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## Reviews

*The Study of Missions in Theological Education.* An historical inquiry into the place of world evangelisation in Western Protestant ministerial training with particular reference to Alexander Duff's Chair of Evangelistic Theology. Vol. I to 1910. By O. G. Myklebust. (Egede Instituttet, Oslo. N.Kr. 27.80).

This is an absorbing and important contribution to the question of ministerial training and to the literature on missions. Well qualified as a research historian and rarely hampered by linguistic difficulties, Mr. Myklebust has pursued vast enquiries in universities and seminaries on both sides of the Atlantic. He has marshalled his material with skill and rendered it here in an English version for which, proof-reading apart, he had no need to apologise. The book has a drive about it which suggests a zealot as well as a scholar. The scholar has kept it objective, the zealot is clearly out for converts. He finds that in Europe and America there are many theological halls which make no provision for "missions" and that even where this is a required subject of study it is usually in a subordinate position. This assertion is made in the present tense, although his research has been mainly in the period up to 1910. He would doubtless admit that things have not stood still in the last forty-five years, but obviously feels that Western Protestantism as a whole is still committing a serious sin of omission in theological education.

His heroes are of course those who have fought for a worthy place for "Missions" or "Missiology" in ministerial training. By this he does not mean, for example, the insertion of occasional lectures by missionaries on furlough but the recognition of Missiology as a major and vitally relevant theological discipline, without which future ministers and missionaries are not being realistically prepared for their work. What he has been looking for is the treatment in all its varied aspects of the whole subject of Christian expansion among non-Christians. It is not surprising therefore that he devotes special attention to Alexander Duff's Chair of Evangelistic Theology. The vision which Duff had was not fulfilled, as the author shows in examining the history of the chair until it petered out and was succeeded by the more modest Duff Missionary Lecture-ship, but the "grand experiment" set forth an ideal which was not invalidated just because this particular scheme failed. The author's critical estimate of the venture and the reasons for its failure is penetrating. Duff's standing as a missionary statesman emerges enhanced rather than otherwise.

So far as possible all the countries of Western Protestantism

have been brought within the author's purview. The chapters are laid out in chronological order and begin with an interesting survey of efforts prior to the nineteenth century. It was, however, only when Missions assumed world proportions that Missiology began to gain real recognition. The two outstanding dates were 1867 and 1910. In 1867 Duff began his professorship, C. H. C. Plath (largely inspired by Duff) set an even more ambitious scheme before the Berlin Mission, and Rufus Anderson delivered a series of lectures in Andover Theological Seminary, Boston, which was the first series of its kind in America. "Edinburgh 1910" marked the beginning of a new era and made a "decisive contribution" to the cause with which this study deals. 1910 saw also the death of Gustav Warneck, the first full-time professor of Missions in Germany and one of several figures whose importance is well brought out. In his account of such men as Warneck, F. A. E. Ehrenfeuchter ("the real founder of the subject of missionary theory"), and others, the author goes some way towards justifying his assertion that Germany formerly led the way in developing a *Missionswissenschaft*, but he does not prove his statement that this leadership was maintained until World War II.

It is interesting to learn that the oldest Chair of Missions in America still in existence is that founded in 1899 in Southern Baptist Seminary, Louisville, but Baptists do not figure prominently in this account and British Baptists hardly at all. The author might have referred to such as Fuller and Carey in his allusions to the wider aspects of missionary apologetic, for he does not always stay within the sphere of college instruction. Within that sphere itself, it is difficult to believe that such as Dr. John Ryland, when Principal of Bristol, and Dr. Angus, when Principal of Regents, gave no sustained attention to the subject. Yet the author appears to have found no evidence to the contrary.

These comments do scant justice to the range of this book and the interest which it sustains throughout. As a bibliographical source alone it is worth its cost. It is described as No. 6 of the Studies of the Egede Institute and its publication was made possible by a grant from Norwegian Research Council for Science and the Humanities. The price in English currency is, I understand, about 24s. The name "Clarke" should be inserted on p. 249, line 3.

*Truth is Immortal.* The Story of Baptists in Europe, by I. Barnes. (Carey Kingsgate Press, 8s. 6d.).

The strengthening of Baptist ties resulting from the Jubilee Congress of the B.W.A. will ensure a special welcome for this book. There must be many in this country who now wish to know more of our churches on the Continent, and Mr. Barnes has provided an

attractive introduction to the subject. He has found an apt title in the words of Balthasar Hubmaier. It is a story of survival and achievement in the face of great odds which is here related, and the author has succeeded in communicating the fervour and firmness of conviction which have sustained these communities, some of which are still so very small. If anyone still doubts the significance of our World Alliance he will find here how much it has meant to our brethren in Europe.

Two maps of Europe are provided, one for the period before 1914 and the other for 1919-39. I would suggest that this invaluable aid be supplemented by more detailed maps for cc. 2-6 in any future edition which may be called for. Another useful feature is the bibliography which must cover most if not all of the readily accessible material to which the reader may turn for further study. Mr. Barnes's account, which has been enhanced by his first-hand knowledge of Continental Baptists, is deliberately popular in scope and aim and whets the appetite for a full-scale treatment of the subject. The difficulties confronting anyone who attempts such a work would be very great, in some respects almost insuperable. People who have to struggle for their very existence are often too preoccupied to commit their story to writing.

G. W. RUSLING.

*Belief and Unbelief since 1850*, by H. G. Wood. (Cambridge University Press, 12s. 6d.).

Men have always complained that things are not what they were and there is the temptation for every age to claim that it is, par excellence, the age of transition. But 1850 to 1950! When was there a century to compare with it, particularly in the realm of belief, which is the concern of this book.

Dr. Wood gives a picture of the comparative intellectual stability of "the good old days." It is the kind of picture which is given in more detail in the opening chapters of Philip Magnus' life of Gladstone. Then came Darwin. And the higher critics. And Freud. And the Logical Positivists. But Christian belief survives them all. Dr. Wood shows how and why Christian faith survives. Developing his argument with a coolness which is quite reassuring, he comes to the place where he is able to hold the fundamental Christian conviction "that Jesus Christ has come to us from God's side."

Here is an enlightened survey of a century's spiritual pilgrimage. The presentation of such a scene in such a completely satisfying way is some feat. Here is the tying up of ends that so many of us in our intellectual indolence prefer to leave hanging loose. The reading of a book like this is a challenge to 'finished' thinking and an altogether health-giving experience.

(On p. 3 the Lord's Day Observance Society is misnamed "Association" and in a footnote on p. 6 R. C. Walton is given as R. D. Walton).

J. ITHEL JONES.

*The Mennonite Encyclopedia*, Vol. I, A-C. (Mennonite Publishing House, Scottdale, Pa., 1955, \$10.00).

Six years ago attention was called in these pages (*Baptist Quarterly*, XIII, p. 51) to the project, to which the three major Mennonite bodies in North America had committed themselves, of an encyclopaedia which should be a comprehensive reference work in English on the Anabaptist-Mennonite movement. The first of the four volumes which are planned is now available. Its publication is an event of major importance for all concerned with Free Church history, for there is growing agreement among historians that the roots of this history run back to the left wing of the Reformation. The widely scattered Mennonite communities are "cousins" of the Baptists and Congregationalists, and their acquaintance should be cultivated much more consistently and sympathetically than has been done of recent generations.

An impressive board of Editors, supported by an editorial council, is in charge of this venture. They are led by Dr. H. S. Bender, of Goshen, Indiana. For the European material he has been able to draw on the *Mennonitisches Lexikon*, which began to appear in parts of Germany more than a quarter of a century ago and which it is hoped soon to complete. Many of the articles are translations from the German work, but much new material has been added relating to the American Mennonites and to their missionary enterprises overseas. It has also been possible to make use of the more important publications of recent years. Printing and format are admirable and the maps and illustrations add greatly to the value of the work. The illustrations, for example, include thirteen pages of pictures of Mennonite meeting-houses in different parts of the world.

Since this particular volume includes articles on Calvin and Bullinger, Bucer and Capito, and on Blaurock, of the early Anabaptist leaders, as well as articles on Augsburg, Austria, Amsterdam, Basel and Bern, the student may easily gain from it reliable and up-to-date material on the early history of the Anabaptists. He will also find articles on admission into the Church, Ban, Baptism, Church, Communion, Community of Goods, Confessions of Faith and Conscientious Objectors, all of them important for an understanding of the convictions, polity and practices of the movement. The series of articles on Alcohol should also be noted. Such material is nowhere else so easily accessible. It is to be hoped that

this encyclopaedia will at once be placed in the libraries of all of our colleges.

Naturally, there are not many direct allusions to this country in this volume. Those that there are make one wish that it had been possible to associate some English scholar with the work. There are articles on Baptists, Brownists and the Congregational Church, all of which might with advantage have been somewhat elaborated and revised. It is, for example, strange that none of Dr. Whitley's writings finds a place in the bibliography attached to the article on the Baptists. There are entries on Henry Ainsworth, William Ames and, of a later age, William Henry Angas, and these should not be overlooked by the English student.

In a brief notice of a volume of 750 pages, one can do little more than call attention to the richness and importance of the material. In further printings, the strange slip on page 191 will no doubt be corrected. It is there stated that Hymn No. 2 in the *Ausbund* is based on the Athanasian Creed; on page 137 the Apostles' Creed has already and correctly been named in this connection. On page 28 the comma should be after Morley, not after Swanton, in the designation of Ainsworth's birthplace. It ought also to be noted that the first Baptist church in Scotland was started by soldiers from Cromwell's army (p. 229). But to mention such points may appear almost churlish. This is a most welcome and excellent publication. The further volumes will be eagerly awaited. If they make Baptists envious, they may perhaps also stir them to some similar enterprise.

ERNEST A. PAYNE.

*I Saw It.* Not CommUnism but CommOnism, by T. E. Huntley. (Comet Press, New York, \$3.00).

In 1953 a member of the Un-American Activities Committee alleged that 7,000 Protestant clergymen in the U.S.A. were on the side of Communism, whether as unwitting dupes, fellow-travellers, or actual agents of the party. The author of this volume, who is pastor of Central Baptist Church, Saint Louis, Missouri, was among those named as subversive, and the book was published as a reply to the charge. The addresses which it contains have, however, been drawn from over twenty years of conscientious ministry and deal with a variety of subjects ranging from Motherhood to the Church, as well as the special theme which prompted its publication. Much of the idiom is strange but one can imagine the impact which some of these addresses must have had on those who heard them delivered. Not the least interesting section is the appendix which describes some of the progressive work done in the Central Baptist Church and provides a glimpse into the dedicated life of a Negro Baptist minister.

G. W. RUSLING.

*Cistercians and Cluniacs*, by M. D. Knowles, O.S.B. (Oxford: University Press, 3s. 6d.).

The ninth annual lecture under the auspices of the Friends of Dr. Williams's Library, delivered in September, 1955, by Professor David Knowles, fully maintained the high standard of interest and scholarship set by earlier lectures. It dealt with the controversy between St. Bernard and Peter the Venerable in the twelfth century, in which the former advocated the more puritan order of the Cistercians as superior to the laxity and luxury which had overtaken the Cluniacs. The lecturer points out that the Cistercians were returning to the more balanced Rule of St. Benedict, but that they did not escape the sins of spiritual complacency and pride, while Peter was himself responsible for many reforms at Cluny.

ERNEST A. PAYNE.

*John: the Gospel of Belief*, by Merrill C. Tenney. New London: Commentary on the New Testament. (Marshall, Morgan & Scott, 25s.).

The author is known in the U.S.A. as one of the ablest of younger Baptist teachers and preachers. Here he supplies the Bible student with a most helpful commentary on the Fourth Gospel. The clue to the interpretation of *John*, he believes, is in its literary structure and, accordingly, he proceeds to an analytic study based upon the book's natural structure. In so doing he largely leaves aside the kind of critical questions in which scholars delight but sets out to meet the need of the preacher and student who wants to know what is the aim, theme and teaching of *John*. Dr. Tenney, however, tends to overwork his analytic, schematic method. Nevertheless as an expository guide—from the conservative viewpoint—to the thought and spiritual significance of the Fourth Gospel, this is a volume which many will be glad to have and will find its pages useful and rewarding.

G. W. HUGHES.

*The Prophetic Faith of our Fathers: The Historical Development of Prophetic Interpretation*, by Le Roy Edwin Froom, Volume III. (Review and Herald, Washington, D.C.).

Dr. Le Roy Froom has brought to a conclusion a great work for which he deserves the highest praise and the warm gratitude of many students. This third volume was the first to be issued, but the last to come into the hands of the reviewer. The other volumes have already been reviewed in the *Baptist Quarterly* (xiii, pp. 41ff., xiv, pp. 89f., and xvi, pp. 134ff.), and the reviewer would repeat his

recognition of the scholarship and the skill Dr. Froom has shown as a historian of interpretation. In his four volumes he surveys the interpretation of the apocalyptic passages in *Daniel* and *Revelation* from the earliest times. The present volume covers the American writings of the seventeenth and eighteenth centuries and European writings of the first half of the nineteenth century. We have biographical information about the various writers, and an account of their views fully documented, and often supported by actual quotation.

Most of the writers whose work comes under consideration here were Protestant and worked with common principles. The Preterist and Futurist, the pre-Millennialist and the post-Millennialist all figure in Dr. Froom's pages, but most of the writers dealt with work with the year-day rule and identified the Papacy with Antichrist. All shared the common delusion that in the Scripture passages which they expounded there is a cryptic chart of the ages, and that if only we could break the code we could know the future. But despite their common presuppositions they found much room for manipulation.

In the Biblical passages we find a variety of figures—the seventy weeks, the numbers 1260, 1290, 1335, and 391 (the last based on *Rev.* ix. 15). By starting at different points widely different results can obviously be obtained. Thus the 1260 years have been started by different writers in the years A.D. 365, 410, 455, 529, 533, 540, 606. Some writers have believed that two or more of these periods began simultaneously, while others have thought two or more ended simultaneously. Hence despite the community of basic principle we have a bewildering variety of results. A few samples will suffice to illustrate this. In 1639 Cotton believed the 1260 years would end in 1655, while about a century later Clarke moved the date on to 1758 or 1759. In 1813 Cunninghame believed this period had ended in 1792, while in 1828 White thought of 1843 or 1844. In 1747 Jonathan Edwards thought the period had ended in 1716, while in a work published in 1774, but delivered as lectures in 1739, he had calculated that it would end in 1866. In 1809 Hales argued for the year 1880. Similar varieties could be adduced for the other figures. In 1835 Fry held that the 1260 years ended in 1797, the 1290 in 1827, and the 1335 would end in 1872, while in 1813 Cunninghame thought all these three periods would end simultaneously.

The Lisbon earthquake of 1755 was seen out of focus by some contemporary writers, who found it referred to in Scripture, while the outbreak of the French Revolution was later believed by others to be indicated in the same passage. The dethronement of the Pope in 1798 was hailed as the end of the Papacy, but soon it was held that this was only a wound, and in 1811 Lathrop believed that the

Papacy would come to a final end in 1842. In 1832 Wolff declared that the Second Advent would take place in 1847, while in 1836 Wilson announced that the Resurrection would take place within fourteen years. In 1829 Addis believed that 1843 was the focal point of prophecy, while in 1859 Cumming moved the focal point to 1867.

Most of these writers believed that the climax of the ages was just ahead of their own time, and so we find a steady moving on as one after another proved to be a misleading "student of prophecy." For all of these writers had one other thing in common, beside the basic principles on which they worked. They were all wrong, and all proved to be blind leaders of the blind.

It is precisely here that the reviewer finds the lesson of this superb study in the history of exegesis. It is an illuminating exposure of the mirage of this kind of study of prophecy, showing that it is wiser to discard the fundamental principle that we have here a cryptic key of the ages. A principle which has for centuries misled everyone who has trusted it can hardly deserve credit, and the vast number of those it has misled testifies to their easy credulity, rather than to its respectability. The man who can boast that he has swindled everyone who has trusted him is hardly likely to find fresh dupes, but it is safe to say that they will long continue to come forward to be duped by the principles of interpretation so magnificently exposed by Dr. Froom. Dr. Froom himself belongs to a body which shares something of the outlook of the writers whose works provide the basis for most of this volume, though there is no longer the disposition to make precise calculations. The reviewer is persuaded that its consistent failure has discredited it irretrievably. It is for this reason that his gratitude to Dr. Froom is so sincere, and his recognition of the objectivity and fineness of the scholarship and the vast amount of research that has gone into the preparation of these volumes so free from bias. He especially deserves the thanks of those who reject the whole approach to these passages of Scripture, which has provided so sorry a story.

H. H. ROWLEY.

*In the Beginning*, by Roger Pilkington. (Independent Press. Limp 4s., Cloth Boards 5s.).

What A. S. Peake describes in his Commentary as a "once burning question," the relation between the *Genesis* narrative of the creation and modern science is still a very real problem for many of our young people in Grammar and Secondary Modern schools, especially when the science master is an atheist or agnostic and the minister or Bible-class leader in the church is a "fundamental-

ist," insisting that the Bible is right and science wrong. The boy is presented with an either-or; either the Bible or science. Faced with that choice most boys today will accept the teaching of science and reject that of the Bible. That was Roger Pilkington's first reaction when the Natural History Museum told him that the fossil bones he had found in an old quarry were those of an Ichthyosaurus which had lived about a hundred and fifty million years ago, while his school Bible told him that the world itself was created only in 4004 B.C. It was when he knew more about the Bible and about science that the problem was solved for him. This book is the story of the solving of that problem. It is a fascinating book, well produced and illustrated and calculated to hold the allegiance of our intelligent young people to the Bible and the Christian faith.

*Ceylon Advancing*, by H. J. Charter. (Carey Kingsgate Press, 6s.).

The author, a B.M.S. missionary in Ceylon from 1906-1945, has given us a very interesting history of the B.M.S. in Ceylon since the work was begun there by James Chater in 1812. The story has been told against the background of modern political, economic and religious conditions in Ceylon, the granting of Dominion status to the island in 1948, the growth of the spirit of nationalism, the improvement of transport and communications, of electrical power and food supplies under the Colombo plan, and, most significant of the factors in modern Ceylon, the remarkable revival of Buddhism, itself closely bound up with the national aspirations of the people. This book is warmly commended to anyone interested in the B.M.S. and in Far Eastern affairs generally. There are some good photographs, but a map would have been a useful addition.

CYRIL SMITH.

*Oxford Junior Study Bible*. (Oxford University Press : Cumberledge.. Sheldon Type Edition, 11s. 6d. Ruby Type Edition, 8s. 6d.).

These two new, illustrated Bibles are in the Authorized Version. A particularly notable feature of both is the "Concise Helps" at the end which provides a great deal of valuable information and forms a clear and extremely helpful guide for the younger reader to the history and contents of the Scriptures. Maps, geographical notes, table of dates and an index to the usefulness of the volumes. The Sheldon edition takes its name from its attractive and legible new type face, here used for the first time, designed specially to overcome the difficulties peculiar to the printing of the Bible. This, certainly, is a handsome volume. To any who wish to make a gift of a Bible to a younger reader—or, indeed, to obtain one for themselves—it may be wholeheartedly commended.

G. W. HUGHES.