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Reviews.

W. G. Addison: *The Renewed Church of the United Brethren, 1722-1930.* (S.P.C.K., 1932, 228 pp., 12s. 6d.)

THE author of this book, who is now Rector of Zeals in Wiltshire, received a part of his training at a Baptist College before entering the Anglican Church. There are few direct evidences of his Nonconformist connections, save two incidental quotations, one from Dr. Garvie and one from Principal Fairbairn, but they may have influenced his choice of theme and also made him more sympathetic to the United Brethren in that part of the book in which relations with the Church of England are discussed. This is a London Ph.D. thesis and is published by the Church Historical Society. It is obviously based upon careful reading and on research both in the Lambeth Palace Library and at Fetter Lane and Herrnhut. Dr. Addison has made himself thoroughly familiar with the details of Moravian ecclesiastical history. As one reads on, therefore, one is made increasingly to regret that before publication he did not rewrite this thesis in a more popular and direct form, particularly now that interest has been aroused in the bicentenary of Moravian missions. There is room for a vivid yet scholarly book on the United Brethren, for they have exercised a wide and challenging influence on Christian people in spite of their relatively small numbers. Would that there were more Church historians prepared to follow in the footsteps of G. M. Trevelyan, who once said: "I cannot abandon the older ideal of history that was once popular in England, that the same book should make its appeal to the general reader and to the historical student." The style of this careful study is too abstract and allusive to make it attractive to many besides specialists, which is unfortunate, since it contains much that is informing and suggestive. The price is also too high for the average pocket.

The five chapters are concerned with Zinzendorf, the renewal of the old Brüder Kirche, the origins and development of the English province, the growth of provincial independence, and the relations between the *Unitas Fratrum* and the Church of England. Chapter III. is rightly described by the author as "the marrow of the essay." Throughout there is a concentration of attention upon the theories of Zinzendorf as to the real

nature of the Renewed Church, and upon the way these have been carried out or departed from in the subsequent history. Dr. Addison urges that the intentions of the Count were clear, and quotes from one of the early leaders: "*Unitas Fratrum* is not a church, nor an external identity of nature (*Gemeinwesen*) but a common quality of the moral-religious disposition and manner, which maintains itself in its external contacts, and partly by special organisations within the existing churches." No independent denomination or church was being formed or resuscitated in Zinzendorf's view, but a fellowship was being recognised and preserved which gave promise of the ultimate union of all those who take their Christianity seriously. For him, it is argued, it was little more than a convenient and interesting accident that the Herrnhut fellowship, there to his hand since it was under his protection, had links with an older Church. Sometimes one suspects some special pleading in Dr. Addison's insistence on this view, for Zinzendorf was an astute man, and actually himself became a bishop of the Moravian Church after careful consultation in London with Archbishop Potter. Moreover he played his part in securing legal recognition for the Moravians in England, thus giving them much the same status as the other Free Churches. In any case, ancient loyalties, vivid new common experiences, and striking practical achievements proved in the course of the years too strong for Zinzendorf's theories, and the Moravians have gradually become one more independent Church among the many others. Admittedly they stand in a unique position in that their episcopate stretches back to Pre-Reformation days. The validity of its succession is, however, challenged by Anglican scholars, and in practice the Moravians have found their closest and most friendly contacts in this country for a number of years with Wesleyans and Baptists.

Although he alludes to the dangers of over-concentration on "Church-ideas," Dr. Addison has not entirely avoided these dangers. More extended reference to the inner life of the Moravian community and its remarkable missionary, educational and social work would have given better balance to what he has to say, and would have made the story more intelligible. It is its *ethos*, its atmosphere, the religious experience at the heart of a group and the traditional methods of expressing this experience, which is the controlling factor in its life, and the union of different Churches can only come when there is a real demand from within for an outward recognition of an existing community of belief, feeling and will. Dr. Addison describes the relations between the Anglicans and the *Unitas Fratrum* up to 1930. It is a somewhat depressing and inconclusive story.

Little positive result has come from the "conversations" which have been proceeding for over fifty years. Here, as elsewhere, ecclesiastical bargaining is not likely to bring success. It would have been interesting to have had the author's views as to what hopes there really are of progress towards a common mind. He is too cautious to commit himself to any definite proposals. The Moravians have refused to be detached from other evangelical Free Churches, and Dr. Addison seems to suggest that this closes the door to further advance until wider issues have been settled, though the last Lambeth Conference recommended the continuance of negotiations. Is it not an invitation to closer fellowship and understanding and co-operation with the Free Churches?

The last fifty pages of the book consist of appendices in which various interesting and relevant documents are reproduced.

ERNEST A. PAYNE.

W. Y. Fullerton: *Zinzendorf, the Record of a Zealous Noble*. Lutterworth Papers, No. 7. 16 pp. 3d.

THIS was one of the last things that Dr. Fullerton wrote, and of its kind it is one of the best. In brief compass, but with sure deft touches, Zinzendorf's remarkable and moving story is outlined. The booklet is published in honour of the 200th anniversary of the foundation of Moravian missions, and incidentally many details of the early missionary efforts of the United Brethren are given, but it is Zinzendorf himself, the great Christian, who stands out in these pages. "He was appointed to bring forth fruit, and his fruit remains."

E.A.P.

The Flight from Reason (2nd edition; revised and enlarged), by Arnold Lunn. (Eyre and Spottiswoode, 7s. 6d. net.)

IN the second edition of this excellent book Mr. Lunn strengthens his case against the unscientific dogmatism of many of the Victorian scientists. He has a delightful way of handling his critics (as the very entertaining Introduction to the second edition shows) and devotes himself to H. G. Wells, J. B. S. Haldane and Julian Huxley. He strongly maintains his thesis, argued so cogently in the first edition, that "the attempt to eliminate the Creator from His creation has failed all along the line." Darwinism, he believes, has collapsed, and the attempt to obliterate the signature of God from His handiwork has failed.

"The hammer of the geologist may reveal the secrets of the

rocks, but the writing on the rocks bears mute witness not only to the incredible age of our earth, but also to One who was before ever the mountains were brought forth."

An interesting and valuable addition to his book in this edition is a spirited handling of the New Psychology. Behaviourism, Psycho-analysis, and the familiar psychological attacks on the validity of religious experience are all brought within the range of Mr. Lunn's theistic guns and his concise treatment is entertaining as well as illuminative.

Whether, on all points, you agree with Mr. Lunn or not, you are carried along by the clarity of his argument and the vivacity of its expression.

Concerning God, by Rev. F. C. Bryan, M.A. (Kingsgate Press, 2s. and 1s.)

WE are informed in the Preface that this book was prepared in collaboration with some of the author's young people, and the result is a discussion of belief in God which eschews the merely theoretical and keeps close to practical questions and practical difficulties. In four chapters there are discussed the four fundamental aspects of a belief in God which, while sufficiently satisfying the intellect, appeals also to the heart and moves the will to action.

The first chapter is the best of the four, and the most fundamental. Mr. Bryan does well to insist that a merely traditional faith is not enough, and that each must arrive at his own personal conviction regarding the truth—" . . . unless when we come to think for ourselves we find adequate justification for the faith we were brought up in, we have no right to continue to hold it. We must, at all costs, be honest and sincere." Upon this basis of honest and sincere enquiry he proceeds to erect "five good solid evidences for believing in God's existence."

In dealing with the fact of life itself as an argument for the existence of God other opposing theories are not ignored. Emergent evolution and mechanistic interpretations of life are dealt with and rejected as inadequate. The fact of conscience is educed as further evidence, and the validity of the moral consciousness is warmly defended against those who would explain it away as a manifestation of the herd instinct.

Science is unable "to show us the way to God." Art is regarded as more helpful, but "only in Jesus Christ do I find the complete revelation of God that satisfies the hungry soul," and to Him there is no serious alternative. Jesus' revelation centres in the word "Father," and we are urged "to think upward from human fatherhood at its best to God." Our

personal knowledge of God comes through the exercise of faith, which involves "venturing on God, relying on His power, His forgiveness, His guidance." "It is an inner assurance that grips us." And when it does, the fruits of the Spirit will begin to appear in us.

The most important omission, admitted in the Preface, is the lack of a discussion of the problem of evil, which includes the problem of suffering. This is a serious problem to many who sincerely endeavour to formulate their belief in God. Nevertheless, *Concerning God* is a book to be recommended to all who seek to attain to a reasonable and well-grounded faith. It is clear and easily read, and is free from abstract terminology and outworn phrases. It is just the book to be put into the hands of any thinking young person who is concerned about his faith and anxious to think his way through his doubts to the faith that abides. It should prove to be of great value in the work of the Discipleship Campaign.

R.A.L.

DURING 1933 we expect to publish articles bearing on the revised edition of the Baptist Church Hymnal. The tercentenary in September of the first Calvinistic Baptist church, Wapping 1633, will receive notice. In preparation for the Spurgeon centenary in 1934 there will be studies of his work in directions not always appreciated. As the Berlin Baptist Congress has been postponed till 1934, articles by German Baptists will be similarly timed.