progress into Infinite Intelligence, leading us down an endless road of glorious adventure into infinity."

The author regards himself as emancipated from the follies and futilities of orthodox Christianity—these include the resurrection of the body, which means the reconstitution of decomposed matter. He would permit a study of the Bible but only after "understanding" had been acquired, for the multitudinous errors contained therein have "misled mankind for centuries." Are we to judge his own acquaintance with the Scriptures from his attribution to Paul of a verse from the Revelation, and his attribution to our Lord of a verse from the Epistle of James?

Of this publication as a whole the best comment is another quotation from the author, "Much contained within these pages will appear incredible."

*Such Splendid People*, by W. J. May. (Independent Press, 6s.)

Few words will be necessary to describe this little book. The prolific author has become well known through other publications and this one is true to type. It consists of twenty-four pen por-

traits of ordinary people whose lives reflect the goodness of God. Presumably the names are fictitious but most of them are persons known to the author. I found myself "identifying" them with persons of my own acquaintance.

G. W. RUSLING.

*Christ in the Gospels*, Bk. 1 in "The Bible and the Christian Faith," and *Reference Book One*. (Ginn & Co., 5s. 9d. and 5s. 6d.)

This series of six books for use in grammar schools is graded for each year from 11 to 17. With each is a corresponding Reference Book prepared primarily for the use of teachers. As to the high quality of the material in the first volume and its reference book there can be no doubt. But the reviewer's problem is to judge exactly how they are to be used when, in effect, two teaching periods a week is probably the normal R.I. allocation in senior schools as a whole; certainly in grammar schools the R.I. teacher is unlikely to have more than two lessons weekly with any one class. In this situation he is now offered a series of books for silent reading by the pupils, but not as a replacement for the Bible. How and where, then, are they to be used by the children? It will, of course, depend to a great extent on the individual teacher. Where he is a Christian, any help in adding to his own knowledge and understanding of the Bible is always welcome. But where the teacher is not a Christian an entirely different issue is raised! The Christian teacher will always want to do his own teaching. He will never have time to do all he feels should be done. He will be glad to have these books, especially the reference volumes, for his own use and to have a copy available for individual scholars. But there does not seem to be much opportunity for their general use by classes—to say nothing of the cost, in these days of educational stringency!

H. GORDON RENSHAW.

*Solving the Riddle of the Universe*, by Arthur A. Walty. (Philosophical Library of New York, \$6.75).

The Philosophical Library contains volumes by Albert Einstein, Jacques Maritain, A. N. Whitehead and Sir Arthur Keith. Consequently one approaches a book with such a promising title with high expectations. The author outlines his aim in his introduction and closes with the statement: "In this work the writer has made an attempt to bring to the people of the world a

correct solution of these age-old mysteries and to bring science and religion together as nearly as possible, on common ground."

Mr. Walty has obviously read a good deal of modern science though it is not obvious that he has the necessary training to read it in the original versions, and not in the popularised form put out for laymen. Moreover, in order to construct his theories he generalises liberally and we are disturbed to discover that what was surmised on one page is prefaced by "As we have demonstrated . . ." on the next. Time and again Mr. Walty seems prepared to go further than the experts. In order to carry us with him he would have to establish the impartiality and reliability of his judgment. Unfortunately his sketch of world conditions in his opening chapter is so over-simplified and naive that our confidence in his judgment is immediately shaken.

Mr. Walty's reading in theology does not appear to have kept pace with his science. He believes in a "Supreme Intellectual Power," who could do nothing else but think for countless ages. But ". . . there eventually came a time when there came to His notice the full realisation of His unique and forlorn situation. Here in this black and endless void; with no eyes to see, no ears to hear, no senses of any kind, except that of the power of thought, this conscious Intellectual Power continued to drift aimlessly about in this endless sea of space, seeking, perhaps, He knew not what." So He created. "It may be that due to lack of previous experience the Creator actually overlooked some of the minor details and that the evil consequences are still rampant throughout the universe. We may be certain, however, that the Creator did the very best He could find under the existing circumstances."

Mr. Walty believes that the supreme Intellectual Power guides us through the sub-conscious mind and says, "In one particular instance my promptness in obeying such an impulse, which cost me less than fifteen dollars and but a few hours work, resulted in the increase of my income by nearly a thousand dollars a year."

DENIS LANT.

*Vedanta for Modern Man*, edited with an introduction by Christopher Isherwood. (George Allen & Unwin, Ltd., 25s.)

In Volume XIII, pages 43-44, attention was called to *Vedanta for the Western World*, an earlier anthology, drawn like this one from contributions to a magazine published in California by supporters of the Vedanta Society. Once again Mr. Aldous Huxley, Mr. Gerald Heard and Mr. Isherwood are among the contributors, as well as a number of Indians. Mr. Isherwood



admits that Christianity and Vedantism stand opposed to one another. The latter minimises and blurs distinctions which to the former appear essential and absolute. To say that "what we adore in a Christ, a Buddha, in Kali or Jehovah or Kwan-yin, is our own Atman, our eternal Nature," is sophistry as false and dangerous as it is ancient. Neither the Western World nor Modern Man will be saved thereby. But many of the individual pieces in this volume are full of spiritual insight and aspiration. Not the least interesting are the memories of Swami Vivekananda.

ERNEST A. PAYNE.

*The Faith We Preach*, by E. C. Blackman. (Independent Press, 8s. 6d.)

There are many good things in this book, for the writer gives us the benefit of much up-to-date Biblical scholarship in a form that will be helpful to both ministers and laymen. The chapter headings are fresh and attractive, and the language and method of approach are of the kind to commend themselves to a modern reader. The writer sets forth clearly the fundamental message and the essential unity of the Bible. This is a book that might well help a university student to find a richer and more truly Biblical foundation for his faith. Mr. Blackman is least convincing when he turns from Biblical scholarship to Christian theology. It is significant that he should have given such a disproportionate amount of space (in such a small book) to a consideration of the history and meaning of the "Old Covenant," and very little, in comparison, to an exposition of such essential aspects of the "New Covenant" as the Atonement, Justifying Faith, the Holy Spirit and the Christian Hope (to use the theological terms that Mr. Blackman purposely avoided). His treatment of some of these subjects is clearly inadequate, while his remarks about the uniqueness of Christ, hell and human depravity are, we think, unsatisfactory. No small book like this one on "the faith we preach" could hope to cover adequately all the ground, or to win complete approval on every point. But if it stimulates thought and drives the reader back to the source-book of the Faith, it has served a valuable purpose. We believe this book will do this and so we sincerely commend it.

LESLIE J. MOON.