

REVD DR HUGH MARTIN

Publisher and Writer

Part 1

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Little seems to be known and very little has been written about one of the more important Baptists this century, the Revd Dr Hugh Martin. In the *Baptist Quarterly's* editorial tribute following his death, G. W. Rusling envisioned Martin finding 'an honoured place in future histories of our denomination', not simply for his contribution to Baptist life but for his 'life-time of fine service to the Church of God'.¹ Sadly, Martin has not been so remembered or honoured, receiving only modest mention in Baptist histories and less in ecumenical ones.² Sources for his life are few and far between, and what can be pieced together of his personal life is to be gleaned largely from a very few tributes to him³, supplemented from personal reminiscences.

Born on 7 April 1890 in Glasgow, Hugh was the second child of the Revd Thomas Henry Martin and his wife Clara, née Thorpe. His elder brother Henry was to become a civil engineer, his younger brother Fred a doctor, and his sister Edith married Mr Watson F. Rae. Thomas Henry Martin, the father, was born in India in 1856, the son of the Revd Thomas Martin who served with the Baptist Missionary Society for thirty years. He was educated at Amersham Hall School before entering Regent's Park College in 1878,⁴ whence he went to Wallingford Baptist Church, Oxfordshire, and then Hallfield, Bradford, before accepting the call to Adelaide Place Baptist Church, Glasgow, in 1888. Six years later he joined the teaching staff of the Scottish Baptist College when it first opened, where he lectured in Church History, with special reference to the history and distinctive principles of the Baptists, Homiletics and General Pastoral Work. This he continued until his death, aged sixty-two, on 2 July 1918.

In his address at the memorial service at Adelaide Place Baptist Church on Sunday afternoon, 7 July 1918, Sir Adam Nimmo KBE, the College Secretary, described Dr Thomas Martin as 'a strong clear-sighted Baptist, understanding and being able to express as very few could, the principles and implications of the Baptist position. He was in consequence a lover of his denomination and for what it stood.'⁵ Dr Martin, as father, Baptist minister and college tutor,⁶ instilled in Hugh a deep respect and personal conviction in Baptist history and principles, something which he was to claim on many occasions, but which many, not least his opponents, would never accept.⁷ None other than Ernest Payne, describing Martin's pivotal role in the preparation of the *Baptist Hymn Book* and its accompanying *Companion*, paid tribute thus: 'Though some in the denomination were slow to recognize Hugh Martin's worth and the staurichness of his Baptist

convictions, this was but the last of many services to them.⁸

Hugh Martin was probably baptized around the age of fifteen in the church at Adelaide Place, most likely by his father as at this time the administration of baptism was normally the minister's prerogative.⁹ He was educated at the Glasgow Academy, attaining the Lower Leaving Certificate at the age of seventeen, and this qualified him to go on to the Glasgow and West of Scotland Technical College (GWSTC), later known as the Royal Technical College and more recently the University of Strathclyde. It would appear that at this time Hugh had no intention of entering the ministry, for in 1907 his occupation is described as 'engineer'. This is confirmed by an interview he gave to the local East Grinstead paper a few months before his death, in which he records having 'spent his early years as an apprentice engineer on Clydeside'.¹⁰ He clearly excelled in mathematics, gaining 81% and 79% respectively in his first and second examinations, 70% in his final examination and, with exercise work of 82%, his final mark was 78% and he was awarded two certificates.¹¹ According to a 90-year old teacher from Glasgow, entrance into a Technical College at that time would provide a broad education which would equip the student for a variety of careers. Coupled with the fact that he never entered the pastoral ministry, it can reasonably be conjectured that the young Hugh entered the Baptist College, where his father taught, under parental pressure.¹²

From the GWSTC he entered Glasgow University where he studied theology from 1909 to 1914, these studies being conducted at the Baptist College as well as Trinity College.¹³ He clearly excelled academically, winning the Oliver Flett Bursary two years running and gaining the order of merit in Systematic Theology, Biblical Theology, Exegesis and Church History and Homiletics three years in succession,¹⁴ also winning the fourth prize in English and a first class certificate in Moral Philosophy in the University.¹⁵ In 1913 he won the Henderson Prize, worth twenty guineas, for his University essay on 'The Permanent Value of the Old Testament', and the first prize in the Higher English Literature Class, graduating MA the same year.¹⁶ In addition, he obtained the Coulter prize for his essay on 'Clement of Alexandria',¹⁷ and won the Baptist Union Scholarship by a record percentage of marks.¹⁸ It was during his University career that Martin won the reputation of a skilful debater, an attribute which, according to Ernest Payne, was to serve him well his whole life long.¹⁹

All those men accepted as of entrance standard by the Baptist College had to be presented at the University, either Edinburgh or Glasgow, and study for three years for their MA in divinity subjects. During the long summer vacations, such students would attend a seven to eight-week course covering Old and New Testaments, Baptist Principles, Baptist History, and the like. Following graduation, they would spend a full year at the College doing further Old and New Testament studies, with additional instruction on pastoral matters.²⁰

During his years at College Hugh Martin became involved in the Student Christian Movement, which was to prove formative for the whole of his life and

ministry. He attended the 1910 World Missionary Conference in Edinburgh as a steward, along with H. G. Wood, who was to become a Quaker in 1923 but was the son of J. R. Wood, the President of the Baptist Union of Great Britain and Ireland in 1902. The stewards were chosen by the SCM from among its leaders in the universities.²¹ Payne called this experience 'a decisive influence on his development'.²² He was so touched by all he witnessed that through his student studies and resultant friendships with those from other traditions, and this wider vision of the world Church gained at Edinburgh, the ecumenical course of his life and convictions was set.

In 1912 he was elected a member of the General Committee of the SCM, and was in that year one of a group of sixteen representatives of the SCM of Great Britain and Ireland to attend the Biennial Conference of the World Student Christian Federation at Lake Mohonk, USA.²³ At the SCM summer conference at Swanwick in July 1912, when the main speakers were Professor A. S. Peake of Manchester University, Canon Peter Green of Manchester, Professor Cairns of Aberdeen, Dr Kelman of Edinburgh, Dr Selbie of Oxford, and the Revd Tissington Tatlow, Martin was chosen to speak at the closing meeting,²⁴ a high honour for one so young.

On leaving College, Martin was ordained into the Baptist ministry, though he was never to hold a pastorate, and was accepted onto the accredited list in 1920. Martin had become fascinated by and greatly involved in the work of the SCM which was then rapidly developing under the leadership of Tissington Tatlow and becoming a powerful force within universities and colleges throughout Britain and abroad. There is no doubt that the relationship which built up over the years between the two men was of the greatest importance to Martin, both in the development of his character and of his broad, ecumenical sympathies and vision. Ernest Payne describes Martin as Tatlow's 'lieutenant'.²⁵ SCM's gain was the Baptists' loss. In 1912 Dr Newton H. Marshall invited Martin to become the Secretary of the Young People's Department of the Baptist Union which was then being set up, an offer which Martin declined as he had already committed himself to similar work for the SCM. In fact, in 1937 Martin claimed with justifiable pride that he had been the originator of the proposals which had led to the development of the Young People's Department on its present lines and to the founding of the Young People's Fellowship within the Baptist Union. It had been Martin who had drafted the scheme for the re-organization of the Young People's work and submitted his proposals to the United Board of the Young People's Departments of both the Baptist Union and Baptist Missionary Society.²⁶

Though the appointment was initially only for two years starting in 1915, he went to London to take up an engagement as Educational Secretary of the SCM.²⁷ As such, Martin spent much of his time training leaders for study circles, and it would appear that he was highly successful in this. He also trained missionary study leaders in the Cambridge women's colleges and leaders for social study circles, and represented the SCM at the Conference of Social Service Unions, one of the British

Council of Churches' forerunners.²⁸ According to Tatlow himself, Martin was well suited for this role as he had led one of the most effective Christian Unions at Glasgow University.²⁹ From 1914 to 1929 Martin was the Assistant Secretary of the SCM. His responsibilities included oversight of the SCM's publications and their distribution at home and abroad, giving him experience into the ins and outs of the publishing world, turning 'an amateur publisher into a skilled practitioner'.³⁰ His work also introduced him to the World's Student Christian Federation, which he served as Treasurer from 1928 to 1935. Both in his student days and with SCM he was to make friendships with many of the future church leaders in Europe and North America.

Martin, as his career testifies, was an able committee man and skilled chairman, capable of reconciling vastly opposing points of view,³¹ and this was nowhere more clearly seen than in his chairing of the preparatory meetings (1920-24) which led to the 1924 Conference on Politics, Economics and Citizenship (COPEC), the main meetings themselves being chaired by the future Archbishop of Canterbury, William Temple. Here Martin also came into close contact with Charles Raven, with whom he would later share work in the British Council of Churches (BCC).³²

HUGH MARTIN AS PUBLISHER

The first World War had seen a considerable growth in SCM publications, marked not least by the popularity of T. R. Glover's *The Jesus of History* (1917),³³ and so Tatlow looked for help. As Martin's administrative abilities became increasingly clear, Tatlow turned to Martin as 'a man who was ready to do what he was asked to do, and once he had promised to do a piece of work, it was done and done by the time agreed'.³⁴ So in 1917 Martin joined the SCM General Secretariat and within two years the growth of the publishing department was described as remarkable. The 1919 Annual Report recorded that, 'Up till comparatively recently, we published nothing except pamphlets on various aspects of our work and study circle text-books for use in the Colleges. Of recent years, however, we have launched out into the publication of books on many aspects of Christianity'. These included general theological and devotional subjects, foreign missions, the Bible, social issues, prayer, art and religion, science and religion, psychology and education. 'The books', the Report continued, 'are an attempt to restate the essentials of Christianity and its message for the world to-day in modern language, and in terms of the best modern scholarship. Though primarily designed for students, they have a wide and increasing sale among the general public.'³⁵ By this time Martin had already published his first book for the SCM Press, *The Calling of the Church*, and this was to be followed by many more.³⁶

In 1923 Martin became the Assistant and Literature Secretary and the publication work of the SCM became his chief responsibility. After Tatlow informed the General Committee of his retirement after thirty-two years as General Secretary, a period of turmoil ensued. Whilst standing back from the appointment procedure for

a successor, Tatlow sought to secure the publications department. Previously this had been under the control of a General Committee, but Tatlow now suggested creating a Limited Liability Company, with Martin as Managing Director. So the SCM Press was created under the guidance of Martin and Alexander Walker. Though the vision was Tatlow's, it was Martin who created the SCM Press.³⁷ A Board of Directors was appointed, and the SCM transferred all its stock of literature in return for all the ordinary shares of the company. While individual authors received royalties, profits from sales went to the SCM's continuing and developing work in the universities and colleges. One of the Board's first decisions was that 'Mr Martin should be free to publish any book without a second opinion, provided he himself was quite certain that publication was wise.' The Board did, however, help Martin adjudicate doubtful manuscripts and also helped plan topics and authors who could write on them.

Developing out of his earlier educational work, a concern always close to his heart, the Press also produced books for use in secondary schools. In the early 1940s Martin suggested that there was a need for a quarterly journal which dealt with both the content and method of presentation of school scripture lessons, and this was realized in *Religion and Education*, which the Institute of Christian Education sent to all its members. As treasurer of the World's Student Christian Federation from 1928 to 1935, Martin travelled several times to the United States and formed links and friendships which aided the work both of the Press and of the ecumenical movement. The World Conference on Faith and Order turned to him for help in publishing several preparatory volumes for its Second World Conference in Edinburgh in 1937. Afterwards he not only published the official report but also wrote a popular account himself.³⁸ Later, in preparation for the establishment of the World Council of Churches, the Press published the Amsterdam volumes. By 1947 the sale of books and pamphlets had reached 313,000, despite Martin's 1947 report to the Committee that the publishing situation was worse than ever before due to the fuel crisis, closure of paper mills and printing works, paper rationing and little cloth for binding books. Nevertheless, forty-four volumes were at various stages of completion and the new Torch Bible Commentary series had begun to appear.³⁹

Part of the aftermath of COPEC was a new attitude towards social and political affairs in British church life, and Martin was alert to see in that a new reading public. Northcott referred to the establishment of the Press as a 'shrewd publishing risk'.⁴⁰ With his immediate colleagues, Alexander Walker as Business Director and Promotion Manager, Frederick R. Reader as the Finance Manager and Secretary, and Kathleen Downham, Martin forged links with authors and other publishing houses in Europe and North America, building up a variety of titles on theological and sociological subjects. Amongst these authors are to be numbered Karl Barth, Emil Brunner, F. R. Barry and William Temple, to name but a few. He achieved a major publishing coup when in 1937 the SCM established their Religious Book Club (RBC). The idea to launch a religious equivalent of the

socialist Left Book Club had come from Alexander Walker who had been challenged by its popularity and influence. 'What was needed were books at a low price, carefully thought out and edited by an interdenominational group of men and women, written by the best writers here and in other countries, attractively produced and widely publicized and offered to those who would join the Club for at least a year.'⁴¹ Though gaining little initial support from the SCM Press, Walker soon received that of the Bishop of Manchester and then that of Martin, who had at first been sceptical about the project. With the co-operation of the Board of the SCM Press, the RBC achieved a membership of 18,000 in the first year and managed to survive the duration of the War, though numbers inevitably dropped.⁴² Members received six books per year at two shillings each. Every book was specially commissioned and many relevant and urgent contemporary matters were tackled. Martin himself contributed a number of titles and edited others. Though he helped establish and at first manage the RBC, it was later run by a committee; there can, however, be little argument with the statement that 'many owe to him their entrée into the world of authorship'.⁴³ By 1954, one hundred titles had been published, the Press had become firmly established⁴⁴ and its reputation was growing. As editor of the SCM Press from 1929 to 1950, Martin saw the Press grow into one of the world's foremost theological and religious publishing companies.⁴⁵

With the outbreak of war, Martin became the director of the Religious Division in the Ministry of Information (1939-43), a role for which he was well suited with his many contacts with British church leaders, knowledge of the church situation and of the religious situation in the countries with which Britain was now at war.⁴⁶ Cecil Northcott, Martin's Congregationalist friend, who later contributed the entry on Martin for the *DNB*, remarked that in his position Martin took care to focus on the spiritual issues at stake in the war and avoided any propaganda which would have supported war aims which he believed to be unchristian.⁴⁷ Ernest Payne commented that one of the factors which contributed towards a greater awareness of what was going on in the world and helped to create 'a far more restrained and "Christian" temper . . . in the churches than during the 1914-18 war' was the publication of *The Spiritual Issues of the War*, the bulletin of the Religious Division of the Ministry of Information, of which Martin was director.⁴⁸ His work as a civil servant led him not only to write and broadcast religious propaganda to many foreign countries, but also to cross the Atlantic in a US convoy cargo ship, dodging U-boats, and returning in a cramped bomber huddled against the bombs.⁴⁹

At the end of his time in this office, he returned in 1943 to the SCM Press as Managing Director. As the war concluded, discussion began on the attitude of British churches to their counterparts in Europe, and this resulted in Christian Reconstruction in Europe (CRE), later to become Christian Aid.⁵⁰ Martin served on the CRE Committee and at this time was a founder member and for many years Joint Honorary Secretary of the Friends of Reunion (FoR), an interdenominational group of committed ecumenists who sought to further the cause of Christian Reunion

in Great Britain.

On the death of William Paton, Martin effectively became the leading Free Churchman in the newly formed British Council of Churches. In its early days in 1942 the BCC was housed in the offices of the SCM Press in Bloomsbury Street, and Northcott commented that this nursing of infant organizations was typical of Martin's practical approach to Christian co-operation and church unity. He saw the Press as an instrument of debate and concern for unity and was happy to have authors from all Christian traditions.⁵¹ On his retirement, Martin served as BCC Vice-President from 1950 to 1952 and Chairman of the Executive Committee from 1956 to 1962, serving the BCC overall from its inception in 1942 until 1963. In 1952-3 he was honoured by being made Moderator of the Free Church Federal Council. In 1943 he had been awarded an Honorary DD by Glasgow University, and in 1955 he became one of the few Free Churchmen to be created a Companion of Honour (CH). He was informed of this honour by Sir Winston Churchill, with appointment from 1 January 1955. As is the custom, he was invested privately by the Queen at Buckingham Palace in a half-hour interview on 16 February, receiving a Warrant of his Appointment, signed by Her Majesty and by the Secretary and Registrar of the Order. It is often mistakenly believed that he received this award for his work with the Ministry of Information, but it was made 'for services to the National Free Church Federal Council and to the British Council of Churches'.⁵²

Denominationally, Martin served as chairman of the India Committee of the BMS, being made an honorary member in 1948.⁵³ He was appointed to the Baptist Union Council in 1928 and made an honorary member in 1962. When the Carey Press and Kingsgate Press were amalgamated in 1948, Martin was wisely appointed the first chairman of the Board of Directors of the Carey Kingsgate Press (CKP), which was set up as a Limited Liability Company.⁵⁴ He also served as chairman of the Scholarships Committee, and from 1951 was Vice-President of the Baptist Historical Society. Commenting on all the many offices he held and the many ways in which he served Baptists and the wider Church, Geoffrey Rusling wrote, 'All these services, which one can here but itemize, indicate the range of his capacity and concern, and also the confidence which experienced Christians placed in him.'⁵⁵

He married in 1918 Dorothy Priestley Greenwood, daughter of the late Revd H. M. Greenwood. They adopted two sons, but no family details have been traced, nor either son, whose names are unknown to the present author. A tiny glimpse into his private life is to be found in the tribute paid to him by the *Glasgow Herald*, which spoke of the 'great many books which came from his pen, for apart from gardening in which he found constant solace and delight, he was of a puritanical bent, a Puritan in the best sense, with high principles and hopes joined to a readiness to help all kinds of people, in which he seemed to have all the time in the world.'⁵⁶

The paucity of material on Dr Martin supports the view of those who knew him that he was a very private, even quiet man. Edwin Robertson has described him as 'a reserved man . . . able to take decisions quickly, never emotionally. I am not

sure that many people got close to Hugh, but those who did found his friendship well worthwhile'.⁵⁷ One who did was Dr M. E. Aubrey, from 1925 General Secretary of the Baptist Union. On his character, Robertson concludes, 'I have no anecdotes - he is not an easy subject for such!' In the office of the SCM he was 'a good man and always considerate'.⁵⁸ Mrs Muriel Ridgewell, his secretary at the Press from 1942, describes him as 'a very private person and, to a certain extent, shy', not given to discuss his private life, but a 'quiet sincere person and much respected by those who knew him'.⁵⁹ R. E. O. White speaks of 'having no criticism to offer of Hugh Martin (except only that he never became a minister, but that could be a compliment)'. John Hough, a Baptist layman who worked with Dr Martin on the 1962 *Baptist Hymn Book* and who was Secretary of the Baptist Union Lay Preachers' Federation from 1954 to 1968, remarks that 'he was the kindest, humblest and most erudite of Baptist scholars, and deserves our gratitude on three particular counts': he was amongst the earliest ecumenists, a gifted popularizer of writings by biblical scholars, hymnists and saints, and the guiding spirit behind the *Baptist Hymn Book*.⁶⁰ H. L. Hemmens spoke of his 'modesty and self-effacement [being] obvious to all and they hide an incisive mind, a scholarship that is extensive and profound and a passion for his Lord and for the coming of His Kingdom. I am proud that he regards me as a friend.'⁶¹ In his tribute in the *Baptist Times*, Ernest Payne wrote, 'through ill report and good report' he 'served his Lord and was a singularly unself-seeking and loyal friend'.⁶² His driving commitments include, in the words of one tribute, 'rock-like steadfastness, unerring judgment, and quiet but warm-hearted friendship. "Nothing was too demanding or too small for his attention".'⁶³

In 1949 Dr and Mrs Martin moved to East Grinstead and he retired the following year. They joined the Baptist Church at Forest Row,⁶⁴ previously having been in membership at the Hampstead Garden Free Church near their London home. At Forest Row, he, amongst other things, began a Men's Contact Meeting on Monday evenings, for which he arranged many good and eminent speakers. Dr Martin even served as its Moderator for a while.⁶⁵ Though his activities were curtailed by ill health, he still managed to preach in different churches in and around East Grinstead. A number of unheaded and undated local newspaper cuttings show that, though retired, Dr Martin remained very active in the locality and within the Baptist churches. He served as President of the local Free Church Council and was Vice-President of the Local Council of Churches which he had helped to establish. He was also Chairman of Governors of Sackville School, and also a Governor of Imberhorne School.⁶⁶ Though he had retired from the SCM Press in 1950, Martin remained a Director until the year of his death.⁶⁷

Shortly before his death, Dr Martin was involved in trying to plant a Free Church in East Grinstead's new estates, Hurst-an-Clays and Imberhorne. The local *Observer* reported Dr Martin as saying, 'It is a vast area with just one small Anglican Church. We are trying to start up a Free Church that would include

people of any denomination who would like to come.'⁶⁸ Sponsored by the Baptist Union, who would provide the church building and minister, the church was to be called Southside Free Church, and construction was intended to begin in 1965. It is not known what became of this project: either it did not materialize or did not survive.

Hugh Martin passed away peacefully in his sleep on Thursday, 2 July 1964, aged seventy-four, after some months of heart trouble. The funeral service, at the Moat Congregational Church, East Grinstead, on Tuesday, 7 July, was conducted by Ernest Payne and the Revd Barry Heather, minister of the Forest Row church.⁶⁹ This was followed by a memorial service on Monday, 20 July, at Bloomsbury Central Baptist Church, which was full. The order of service notes that the participating ministers represented 'several of the major elements in the service given by Hugh Martin to the Church of God'. Dr Payne led the introduction, the scriptures were read by the Dean of York and Chairman of the SCM Press, the Very Revd Dr Alan Richardson, the addresses were given by Dr Payne and the Revd Dr Robert C. Mackie of the Church of Scotland, who had served as General Secretary of the SCM in Great Britain and Ireland and of the World's Student Christian Federation, and the closing prayers and blessing were given by the former Archbishop of Canterbury, Dr Geoffrey Fisher.⁷⁰ A transcript of the memorial addresses was published free of charge by the SCM Press.⁷¹

HUGH MARTIN AS AUTHOR

Martin was a prolific writer: the British Library Catalogue credits to him a total of fifty-six books, including second editions, to which must be added numerous journal articles, sermons and addresses, and letters to the *Baptist Times* and other newspapers and magazines. His books cover a wide range of subject matter including biblical, ecumenical, social and literary themes, and devotional study books. Kenneth Slack, then General Secretary of the BCC, wrote of Martin that, 'The list of his . . . writings reveals unusual catholicity of interest and knowledge alike'.⁷² The breadth of Martin's involvement within and through the SCM, the life of the Baptist Union and the ecumenical movement leaves the observer amazed at the sheer amount of work he so ably accomplished. Commenting on this, Slack noted that 'ecclesiastical chores did not limit the breadth of his reading, nor ecumenical jargon corrupt the clarity of his style'.⁷³

His gift was predominantly as a popularizer of Christian writings, providing up-to-date editions of great scholars, hymnists and saints,⁷⁴ and most of his own work can best be described as popular.⁷⁵ However, the ascription of popularist must be correctly understood. Though the vast majority of his books and many articles were 'popular', they were never superficial or simplistic. His writing was always characterized by careful research, clarity of style and thought, and readability; it also displays a wide knowledge of literature from which he quoted frequently and with consummate ease.⁷⁶ It has been too easy to dismiss Martin because of this

'popularist' label, though it must never be forgotten that C. S. Lewis was similarly dismissed by many as a popularist yet his work has benefited millions. The quality of Martin's work was recognized when Glasgow University awarded him an Honorary Doctorate for his scholarly work.⁷⁷ Arguably his most scholarly work was his 1954 Whitley Lectures on 'Puritanism and Richard Baxter'; the book went to press before their delivery at Bangor and Bristol Baptist Colleges.⁷⁸ He was also General Editor of *The Teacher's Commentary on the Bible*, which SCM first published in 1932, with T. H. Robinson, the Baptist Old Testament scholar from the University College Cardiff, editing the Old Testament section.⁷⁹

As well as his editing of what can be described as classics of spirituality and other lesser known works, Martin's concern for spirituality is reflected in a number of books of prayers for various occasions.⁸⁰ From an examination of his books, it would appear that early in his life Martin's concerns were really very broad, including a printed lecture on preaching, several books on missionary matters, and several on moral and practical aspects of the Christian life,⁸¹ but later, with a deepening involvement in ecumenism, his field of writing interests understandably narrowed, though there is nothing to suggest that he lost his concern for wider Christian life and work.

Theologically, as well as ecumenically, his views and sympathies were broad; while he personally stood within the liberal tradition, his Scottish background and strong sense of churchmanship 'preserved him from the wishy-washiness of much liberalism'.⁸² In fact, Martin's so-called liberalism is best described as a liberal evangelicalism, and this is perhaps nowhere more clearly shown than in *Luke's Portrait of Jesus*, written in mid-life (1949). Martin declared that 'The Gospel according to St Luke has always meant more to me than any other single book in the New Testament or out of it'.⁸³ A popular work, it was by no means superficial or ill-informed but rather written with 'due account of the researches of the experts'.⁸⁴ Evidence of his awareness of form critical studies, biblical languages, Synoptic studies, genre, Early Church literature, literary approaches to the Gospels, source criticism and archaeology abounds.⁸⁵ Nevertheless, he unashamedly announced his acceptance of the virgin birth, the possibility of miracles, the physical resurrection of Jesus, and the divinity/lordship of Jesus, and provided supporting reasoned argument for these beliefs which inexorably led, he contended, to a life of following Jesus/discipleship.⁸⁶ He also asserted his belief that, 'the truth of Christianity does depend upon the historical facts that Jesus lived in a particular place at a particular time, that He died, that He rose again. That was what created Christianity.'⁸⁷

His was no blind acceptance of dogma, as is shown, for example, in his discussion of miracles, on which he wrote, 'the establishment of the *possibility* of miracle does not necessarily mean the acceptance of every miracle attributed to Him as having happened precisely as the story records it. Each must be taken separately in the light of the evidence. It is not necessary to counter the dogmatic assertions

of those who deny that miracles could ever happen by a defence of the literal accuracy of every Gospel story'.⁸⁸ Similarly, concerning the virgin birth, he expressed his hope 'to show good cause why I for one accept it, but I am quite sure that the Virgin Birth is not a necessary, fundamental part of the Christian Faith, and that Christians who indulge in heresy hunts on this score are wrong.'⁸⁹ Further, his 'evangelicalism' did not preclude his avowed concern and belief in the necessity of Christian social action, as reflected in his chapter on 'Jesus and the Social Order'.⁹⁰

Hugh Martin revealed two of the major influences on him in the first chapter of his book on the Victorian poet, Robert Browning. 'For some fifty years', he wrote, 'two large portraits have hung beside my desk, visible whenever I lift my eyes. One is of my father, to whom I owe an incalculable debt, paternally, intellectually and spiritually; the other is of Robert Browning.'⁹¹ Browning was one who, for the earlier part of his life, went largely unnoticed, and who, throughout his life, suffered somewhat for his convictions and work, and perhaps this goes some way towards explaining why Martin found inspiration in his life, experiences and writings. Martin wrote of Browning words that could so easily be applied posthumously to himself: 'He did not trade in sugar or sentiment or try in the least to accommodate himself to popular taste. The Victorians, in fact, did not like him and he had to wait many years for any public recognition.'⁹²

Martin's most abiding legacy was the 1962 *Baptist Hymn Book*. He was appointed to the editorial committee of the Psalms and Hymns Trust in 1954. Following discussions amongst the trustees, the Baptist Union Council in November 1953 had passed a resolution urging the preparation of a new hymn book and suggesting that the Ter-Jubilee of the Baptist Union in 1963 would be an appropriate occasion for the launch of the first new Baptist hymn book in over sixty years.⁹³ A second revision of the *Baptist Church Hymnal* was considered, but under Martin's leadership this idea was rejected in favour of an entirely new book.⁹⁴ The *Baptist Hymn Book* and its *Companion*, published at the same time, were to be Martin's lasting and chief memorial, the former serving the overwhelming majority of Baptist churches for over three decades. To the *Hymn Book* and *Companion* 'he devoted careful scholarship and a deep understanding of true worship', and these Payne described as his crowning achievement.⁹⁵

Recognizing the inadequacies of the original *Handbook to the Baptist Church Hymnal (Revised)*,⁹⁶ the Psalms and Hymns Trust asked Martin to edit the first *Companion to the Baptist Hymnal (Revised)*, which was published in 1953,⁹⁷ for which he provided the Foreword and comments, mostly brief, on 261 of the hymns.⁹⁸ This was followed by his editing, chairing and contributing to the *Companion to the Baptist Hymn Book* (1962). In his 'Preface' to the 1962 *Companion*, Martin paid tribute to the Trust, to his helpers and to his wife for willing aid, and stated the purpose of the book: 'to make for intelligent and more worthy worship'.⁹⁹ This was followed by a chapter outlining the making of the

hymn book. Here he outlined the principles which had guided the editorial team, which included dropping those hymns no longer in use, criticizing a number of missionary assumptions which were no longer held, specifically those that were excessively introspective and were judged unreal in the modern situation, whilst other hymns were replaced by better ones on the same theme. In all, about two-thirds of the hymns from the *Baptist Church Hymnal (Revised)* were retained, while nearly three hundred new ones were included, though some they would have liked could not be included because of copyright restrictions. The new book included the work of forty-five Baptist authors and translators, whereas there had only been thirty-two in its predecessor.¹⁰⁰ The committee's principles of selection were to provide better and fuller coverage of deficient themes, such as the Lord's supper, baptism, and evangelistic hymns; to add more metrical paraphrases of the Psalms and other scripture passages; to increase the doctrinal and objective hymns; to include more translations of ancient hymns. For example, so concerned was he that there were hardly any hymns available about either infant dedication or baptism that Martin himself wrote numbers 284, 'Christ who welcomed little children', and 295, 'Lord Jesus, in Thy footsteps', for the *Baptist Hymn Book*.¹⁰¹ He was also concerned that 'Tell me the stories of Jesus' (*BHB* 130) ended with the crucifixion, so he added a last verse.¹⁰² No.284 survives in *Baptist Praise and Worship* as no.497. On the value of old hymns and the changing of original expressions (both matters of great concern today), Martin was not entirely consistent;¹⁰³ however, he expressed the aim of both the committee and himself when he wrote, 'we have worked with a single eye to the service of our churches and for the greater glory of God. To Him we dedicate this *Baptist Hymn Book*'.¹⁰⁴ In the *Companion*, all the notes on hymns, authors and translators were written by Martin and were much fuller than in previous books, more informative and more interesting.

NOTES

- 1 'Dr Hugh Martin, CH', *BQ* 20, October 1964, p.337. Due to various constraints of time and space, the present work can only be a provisional assessment of Martin's life and work. For a more detailed study, the minutes of the Baptist Union Council now housed at the Angus Library, Regent's Park College, Oxford, the archives of the SCM, presently held at the Central Library of the Selly Oak Colleges, Birmingham, the archives of the British Council of Churches and of the Free Church Federal Council, and any surviving records of the Friends of Reunion would all need to be carefully researched.
- 2 E. A. Payne, *The Baptist Union: A Short History*, 1959, mentions him on six pages; A. C. Underwood, *A History of the English Baptists*, 1947, makes no reference to him at all. There is sadly no entry for him in N. Lossky *et al.* (eds), *Dictionary of the Ecumenical Movement*, Geneva, 1991. There is only one reference, apart from bibliographic listing, in R. Rouse and S. C. Neill (eds), *A History of the Ecumenical Movement, 1517-1948*, Geneva 1986, p.540, and none in H. E. Fey (ed.), *A History of the Ecumenical Movement: Volume 2, The Ecumenical Advance, 1948-1968*, 1986, nor in Adrian Hastings, *A History of English Christianity, 1920-1985*, 1986. Even E. A. Payne, who regarded Martin so highly, made only a few references to him in *Thirty Years of the British Council of Churches, 1942-1972*, Oxford 1972.
- 3 Much of the following biographical outline is

taken from five main sources. Cecil Northcott, 'Hugh Martin (1890-1964)', in E. T. Williams and C. S. Nicholls (eds), *Dictionary of National Biography, 1961-1970*, Oxford 1981, pp.734-5. E. A. Payne, 'The Death of Dr Hugh Martin', *Baptist Times*, 9 July 1964, pp.1-2; 'Hugh Martin', *Baptist Handbook (BH)*, 1965, p.361; 'Dr Hugh Martin', *BQ* 20, October 1964, pp.337-38, this latter obituary deliberately provided only information not mentioned in *DNB*. *Hugh Martin: Companion of Honour, Doctor of Divinity, 1890-1964*, 1964, being the addresses by Ernest Payne at the funeral and by Robert Mackie at the memorial service.

- 4 He is mentioned amongst a list of 'many distinguished preachers and pastors trained by [Dr Joseph] Angus', R. E. Cooper, *From Stepney to St Giles: The Story of Regent's Park College*, 1960, p.72. *The Scottish Baptist Magazine (SBM)*, fourth series no.116, August 1918, was dedicated the 'Dr Martin Memorial Number', see especially pp.115-24. I am grateful to Dr Edward Burrows of the Scottish Baptist College for supplying the *SBM* and all information derived from the *Scottish Baptist Year Book (SBYB)*. Derek Murray assigns a paragraph to Dr Martin in *Scottish Baptist College Centenary History 1894-1994*, Glasgow 1994, p.16. There are obituaries in *SBYB* 1919, p.3. Due to the war, *BH* 1919, p.142, only included a list of ministers and missionaries who had died in the previous year, without the usual obituaries. Thomas Martin received an Honorary DD from Glasgow University in 1911 for his 'well-known services in Adelaide Place Baptist Church to the religious life of the City of Glasgow, of his conspicuous talents as a preacher of the Gospel, and of his work in the advance of learning', *SBYB* 1912, p.5.
- 5 *SBM* 4, no.116, August 1918, p.120.
- 6 For three years he taught his son Church History, including Baptist Principles, see *SBYB* 1911, p.22, 1912, p.28, and 1913, p.20. In his third year Hugh gained the order of merit in the Church History course on 'The Doctrine and Rite of Baptism', taught by his father.
- 7 Amongst his large output, Martin wrote *The Rise of English Baptists*, n.d.; *Benjamin Keach, 1640-1704*, 1961;

Fifty Years of Carey Hall, 1912-1962, Birmingham, 1962. These and others, with his work on Baptist hymnology underline his commitment to the Baptist denomination, but his was no narrow denominationalism.

- 8 Payne, 'Death of Dr Hugh Martin', *BT* 9 July 1964. This opinion was shared by H. L. Hemmens, *Such has been my life: an autobiography*, 1953, p.180, 'With his ecumenical outlook and his concern for the unity of all Christians, there is no stauncher or more loyal Baptist than he and no abler advocate of our convictions and doctrines in the councils of the Churches'.
- 9 I am grateful to Revd R. E. O. White for this and other information: Letter, 23 October 1995. For the minister usually administering baptism at this period, see G. P. Gould and J. H. Shakespeare, *A Manual for Free Church Ministers*, n.d. but c.1905, p.47; J. R. Wood and Samuel Chick, *A Manual of the Order and Administration of a Baptist Church*, n.d. but c.1910, p.24. For notable objections to this prerogative, see W. H. Jones of Nottingham, 'The Priesthood of All Believers', *BT*, 1 May 1930, p.309; W. T. Whitley, *Church, Ministry and Sacraments in the New Testament*, 1903, pp.72-3.
- 10 *Observer* 20 March 1964, p.5.
- 11 Microfilm of Register of Students of GWSTC for 1907, information supplied by Robin Dalglish, Archival Assistant of the University of Strathclyde. I am grateful to Mr F. Graham Little, Secretary of Adelaide Place Baptist Church, for uncovering this and other details relating to Hugh Martin's early education. The Lower Leaving Certificate would be equivalent to the modern General Certificate of Secondary Education.
- 12 I am grateful to R. E. O. White, tutor (1951-54, 1966-7) and principal (1968-79) at the Scottish Baptist College, for this information and for confirming this as a genuine possibility.
- 13 Trinity College, originally the Free Church College founded in 1856, became the United Free Church College in 1900, and part of the University of Glasgow Faculty of Divinity in 1935. This is the college referred to in *SBYB* 1915, p.10, as the 'U.F.College' where Hugh Martin MA and J. C. Rendall MA took Hebrew and other postgraduate classes.
- 14 *SBYB* 1911, pp.5, 19, 21, 23; 1912, pp.6, 25, 27; 1913, pp.16, 18, 20.

- 15 *SBYB* 1912, p.23.
- 16 *SBYB* 1913, pp.5, 14.
- 17 *SBYB* 1914, p.20.
- 18 Report by Board of Studies - 1913-14, *SBYB* 1914, p.10.
- 19 Payne, 'Hugh Martin', *BH* 1965, p.361.
- 20 So R. E. O. White and Derek Murray, *Scottish Baptist College*, chap.8 'The College Courses', pp.60-7, esp. p.61.
- 21 Martin, *Beginning at Edinburgh: A Jubilee Assessment of the World Missionary Conference, 1910*, Edinburgh 1960, p.8. Later Martin claimed that the work of the worldwide SCM had made Edinburgh 1910 possible: *Edinburgh 1937: The Story of the Second World Conference on Faith and Order held in Edinburgh August 3rd-8th, 1937*, 1937, p.19.
- 22 Payne, 'Hugh Martin', *BH* 1965, p.361.
- 23 T. Tatlow, 'Foreword' in R. G. Smith, *The Enduring Gospel*, 1950, p.10, presented to Martin on his retirement, including contributions from H. H. Rowley and Alan Richardson.
- 24 *SBYB* 1913, p.22.
- 25 Payne, 'Death of Dr Hugh Martin', *BT* 9 July 1964, p.1. Martin wrote the *DNB* entry for Tissington Tatlow.
- 26 Martin, *Silver Jubilee of the Youth Department of the Baptist Union of Great Britain and Ireland, 1912-1937*, p.5. Martin was Chairman of the Young People's Department in 1937.
- 27 *SBYB* 1915, p.11.
- 28 Details from Tatlow, 'Foreword', *op. cit.*, pp.10-11.
- 29 T. Tatlow, *The Story of the Student Christian Movement of Great Britain and Ireland, 1933*, p.547. Martin wrote a brief history, *The Student Christian Movement: A survey of its history and growth, 1924, 1929*. SCM enjoyed its greatest influence in the years before and just after the Second World War, declining in the 1960s when it became more radical. The other major interdenominational society at work in universities and colleges has been the Inter-Varsity Fellowship, now the University and Colleges Christian Fellowship. See J. H. Y. Briggs, 'Baptist and Higher Education in England', in W. H. Brackney and R. J. Burke (eds), *Faith, Life and Witness: The Papers of the Study and Research Division of the Baptist World Alliance 1986-1990*, Birmingham, Alabama, 1990, p.110.
- 30 *DNB* pp.734-5.
- 31 *ibid.*, p.735.
- 32 According to Norman Goodall, *The Ecumenical Movement: What it is and what it does*, 1961, p.59, much of the success of COPEC was due to Temple and the preliminary work by Hugh Martin, Charles Raven, Lucy Gardner and Malcolm Spencer.
- 33 K. W. Clements, *Lovers of Discord: Twentieth Century Theological Controversies in England*, 1988, p.114, describes *The Jesus of History* as 'a phenomenal - and continuing - publishing success', which ran through 25 editions and 124,000 copies in 30 years, the success of which 'more than any other single item . . . enabled the SCM Press . . . to be set up as an independent publishing concern.'
- 34 Tatlow, 'Foreword', p.12.
- 35 *ibid.* pp.12-13.
- 36 *ibid.*, p.13 suggests 1919 for *The Calling of the Church*, but it was published in 1916. Other early books were *The Girl Who Left Behind Him: The Story of a War Worker* 1916, *According to St Luke: Studies in the Person and Teaching of Jesus Christ* 1917, *The Ministry of Reconciliation: Christian Pacifism, its grounds and implications* 1917, *Christ and Money* 1926 and *The Meaning of the Old Testament according to modern scholarship* 1919, revised 1922, 1946.
- 37 Tatlow, *SCM*, pp.546-47.
- 38 Martin, *Edinburgh 1937*. See also Canon H. N. Bate, *Faith and Order: Proceedings of the World Conference, Lausanne, August 3-21, 1927, 1927*; W. T. Whitley (ed), *The Doctrine of Grace, 1932*; L. Hodgson (ed), *Convictions: A Selection from the Responses of the Churches to the Report of the World Conference on Faith and Order held in Lausanne in 1927, 1934*; R. Dunkerley and A. C. Headlam (eds), *The Ministry and the Sacraments: Report of the Theological Commission under the Chairmanship of the Right Rev. A. C. Headlam, CH, DD, Bishop of Gloucester, 1937*; L. Hodgson (ed), *The Second World Conference on Faith and Order, Edinburgh, August 3-18, 1937, 1938*.
- 39 Details in the previous two paragraphs have been largely abstracted from Tatlow, 'Foreword', pp.11-18.
- 40 *DNB*, p.735.
- 41 A. Walker, 'Beginnings', *One Hundred Books: The Story of the Religious Book Club*, n.d. but 1954, p.7.
- 42 A. Walker, 'Beginnings', pp.7-8, and Martin, 'One Hundred Up!' in *One Hundred Books*, p.9. By 1950 membership was over 12,000, having regained much lost ground: Tatlow, 'Foreword',

- p.17.
- 43 *Glasgow Academy Chronicle*, November 1964, p.12. This entry is a report from the *Glasgow Herald*.
- 44 See *One Hundred Books*.
- 45 Letter from Revd Dr John Bowden, Managing Director of the Press, 6 September 1995: no SCM records from this period have survived, though some might yet be found in the SCM records still to be sorted and catalogued at the Selly Oak Colleges.
- 46 Letter from Revd Edwin H. Robertson, 19 October 1995: when in Geneva Hugh Martin got both Visser't Hooft and Dietrich Bonhoeffer to comment on a manuscript by William Paton before publication in 1941.
- 47 *DNB* p.735.
- 48 Payne, *Baptist Union*, p.217. During World War II Martin wrote *The Christian Soldier* 1939, *Prayers in Time of War, for private and corporate use* 1939, and, with Douglas Newton, H. M. Waddams and R. R. Williams, *Christian Counter-Attack: Europe's Churches Against Nazism*, 1943.
- 49 *DNB*, p.735.
- 50 *DNB* p.735. Michael Taylor, *Not Angels But Agencies: The ecumenical response to poverty - A primer*, Geneva and London 1995, p.6, only mentions briefly the aims and work of CRE, set up in 1944.
- 51 *DNB*, p.735.
- 52 I am grateful to Lieutenant Colonel Anthony Mather OBE of the Central Chancery of the Orders of Knighthood, St James's Palace, London, for this information: letter, 31 October 1995. Appointment to the Order is made in recognition of conspicuous national service; there are never more than 65 members, excluding honorary appointments, and normally only four are appointed per year. The honour takes precedence immediately following a Knight Grand Cross of the Order of the British Empire, so ranks with a knighthood but without a title. The Order was created after the First World War. Churchill's 1955 letter confirmed that the CH was for services to the British Churches. Personal details of the investiture are from Martin's interview in East Grinstead local paper, the *Observer*, 20 March 1964, p.5. Both M. E. Aubrey and E. A. Payne were similarly honoured.
- 53 Martin's involvement with both BMS and SCM, and that of Martyn Trafford earlier, ensured that the BMS remained firmly within the ecumenical mainstream, so B. Stanley, *History of the Baptist Missionary Society 1792-1992*, Edinburgh 1992, pp.375-6.
- 54 See Hemmens, *Such has been*, pp.179-80; Payne, *Baptist Union*, p.245.
- 55 Rusling, *op.cit.*, p.338.
- 56 Reproduced in the *Glasgow Academy Chronicle*, November 1964, p.12.
- 57 E. Robertson letter, *op.cit.*
- 58 Recollection of unnamed lady who worked in the SCM Press during the war and was a fellow member of Martin in the Hampstead church and known to E. H. Robertson.
- 59 Muriel Ridgewell: letter 28 October 1995.
- 60 John Hough: letter 21 September 1995.
- 61 Hemmens, *op.cit.*, p.180.
- 62 Payne, 'Death of Hugh Martin', p.2. Elsewhere Payne lauded him as 'One of the best known and widely esteemed Baptists of his generation, a generous and unself-seeking friend, of wide experience and ripe wisdom', *BH* 1965, p.361.
- 63 Rusling, *op.cit.*, p.338.
- 64 Though details have not been verified, according to the Revd Vivian Evans, General Superintendent for the Southern Area at the time and a friend of Hugh's, the Martins formed a Baptist church in their home on a weekly basis, but not on Sundays. When a church building fell into disuse, its owners, possibly a Brethren fellowship, offered the use of it to Evans for the Baptists. The nascent church moved in and Martin played a major role in the calling of an accredited minister. However, he was a liberal and the congregation were fundamentalist in their beliefs, and, after two or three years the minister left, Martin pulled out, and the church died. Details from Vivian Evans: telephone conversation, 8 May 1996.
- 65 From reminiscences of Mrs Eva Howey, a member of the Forest Row church who knew the Martins personally, in a letter forwarded by the church secretary, Mrs Margaret Miller, 8 January 1996. I am grateful to Mrs Miller for supplying local newspaper articles which have provided personal and local details.
- 66 See obituary, 'Rev. Dr Hugh Martin', *East Grinstead Courier*, the week after his death. This mentions that in his earlier years tennis had been one of Martin's chief forms of recreation.
- 67 See *Religious Book Club Bulletin* 157, November 1963, p.4.
- 68 *Observer*, 20 March 1964, p.5. Further details are taken from this source. It is unclear whether this is the church referred to above.

- 69 *East Grinstead Courier*, *op.cit.*
- 70 Hugh Martin, *Companion of Honour, Doctor of Divinity, 1890-1964, 20th July 1964*, order of service, inside back page. According to Dr Payne, who was there, Revd David Edwards, the Anglican historian and theologian, also participated: *BH* 1965, p.361.
- 71 Hugh Martin, *Companion of Honour, Doctor of Divinity, 1890-1964*, (the published addresses) n.d. but 1964.
- 72 K. Slack in *Religious Book Club Bulletin* 157, November 1963, pp.4-5.
- 73 *ibid.*, p.5.
- 74 He edited, for example: Richard Baxter, *The Reformed Pastor*, 1956; Bernard of Clairvaux, *On Loving God and Selections from Sermons*, 1959; *The Practice of the Presence of God and selections from the Little Flowers of St Francis*, 1956; Theresa de Cepeda, *The Interior Castle: or, The Mansions*, 1958; *Selections from the Journal of John Wesley*, 1955; and *The Private Papers of Lancelot Andrewes*, 1957. See also *They Wrote Our Hymns*, 1961, 'The Baptist Contribution to Early English Hymnody', *BQ* 19, January 1962, pp.195-208, and 'Daniel Sedgwick: The Baptist Pioneer of Hymnology', *BQ* 20, October 1964, pp.362-4.
- 75 e.g. *The Necessity of the Second Coming*, 1925, *The Parables of the Gospels and their Meaning for Today*, 1937, 1938, *The Lord's Prayer*, 1951, *The Beatitudes*, 1952, *Paul's Letters to His Friends: A Guide to the Epistles*, 1953, and *The Seven Letters: Christ's Message to His Church*, 1956. Also, with John Baillie, *Revelation*, 1937.
- 76 Shortly before his death he was working on an incomplete manuscript in connection with William Shakespeare's 400th anniversary; see *East Grinstead Observer*, 20 March 1964, p.5.
- 77 So *Glasgow Academy Chronicle* November 1964, p.12.
- 78 Martin, *Puritanism and Richard Baxter*, 1954. It is more than likely that he inherited his father's interest in Baxter, see T. H. Martin, 'Richard Baxter and "The Reformed Pastor"', *BQ* 9, April 1939, pp.350-61, originally given to West of Scotland Ministers' Fraternal, 26 February 1907.
- 79 The book was later revised under the joint editorship of G. Henton Davies, then Professor of Old Testament at Durham University, and Alan Richardson, *The Teacher's Commentary on the Bible*, New York 1955.
- 80 *A Book of Prayer for Schools* 1936, *A Treasury of Christian Books* 1955, and *A Treasury of Christian Verse* 1959, reissued 1965. With J. H. Grummitt he compiled *Everyday Prayers* 1926.
- 81 See Martin, *The Preacher and the Bible: Being the Frank Broughton Memorial Lecture for 1956* 1956; edited jointly with H. H. Weir, *Medical Practice in Africa and the East: being a series of open letters on professional subjects from doctors practising abroad* 1923; *Missionary Diagrams and how to make them* 1923; *The Kingdom Without Frontiers: The Witness of the Bible to the Missionary Purpose of God* 1924; even his book on Jonah focused on the mission aspect, *The Prophet Jonah: his character and mission to Ninevah* 1958; *The Ministry of Reconciliation: Christian Pacifism, its grounds and implications* 1917; *Morality on Trial* 1933. See also his articles on 'Protestantism and State', *BQ* 12, January 1948, pp.309-17, in which he distinguished between nationalism, nation and state and how the Church relates to each; 'Church and State I', *The Fraternal* 86, October 1952, pp.5-9; 'The Conduct of Public Worship', *BQ* 17, October 1957, pp.148-56.
- 82 *Glasgow Academy Chronicle* November 1964, p.12.
- 83 Martin, *Luke's Portrait of Jesus*, 1949, p.7. See also the early *According to St Luke*, 1917.
- 84 Martin, *Luke's Portrait*, p.7.
- 85 *ibid.*, pp.9-22, 27. In this Martin belongs to the moderate critical scholarship which has been a major characteristic of British biblical scholarship, along with B. F. Westcott, J. B. Lightfoot, F. A. J. Hort, P. T. Forsyth, E. G. Selwyn, C. F. D. Moule, Vincent Taylor, T. W. Manson, and C. H. Dodd. See M. A. Noll, *Between Faith and Criticism: Evangelicals, Scholarship and the Bible*, Leicester 1991, pp.62-90.
- 86 Martin, *Luke's Portrait*, pp.24-7, 60f, 101-4, 106-115.
- 87 *ibid.*, p.9. He defended this position again in 'The Reality that started it all', *Fraternal* 67, January 1948, pp.6-8.
- 88 Martin, *Luke's Portrait*, p.61.
- 89 *ibid.*, p.24.
- 90 *ibid.* pp.67-77. This conviction is evinced in his participation in COPEC, his work amongst young people and in Christian Reconstruction in Europe, and reflected in such books as *Christian Witness in the Post-War World* 1946, written with Archibald C. Craig, *The World Task of the Christian Church* 1925, *The Bible and Social*

- Justice* 1951, *Christian Counter-Attack* 1943 *op.cit.* (note 48), and *Christian Social Reformers of the Nineteenth Century* 1927, 1933.
- 91 Martin, *The Faith of Robert Browning*, 1963, p.7. Browning's *The Ring and the Book* had figured in Martin's *Great Christian Books*, 1945, pp.112-26, along with Augustine, Samuel Rutherford, Brother Lawrence, John Bunyan, William Law and William Carey.
- 92 Martin, *Robert Browning*, p.8.
- 93 R. W. Thomson, *The Psalms and Hymns Trust: A short history of the Trust and the work of publishing Baptist hymn books* 1960, p.23. See also Martin, 'The Making of the Baptist Hymn Book' in Martin (ed), *The Baptist Hymn Book Companion* 1962, p.1, and 'The Making of the Baptist Hymn Book', *Fraternal* 124, April 1962, pp.5-9. The editorial committee consisted of M. E. Aubrey, G. R. Beasley-Murray, Henry Cook, B. Grey Griffith, J. Ithel Jones, E. A. Payne, E. P. Sharpe, S. F. Winward, Herbert Chown and C. H. Parsons, with a Musical Advisory Committee chaired by E. P. Sharpe.
- 94 Payne, *Baptist Union*, p.245.
- 95 Payne, 'Death of Dr Hugh Martin', p.2. Martin revealed something of his feelings and work as editor of the *Baptist Hymn Book* in 'Mending and Marring: The doings of hymn book editors', *Fraternal* 122, October 1961, pp.11-15, and 123, January 1962, pp.12-15.
- 96 C. Bonner and W. T. Whitley (eds), *Handbook to the Baptist Church Hymnal (Revised)*, 1935.
- 97 Thomson, *Psalms and Hymns Trust*, p.22.
- 98 H. Martin (ed), *A Companion to the Baptist Church Hymnal (Revised)* 1953
- 99 Martin, *Baptist Hymn Book Companion*, vii-viii. A revised edition edited by Ronald W. Thomson was published in 1967.
- 100 Martin, 'The Making of the Baptist Hymn Book', pp.2-3.
- 101 Verse 3 of no.295 hints at the notion of the baptismal gift of the Spirit, an aspect of New Testament baptismal theology that had been much neglected in Baptist thinking but was beginning to reappear, though opposed by more conservative Baptists, such as the Baptist Revival Fellowship's *Liberty in the Lord: Comments on Trends in Baptist Thought*, 1964, pp.35-6, written to combat the thinking and trend behind such books as A. Gilmore (ed.), *The Pattern of the Church: A Baptist View* 1963. I am grateful to R. E. O. White for drawing my attention to this.
- 102 I am grateful to John Hough for this information: letter 4 October 1995.
- 103 Martin, 'Making of the Baptist Hymn Book', pp.4-5.
- 104 *ibid.*, p.6.

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REVIEWS

Michael A. Mullett, *John Bunyan in Context*, Keele University Press, 1996, 320pp, £40-00.

Do we need another book on Bunyan? Michael Mullett faces the question honestly and cites in justification the stream of publications since the tercentenary in 1988 of Bunyan's death. This volume is straightforward in its layout, with two chapters of biography (pre and post 1660) and the remainder dealing chronologically with Bunyan's published works, some in brief and the more significant in greater depth and detail.

Bunyan's life is a well-beaten path and the novelty Dr Mullett offers to the reader is the insights of modern psychology. As he tells the story, he probes behind biographical details, sifting the fragments unearthed to tease out into the open the man behind the words. This is a high risk strategy as Bunyan's 'personal' details