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EDITORIAL—THE SCARLET THREAD.

HOW bright is the scarlet of Communism in our national life, or how strong the thread, we do not profess to know. Certain it is, however, that while many among us make no secret of their opposition to Communism and all its works, many there are who hail it as the hope of a world that has lost its way.

Be that as it may, it is for us as ministers to acquaint ourselves with its teaching. And this, not only that we ourselves may rightly appraise its significance, but that we may be enabled to guide our young people to a right understanding of it. We have sometimes heard people argue about the respective merits of Communism and Capitalism in such a way as to prove that they hadn't grasped even the rudiments of the causes they were endeavouring to champion. Ignorance on matters that will assume increasing importance is without excuse. Happily there is no lack of literature on the subject. As an introduction to an inquiry mention may be made of Stanley Jones's *Christ and Communism* and Johnson's *One-sixth of the World Socialist*.

It goes without saying that we should be willing and eager to listen to our young people when they repeat to us what they have heard in the workshop or on the street corner of the alleged superiority of Communism over Christianity. The wise minister will display no sign of anger or impatience here. He will encourage frankness of expression, and be more ready to teach than rebuke. (This holds, too, in matters theological.) He

will, maybe, not shrink from admitting that, in certain respects, Britain has something to learn from Russia.

It seems to us that we cannot fulfil our ministry unless we keep ourselves informed of the great currents of thought of our time. It is expected of us that we should be qualified by study, observation, and prayer to form right conclusions on things pertaining to our faith, and to direct the minds of those committed to our care along right lines.

Of one thing we may be sure. The Lord Jesus Christ will never be superseded. For ever will it be true that He is the Way, the Truth, and the Life; the one Saviour for sinful man; the Desire of Nations; the only Hope for a prodigal world.

A MESSAGE FROM OUR CHAIRMAN.

ALL who attended our Annual Meeting felt it was a great inspiration. The attendance was good, the reports revealed the growing strength of our Fellowship, and the addresses given were of a high order. We have abundant cause for thanksgiving, and we face the future a closely knit brotherhood, loyal to each other and to the great Baptist Church it is our privilege to serve.

There are three matters it has been suggested to me I should bring before all our members for their careful consideration.

1. *Secretary.*—We wish heartily to congratulate Sydney Morris on his election to the vice-presidency of the Baptist Union. We all feel that he is indeed worthy upon whom this great honour has been conferred. This election creates a situation that our Fellowship will have to face. It is obvious that Mr. Morris, in view of his presidential duties, cannot continue to serve us as heretofore. There will have to be a rearrangement now and a redistribution of work. This is a matter we must consider in our next Committee, and I mention it now that your representatives may come with suggestions and prepared to ratify decisions.

2. *Polity.*—As is generally known, the B.U. Committee will be submitting its final report to the Council in November. It will then be our duty as a Fellowship carefully to consider its findings and make known our reactions to them. Your Committee will be going into the matter thoroughly, and probably the whole question will be a subject for consideration in our next Pastoral Session. We have come to an all-important point in the

ordering of our Baptist ministry, and the challenge of it to our Fellowship is to be alert, constructive, and courageous. I trust the question, in all its bearings, will be discussed in our Fraternals in these coming months.

3. *B.M.S.*—Our Society's celebration has already kindled all our hearts. We, as ministers, must feel that the occasion comes home specially to us.

The little company that launched the *B.M.S.* was a ministers' gathering, and that first missionary collection was a ministers' offering. We all rejoice over the election of Mr. Middlebrook as Home Secretary. He has for years been keenly interested in our Fellowship, and is a wise and helpful member of our Committee. We would assure him of our wholehearted support in this memorable year.

E. CORNS DAVIES.

STUDY IN THE PASTORATE.

AN adequate College curriculum, preparing men for the Christian ministry, will always include three main lines of training. The first is linguistic, the study of the languages of the Bible. Usually this cannot be carried far, since that would require what few candidates possess, a sound classical training at school. But even no more knowledge of Hebrew and Greek than enables us to look up words in a dictionary, and to recognize them in a commentary, is well worth while. Apart from its direct contribution, it promotes a standard of accuracy in the use of words, surely desirable in the ministry of the "Word." The second line is historical, covering the historical study of the Scriptures and of the Church, with its doctrines, sacraments, and institutions. Apart from the necessity to know something about these things, there is gained that "historical perspective" which is one of the chief marks of difference between the educated and the uneducated. We are taught to deal with "facts" not simply according to the often superficial interests and judgments of the moment, but in their *depth*, that depth of meaning which the historical development brings out as nothing else can. The third line is philosophical, whether it bear this high-sounding name or not. This includes all the questions we put as to the ultimate meaning and authority of truth and reality, to which history supplies essential data. But it is not until practical life becomes our questioning Socrates that we really become philosophers, if then. Anyhow, there is no theology worth the name which is not also a philosophy.

By travelling along these three lines theological technique is acquired. Five minutes spent in turning over the pages of a new book are enough to decide whether the author has it or is without it. If he is without it, the book may still do excellent service in other ways, but it is hardly worth our serious attention as theologians. A caller once tried to enlist my sympathy with his peculiar solution of the Synoptic problem; he got short shrift when I discovered that he had not yet taken the trouble to learn Greek. My attitude is just the same towards those who dogmatize on the Old Testament without learning Hebrew. The record of God's supreme revelation to man has been given to him in Hebrew and Greek; is it too much to expect a minister of that "Word" to learn to read it? We may still safely assume that a college-trained student (this side of the Atlantic) will know some Greek; whether it will be safe in another generation is more doubtful, if the curriculum suffers from post-war "inflation." As for Hebrew, which up to a point is not really a difficult language, anyone can teach himself to read the Hebrew Bible by using Davidson's "Grammar" with McFadyen's "Key" to the exercises. Remember Carey! With ten times his facilities and a tithe of his devotion the job can be done.

But substance is more than form. Reading is an art, and one to be achieved only by taking pains. I fancy that even some ministers sit down to read as they would sit down in a barber's chair, to have something done to them. But that attitude makes reading largely futile and evanescent; it becomes no more than a (perhaps) refreshing shampoo. The value of reading is in what the reader brings to it and puts into it—the active exercise of his faculties. That tremendous reader, Gibbon, who read to such creative profit, tells us that he prefaced the reading of a book by self-examination on its subject. After a glance at its design and order, he took a solitary walk and mentally composed his own treatment of the theme. Then he returned to read the book, ready to be its cross-examiner. It is indeed in the questions we put to the author that the chief value of reading consists. This value is multiplied when we make a *précis*, however brief, of each chapter. In earlier years of study this analysis should always be in writing, until the mental habit is acquired; otherwise the spirit may be willing, but the undisciplined flesh is weak.

All the serious reading of our work-time should have a definite purpose, and is most profitably centred in a particular subject. If possible, we should bring such reading to some articu-

late result, such as a paper read to the local Fraternal (if the brethren, with or without the help of tobacco, can sit it out). We can usefully carry this principle of concentration yet further, by aiming at more or less of mastery in some particular line of study. The doctrine of revelation, for example, is a fascinating subject that will provide work for a number of years, in its Scriptural media, its comparative study in different religions, its psychology and metaphysic. You can begin with Edwyn Bevan's "Symbolism and Belief," going on to the relevant chapters of A. E. Taylor's equally admirable "The Faith of a Moralist." A good practical subject, destined to be of the greatest importance in the next few years, is that of education itself, and of the place of religion in it. The Spens Report of 1938 ("Secondary Education, with special reference to Grammar Schools and Technical High Schools" H.M. Stationery Office, 3s. 6d.) is a good introduction. A young minister who made himself master of the subject would greatly increase his usefulness.

But the direct value of such specialism is not all; it indirectly sets a standard for all our study and is a constant corrective of slackness and "woolliness."

As to more general study, the minister should always be working through some book of the Bible, with the help of a good commentary (chiefly used to answer his questions, not to replace them). The bibliographies in Peake's Commentary, with the Supplement of 1936, will here be a useful guide. Modern critical and constructive work on the Old Testament is outlined in "Record and Revelation"; the problems of translation are handled in "Ancient and English Versions of the Bible" (these volumes were edited by me for the Oxford Press in 1938 and 1940). "A Companion to the Bible," edited by T. W. Manson (1939) covers the whole field of Biblical study. As for theology in general, most of its chief branches are surveyed in "The Study of Theology" (edited by the Bishop of Oxford, 1939).

It is a good plan to keep a devotional notebook, not too large for the pocket, and well bound, so as to stand many years of use. This can become both an anthology of prayers, original and derived, and also a plot of seed-thoughts and flower-illustrations of the devotional life. There are no books in my library which I should miss more (if it were effectively bombed and I happened to be out of it) than the half-dozen little books of this kind which I have compiled in the last quarter of a century.

A good deal of non-theological reading is necessary in order to keep in touch with concrete life. Tastes will vary greatly, and the chief rule is to read nothing in which you are not really interested. Interest always says the last word about the gains of reading; interest is the magnet that gathers the iron filings into a pattern. For myself, I have found poetry and literary criticism to be the most interesting, and therefore the most fruitful fields of serious reading (detective stories are, of course, merely an anaesthetic). Shakespeare is inexhaustible, and A. C. Bradley's "Shakespearean Tragedy" can teach us how to study his greatest work. For general illustrative material, always a drain on a minister's resources, he cannot range too widely. Any book of the "factual" kind, telling of him

"that binds the sheaf,

- Or builds the house, or digs the grave"

will help us to get nearer in our preaching to these very people. Biography and autobiography are often factually rich.

But "how can we get the books, and how shall we find time to read them?" Well, a good deal can be done by making friends with the librarian of your local public library, who will usually welcome suggestions of new books. Many students have been helped by the Dr. Williams's Library (14, Gordon Square, W.C.1). As for the time to read, "where there's a will, there's a way." Business-like method in arranging the day, and in guarding its morning hours (beginning early, too) will take us a long way. The war breaks all rules, but war duties ought to be a sacrifice of something we cherish, and not a plausible escape from the severity of disciplined mental effort. Go to it! It all depends on *you!*

H. WHEELER ROBINSON.

CHIVALRY.

IN mediæval times Chivalry stood for the union of the Christian and military ideals, so far as two such incompatibles could be blended. In fact, Chivalry has been defined as "the interpenetration of Christianity into practice of arms." The chivalrous knight of the Middle Ages was not only a brave and skilful fighter, ready to prove his prowess on the field of battle, but he also stood for a high standard of honour, for the protection of the weak and defenceless, and, above all, for mercy and humanity to a vanquished foe. Barbarity was checked by the spirit of Chivalry. When, for instance, the Black Prince had

won his victory over the French at Poitiers, a victory which placed the French King John a prisoner in his hands, he proved himself a model of Chivalry. At supper time he stood behind his prisoner's chair, acted as his waiter, and entertained him with eulogies of the valour he had shown in the battle.

Our poets, too, have sung songs in praise of Chivalry. Chaucer, speaking of the knight who was found amongst the Canterbury Pilgrims, says :

A Knyght ther was and that a worthy man,
That fro the tymē that he first bigan
to riden out, he lovēd chivalrie,
Trouthe and honour, fredom and curtesie.

And though that he was worthy, he was wys,
And of his port as meeke as is a mayde.
He never yet no vileynye ne sayde
In al his lyf, unto nō maner wight.
He was a verray parfit, gentil knyght.

Similarly, in his "Lay of the Last Minstrel," Sir Walter Scott makes it clear that while savagery entered all too largely into the old border warfare, yet the spirit of Chivalry was by no means absent. For instance, when Lord Cranston had stretched out on the ground his foe William of Deloraine, his thoughts immediately turned to mercy :

But when he reined his courser round,
And saw his foeman on the ground
Lie senseless as the bloody clay,
He bade his page to stanch the wound,
And there beside the warrior stay,
And tend him in his doubtful state,
And lead him to Branksome Castle gate.

These mediæval knights were fierce fighters. But they stood for something more than mere physical courage : they stood for Chivalry; and by Chivalry they meant honour, clean fighting, and mercy to the vanquished. However crude they may have been, their conduct sometimes revealed a touch of the sublime.

It would not, of course, be true to say that there was no such thing as Chivalry in pre-Christian times, for occasionally the spirit of Chivalry flashes like a jewel from the pages of the Old Testament—as we see in the ancient story of Joseph's magnanimous treatment of his brothers and in David's generous

behaviour to King Saul. Nor must we suppose for a moment that Chivalry is a monopoly of the Anglo-Saxon peoples, for one could find examples of Chivalry in the history of most nations. One of the most chivalrous soldiers of the nineteenth century was that great Italian, Garibaldi. During the guerilla warfare in which he was engaged in South America he fell into the hands of a man named Millan. This man, not content with the mere imprisonment of Garibaldi, actually tortured him as well by suspending him by his wrists from a beam in the ceiling for two hours. Afterwards, when the fortunes of war changed, Millan fell a prisoner into the hands of Garibaldi. And what happened then? Instead of thinking of revenge, Garibaldi gave orders for him to be set free on the spot. We could cull similar examples of Chivalry from the annals of every nation, but one may nevertheless affirm that there is no race which is so spontaneously chivalrous as the Anglo-Saxon, and no nation which is so instinctively chivalrous as the British nation—a phenomenon which owes its explanation to the fact that Christianity has exercised a profounder influence on the thought and practice of the masses in the Anglo-Saxon world than on those of any other section of mankind.

So let us turn to some of the more outstanding examples of British Chivalry in time of war. First, let us take Nelson's famous prayer on the even of the battle of Trafalgar, a prayer which gains in significance when one remembers that he never imagined that any eyes would see it other than his own. This is how it ran :

May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory, AND MAY NO MISCONDUCT OF ANYONE TARNISH IT, AND MAY HUMANITY AFTER VICTORY BE THE PREDOMINANT FEATURE OF THE BRITISH FLEET. For myself individually, I commit my life to Him who made me, and may His blessing light upon my endeavours for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me. Amen.

Carefully observe those two sentences : "May no misconduct of anyone tarnish it" and "May humanity after victory be the predominant feature of the British Fleet." Such noble sentiments are in line with the finest traditions of British Chivalry. They should be duly weighed by those to-day who all too glibly assert that after a sea fight German sailors should be simply left to

drown. Happily, we can safely rely on the men of the Royal Navy to be true to this grand old tradition, unless, as they are engaged in this humane work, they are exposed to enemy attack, in which case it is their obvious duty to consider their own safety first. Again, it is surely significant that when Napoleon decided to surrender he chose to deliver himself up to the British, on the ground that they were more likely to deal justly and generously with him than any other nation. (Blücher would probably have hanged him on the first lamp-post.) This is the letter which he wrote to the British Prince Regent from Ile d'Aix :

“Royal Highness,—A prey to the factions which divide my country, and to the enmity of the Powers of Europe, I have terminated my public career, and I come, like Themistocles, to seat myself at the hearth of the British people. I place myself under the protection of its laws, which I claim from your Royal Highness, AS THE MOST POWERFUL, THE MOST CONSTANT, AND THE MOST GENEROUS OF MY ENEMIES.”

It is her tolerance and chivalry which have made Britain so successful as a coloniser, and have enabled her again and again to turn her bitterest foes into her warmest friends. Canada would not be enjoying the measure of national unity which she enjoys to-day but for the fact that, through a generous and sound political instinct, French Canadian nationality, as represented by the Province of Quebec, has been preserved in full vigour. In 1849 we were at war with the Sikhs, and a terrible war it was, but the Sikhs were so generously treated at the peace that they became our friends, and during the days of the Indian Mutiny fought with British soldiers against the mutineers. They have been loyal ever since—a fine example of the effects of Chivalry. Similarly, a few years after the Boer War, by giving full self-government to the Boers—an act of trust which was well nigh too much for many of our own people, and which left the greater part of Europe amazed at its sheer generous audacity—the bitter feelings engendered by the war were in large part assuaged, with the result that within a couple of decades two Boer generals, who at the beginning of the century were in the field against us, had been Prime Ministers of a United South Africa.

But what about the difficult question of Anglo-German relations, past, present, and future? After the Great War British

behaviour was, in many respects, exemplary. I have heard from the lips of Germans themselves glowing tributes to the fine conduct of the British Army of Occupation. The fair-mindedness of the British Commissioners in connection with the problems of Upper Silesia and Dantzig is a matter of history. British officers in Berlin were very tactful, and often chose to go about in mufti instead of strutting through the streets in military uniform. The first step to more friendly relations with the German people was taken by Britain, when, at the Guildhall Banquet in November, 1925, Mr. Austen Chamberlain handed the loving-cup to the German Ambassador. But some protest that this was all in vain, and that henceforth there can be nothing but the bitterest enmity between the British and German peoples. True, there can be no reconciliation with the Nazi leaders, for one cannot so much as negotiate with liars and gangsters, and there is no hope for mankind until Nazism has been destroyed root and branch. But to think that the British and German peoples must be for ever at daggers drawn is surely a counsel of despair. We need to lay to heart the words of William Pitt, spoken when England and France were at death-grips :

“To suppose that any nation can be unalterably the enemy of another is weak and childish. It has its foundation neither in the experience of nations nor in the history of men.”

The Nazis may be representative of a terribly large section of the German people, but they certainly do not represent the whole. There are better and nobler elements, and it is with these that we shall have to try to cooperate when peace comes. At the same time, it will be our FIRST duty to see to it that we are not gulled once more by that cunning and deceit which are so characteristic of a large section of the German nation, and we shall have to secure adequate safeguards against another outburst of German military aggression. The task of deb brutalising the rising generation in Germany will be a very serious one.

Fortunately we have a Prime Minister who, while he has a firm grasp of the grim realities of the European situation, has also one quality in common with that great American statesman, Abraham Lincoln. I recall how Lincoln made Stanton his War Secretary, though he was well aware that Stanton had called him a “low, cunning clown.” But Lincoln knew that Stanton was the best man for the post, and by choosing him turned a bitter enemy into a devoted friend. Mr. Churchill has a great deal of the same generous and chivalrous spirit. Of all Christian

virtues, none ranks higher than magnanimity and chivalry. The severest test of character is found in the way in which we react to one who has outstripped or wronged us. From that test Mr. Churchill emerges not only with credit but with distinction. No one was ever more ready than he warmly to congratulate the candidate who had defeated him at a Parliamentary election. It was he who urged, in vain, after the Armistice in 1918, that food ships should be sent to relieve the distress of the starving women and children of Germany. In spite of the legacy of unpreparedness for totalitarian war left by his predecessors in office, no word of public recrimination has escaped his lips. One of his favourite slogans is: 'In defeat, defiance; in victory, magnanimity.' It is his quality of character—at once realist and idealist—that we shall need when peace comes.

Chivalry, and chivalry alone, can heal the wounds of war. Chivalry, and chivalry alone, can knit nation to nation. Chivalry, and chivalry alone, can turn foe into friend. Of all the virtues extolled in the Sermon on the Mount, magnanimity, chivalry, holds the supreme place. The higher we rise in that direction the more do we reveal our kinship with our Heavenly Father, who causes His sun to rise on the evil and on the good, and sends His rain on the just and on the unjust. L. H. MARSHALL.

. THE GOSPEL AND POLITICS.

THE fear of politics in the pulpit may be a healthy fear of the dangers inherent in too close an alliance of the Church with a nation's political life, or with one political party. Few among us would care to see Nonconformity almost exclusively associated again with one political party, whatever benefits (if any) such an association secured a generation ago. Church history as a whole, in its close relation to statecraft and politics, makes anything but happy reading. It was not a Christian Church that was overthrown in Russia, but a politico-ecclesiastical institution, almost entirely the tool of a corrupt and oppressive political regime. Russia and the world were well rid of it. There are not wanting those who believe that a like overthrow of the similar sinister, politico-ecclesiastical institutions in Italy, Spain, and elsewhere would be a good thing. In fact many are working for that end.

In our land the danger exists. Mr. Sidney Dark, in a recent publication, has taken credit to himself for preventing the Anglican Church from openly allying itself with Franco.

One of the main reasons why the Church is ignored by some, and openly detested by others, is because all too often in its history it has been wholeheartedly on the side of big finance and the big battalions. Had it shown a one-hundredth part of the zeal for social righteousness it has shown in preserving and extending its own wealth and prerogatives it would not have to meet the avowed enmity that opposes it to-day.

That there is an awakening in many minds to the Church's failures in this respect is readily admitted; but even now there are those from whom ecclesiastical power and privilege mean everything and social righteousness nothing.

Some of the findings of the Malvern Conference certainly suggest drastic changes. They could not be called Red. Yet those findings "have been criticised as subversive and socialistic." The Archbishop of Canterbury said that Malvern "put the Church on the map." Just imagine it! After fifteen or more centuries of Christianity in the land a conference at last "puts the Church on the map." And even now we shall have to watch out or some of our contemporaries will soon have it off again.

It is a matter for tears that certain leaders in the churches and of the rank and file either cannot or will not understand that both in the Gospels and in the N.T. as a whole, concern for personal salvation and for social righteousness go hand in hand. Jesus outlined His programme at the beginning of His ministry in the words of Isaiah. With a passion like unto Isaiah's and the other prophets, He denounced an ecclesiasticism and churchianity that had no concern for social righteousness. Even if He did not actually quote Micah, He taught and exemplified his words: "What doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with God"

Jesus put religion on a communal basis. The universal prayer of His followers is a communal prayer: "OUR Father"; the meal which symbolises the central act and fact of Christianity is a communal meal; the Holy Spirit came not upon an individual but upon a community—a waiting, believing company of people. For any section of the Church to ignore these truths is surely to dishonour the Lord and to imperil its own existence.

We should agree that any worshipping community has every right to oppose party politics in the pulpit, but we are at a loss to understand how any Christian community can object to the demand that the principles of righteousness shall be applied to

all life's activities and relationships—domestic, national, and international.

In the past we have influenced political life to some extent, but we have not gone far enough. It is a good thing to enjoy a measure of political freedom, but it is painfully obvious to-day that political freedom without some degree of economic security and equality of opportunity is about as useful and comforting as living in a well-furnished house which has no roof.

Again, consider how different the situation might have been for us as a nation if, in days gone by, there had been a greater insistence on justice and righteousness for native peoples subject to our rule.

From a recent religious weekly: "The apathy of the natives of Malaya was among the most disquieting of the features of the British defeat there. . . . It was an indictment of British colonial administration, not less crushing because only tacitly expressed. . . . If the British administration there had been directed towards promoting the well-being of the natives rather than towards maintaining such law and order as was necessary for industrial exploitation, the people would have grown up with a sense of a personal stake in the country which was worth defending. . . ."

Barbadoes is another example of sinister commercial exploitation of native peoples with little or no concern for their welfare.

After Munich, Indian Congress passed the following: "The Congress records its entire disapproval of the British foreign policy culminating in the Munich Pact, the Anglo-Italian Agreement, and the recognition of rebel Spain. This policy has been one of deliberate betrayal of Democracy, repeated breach of pledges, the ending of the system of collective security and co-operation with Governments which are avowed enemies of Democracy and freedom.

It is generally acknowledged that there is more illiteracy in India to-day than when Carey landed there; and the deliberate refusal of British officials on the North-West Frontier to help to understand the tribesmen and to deal with them on Christian and humanitarian grounds is notorious. Yet of the missionary William Pennell a military officer admitted that he was of more value than a battalion of soldiers.

If Europe in particular and the world in general ever reaped the bitter rewards of politics divorced from Christian morality

and of economics divorced from concern for human welfare, they are reaping them to-day. To those who have not seen the book I commend Louis Fischer's *Men and Politics*. The facts given are disturbing in the extreme, and Christians should be aware of them.

To-day the political Communist serves his cause with an unflinching, apostolic zeal. In his philosophy—or lack of it—there is no room for religion or for spiritual values at all. Like Lenin, his god, he has no more room in his world for the morally earnest parson than he has for the State-paid priest.

We are not yet all persuaded that the present conflict, whoever wins, must issue in a world-wide Communist revolution; but we cannot deny that the writing is on the wall.

What then? Shall we as divinely called and ordained ministers concentrate solely on saving individual souls? Shall that be the whole of our evangel? Or shall we combine with a passion for souls a burning zeal for righteousness in every walk of life, from individual conduct to national politics and international relationships?

Said He who called and commissioned us: "Seek ye first the Kingdom of God and his righteousness. . . ." And the Gospels leave no doubt that He intended righteousness to be sought throughout the whole range of life's activities.

W. E. BOOTH TAYLOR.

THE BELGIAN CONGO IN WAR-TIME.

BELGIUM has long been faced with the problem of having two strong and sharply divided national groups—namely, the French-speaking Walloons and the Flemish-speaking Flamands. King Leopold justly had an immense influence among all Belgians and in peace days the nation was united; they had the slogan "Walloon and Flemish are Christian names, the surname name of all is Belgian." German propaganda made strenuous efforts to stimulate an internal movement for dividing the country, and there is no doubt that it met with some small success. This showed itself when the difficulties created by the new war situation arose, and in the Colony there was evidence of attempts to create disloyalty among the Belgian citizens.

Such was the situation when Belgium was invaded in May, 1940. There was a sense of relief that the days of strain were over; at least folk knew where they stood; later it was known

that in high quarters the relief was not unmixed with anxiety as to the actual military situation. Most missionaries were hopeful that the invasion would prove the prelude to a complete Allied victory. Soon, however, the debacle came upon us and the whole atmosphere became one of deepening gloom. The King had surrendered, Belgium was in the hands of the foe; what would be the position of the Colony? The Governor-General, Monsieur Ryckmans, had an intimate knowledge of African affairs and a keen interest in its people. He is an outstanding man and a devout Christian—a Roman Catholic. When Belgium was overrun his responsibility was enormous. In the hour of crisis he did not falter. Cut off from the home Government, he assumed for himself full responsibility for the Congo and determined to continue the struggle and remain at war with Germany alongside of the Allies.

What that meant for Congo and its people and for Christian missions cannot be over-estimated. For Congo it meant her continuing to be the Colony of Belgium, and those who know Congo best are the first to salute the Belgian Colonial Administration for what has been accomplished in the land. For the people it meant hope. Under German rule they would become helots. Hitler had promised that there would be no sentimentality in his treatment of African people; education would be practically non-existent; men, women, and children would be compelled to contribute their service to the aggrandisement of their masters. The Governor-General's decision at once and at a stroke brought that bad dream to an end.

For Christian missions it meant the opportunity to carry on. Had the Congo passed into the hands of the totalitarian countries Protestant missions would have been closed, as in Abyssinia, and missionaries from Britain would have been interned. Happily this possibility was averted by the Governor-General's action. There followed another factor which confirmed the hope of missionary service continuing, in spite of the war. When France capitulated, the neighbouring French Colony, French Equatorial Africa, went over to the Vichy group. It was not long, however, before truer Frenchmen reversed the position; they seized the Colony, and to-day Brazzaville, the capital of the French Colony, situated on the north bank of the Congo opposite Leopoldville, is the headquarters of the Free French movement. Thus a solid block in Central Africa, stretching from Nigeria to Belgium Congo, is one with the Allies in the common task.

There has been no defeatism. Through the days of good news and bad, missionary enterprise has been maintained. In conducting their work wise missionaries have made little reference to the situation. They have continued to preach the Word, to build up the churches, to train church workers and the youth of their community, with the result that missionary work to-day stands stronger than ever before.

The Colony itself is responding splendidly to the strain of the war and is making a formidable contribution to the general war effort. A contingent of the Congo Militia, Africans, took part in the Abyssinian campaigns, and a complete hospital unit is with the British forces in East Africa. All Belgian citizens are enlisted with the defence forces or are in units preparing for service with the army in Britain, or are training in the airfields of Southern Rhodesia. Thus the Colony remains loyal to the ideals Belgium has cherished, and increasingly deserves recognition as one of the great new countries of the world.

What do the people of Congo think of the war? It is not easy to answer this question concisely. There are some, particularly in the capital, who can and do read journals published in French. These naturally know more of the world war than those who live in the villages; yet even they have little real understanding of its origin and far-reaching ramifications. They, together with the village population, are dependent upon the guidance of Europeans with whom they associate. There is no thought but that all will come right in the end. People are impressed with the power of Belgium. The vast industrial development, transport by rail, car, and aeroplane, are illustrations of the great resources of the European Government, and the people have implicit faith that Belgium is unconquerable.

How does war, as war between European nations, or even Christian nations, affect missionary enterprise? As already stated, the people are less reflective on world events than are the British; their point of view largely reflects that of the Europeans with whom they associate. Missionaries, above all others, are bound to influence those whom they serve for Christ's sake, and if he (or she) has special views on war, or on this war, it is inevitable that the outlook should colour his conversation with his people. The only right attitude is to deal with the question frankly, sincerely, and as adequately as possible. My method is to admit that there are different points of view; that it is possible

for Christians to differ from one another; that second hand opinions are worth very little respect; and that a Christian must strive before God to make up his own mind and to be ready to live or die for his belief.

“Why do Christian nations engage in war?” There are no “Christian” nations, and while nations which definitely exclude Christian values from their policy cannot be regarded as Christian, those nations that prize definite Christian values and are prepared to sacrifice for their preservation, may claim the support of Christian people. The thing for us to do in the present emergency is not to discuss abstract problems, but to repent of our share in the sins of the past and to go forward in life and work, that by God’s blessing a better day may come.

Thus, in reviewing the situation in Congo, we have cause for gratitude that in the Providence of God so much has been done by the Church at home and by the authorities in Congo to enable missionary work to continue.

I am sure, too, that on the basis of tactfulness and frankness a consecrated missionary can, without compromise of principle, carry on his own missionary service and find it as fruitful as ever. Any inquiry concerning the war, or any spiritual difficulty created, can be turned to good account, to deepen his own and his people’s grasp of New Testament teaching.

W. D. REYNOLDS.

TRAINING FOR THE MINISTRY.

WHAT has a man the right to expect of his college training? Why should he go to college at all to be prepared for the specific work of the Christian ministry? What should he be given to train and equip him for his unique task?

These are questions which many earnest men are asking, especially in view of the publication of the Interim Report of the Archbishops’ Commission. This report calls the attention of all who have a concern for ministerial training to a lamentable situation, and, as we all know, it prevails in every communion. Within the compass of this brief article I want to refer to three spheres of normal ministerial activity for which our present ministerial training is inadequate. Of course this cannot be done without first paying an affectionate tribute to those who have served and are serving our colleges, without whose devotion our ministerial witness would be infinitely poorer than it is. Never-

theless the following issues are so serious that immediate improvements need urgent attention to save the ministry from becoming a perverse irrelevance.

There is, firstly, the training of a man's own soul, or, as it is generally described, the culture of a man's own spiritual life. Most of us discover in the early days of our pastoral ministry an extraordinary lack in this respect. We know ourselves to be trained to be preachers, men whose souls are aflame, whose minds are awake to this exalting privilege of breaking before hungry men and women the living word of God. The modern sneers at preaching, strangely enough very often perpetrated by ministers as well as by laymen, need not disturb us. Preaching is in the prophetic tradition, and there is no substitute for it.

But we soon learn that within the fellowship of the Church a preacher has not only to proclaim publicly, but also in private has to minister to the desperate spiritual needs of folk in a terrifyingly personal way. Indeed, it is not an over-emphasis to affirm that although we are trained to be preachers we are obliged to be priests—i.e., having to exercise a personal ministry in the name of God. Such a ministry reduces most of us to a state of spiritual exhaustion. It is only as we agonize with a soul that we realise how virtue goes out of us, and, withal, how meagre are our spiritual reserves. In such a situation we realise how little college catered for this aspect of our ministry. It was assumed in college—I speak generally—that all was “well with one's soul.” Prayer meetings were held, but there was little of that devotional discipline which needs to be inculcated during the earliest and most impressionable years of college life. It is for this reason, incidentally, that every theological college ought to be residential, and no college should be without its chapel. Be that as it may, the need for careful and constant instruction in the culture of our own devotional life, which shall continue throughout our ministry, is paramount, and I commend it to the most serious notice of our college authorities.

This leads me to the second issue—viz., that which arises from personal relationships. The Christian ministry is bound up with persons and their adjustments one to another. There is no difficulty which presents itself to the minister—as a minister—which in the last resort cannot be described as personal, and for this reason he ought to be well equipped to deal with the same. It is clear that no man has any right to try to set other people's lives in order until he has set his own in order, and thus a serene

and composed personal life becomes a precondition of a harmoniously adjusted fellowship. But the minister needs, in addition, knowledge, and, above all, the rare gift of applying such knowledge to a given situation. This knowledge must be of both men and women, because every minister, sooner than later, will find himself face to face with the problem of women. The ignorance of most of us concerning the elementary facts of physiology and psychology appals me, and the silence of college on such matters remains a mystery to this day. Sex discussions were never introduced, except among the students themselves, and then only furtively. The neurosis which will be prevalent after the war, the thwarted sexual desires of men and women who have been obliged to live in enforced separation, these factors are going to play a devastating part in the life of the post-war Church unless the ministry is prepared to cope with them intelligently and adequately. Men need to be told that the flesh can be the very devil, and infinitely more subtle, and no minister can be regarded as fully qualified until he can face this baffling issue with knowledge and spiritual understanding.

Thirdly, there is the larger realm of economics, social and political relationships in which the minister must be able to take his rightful place. A course in good manners would not be as ridiculous as it sounds. The social contacts of the ministry are so varied that no man can be expected to know the delicacies of every situation. There is a gentlemanliness which is Christian, and is to be preferred to the behaviour of some Christians who are merely social dilettantes.

But I am mostly anxious about men's experience of the world at large. In the same way as the study of theology must be related to the intellectual life of the community, so ought the experience of ministerial candidates to be connected with the experience of men and women. To this end I should insist on some form of practical experience for all ministerial students in agriculture, engineering, commerce, education, or in some kind of community service centre. If this is impossible, lectures should be given in economics, politics, and law, and these should be absorbed before he comes to the proper subject of his course—viz., theology.

A man has the right to expect to learn from college what is a true Christian ministry. It seems to me that in order to appreciate this he must know God, he must know himself, and he dare not be ignorant of his fellow men. If our colleges do

not enable men to acquire such knowledge they may turn out all kinds of men, but they will never help to train a minister—a “steward of the mysteries of God.”

EMLYN DAVIES.

ASPECTS OF BAPTIST POLITY.

I SHOULD like to begin by thanking those who have written to me in response to my first article. The letters, although so far comparatively few in number, have been most helpful. I know that others propose to write to me when their Fraternalists have completed their discussions on polity. If such letters are to be taken into account in the preparation of the polity report which has been promised for the November meeting of the Baptist Union Council they must reach me before the end of September. I anticipate that the report will be available for discussion after the Council has met. Fraternalists will be interested to know what the general tenor of the replies so far received has been. I will summarise the replies briefly and add comments of my own:—

(1) The Training of the Ministry.

There is a unanimous appeal for a more thorough training in what is called the practical side of ministerial work, and for adequate attention to be paid to preparing men for competent leadership in youth work.

The replies regarding probationary studies suggest the need for a re-examination of the present scheme, and an investigation of the possibilities of devising some more adequate system of post-collegiate study. Many men would welcome an opportunity for ministerial summer schools and similar refresher courses if they could be arranged.

(2) Stipends.

The unanimous hope expressed in the correspondence is that we shall move towards a completer expression of ministerial brotherhood in the matter of stipends, with variations to cover the cost of living in different areas, and special allowances for children. One Fraternalist suggests that our aim should be a minimum stipend of £250 a year and a manse, and a maximum of £400 and a manse. The practical problem that at once presents itself is where the vast sum of money required to make this ideal possible is to be found. Roughly, it would require an additional income of £20,000 a year to achieve this standard. This sum would be in addition to the £9,000 a year at present

raised by the Sustentation Fund collection, and to it must be added the necessity to raise an extra £5,000 a year to balance the disappearance of the Supplemental Fund. In order, therefore, to be able to pay a minimum stipend of £250 a year, without considering the provision of a manse, we should need, when the Supplemental Fund is exhausted, as it will be shortly, an additional income of no less than £25,000 a year—an astronomical figure.

The difficulties in the way of achieving a reasonable minimum stipend for all our accredited ministers—and £250 a year and a manse cannot be described as other than reasonable—are, as I have shown, considerable, and it is probable that we shall have to move towards better conditions by instalments. Our Scottish Baptist churches are at present raising a fund to make possible a minimum stipend of £220 a year for their ministers. We ought not to be behind their gallant effort, but only the most strenuous exertions will enable us to achieve this aim amongst ourselves.

One suggestion of my correspondents is that ministers should themselves, according to their capacity, share in the effort to raise the lower stipends by contributing on an assessment basis to the Sustentation Fund. A possible plan would be for all ministers to contribute five per cent. of their stipend above a fixed basic figure. The idea that there should be some such gesture on the part of ministers will commend itself to the moral judgment of all of us. If an appeal should be made to the churches to help put the Sustentation Fund on a sound basis by some such voluntary acceptance of assessment on their part it would clearly give the appeal a capital beginning if we were able to say that we had ourselves agreed to act in this way.

(3) Settlements and changes in pastorates and the Time Limit.

The replies indicate that the proposals of the Polity Committee on these matters are regarded as satisfactory except that it is suggested that in return for a guarantee on the part of a church that it will not put the clause regarding termination of the pastorate into operation within five years a minister should for his part undertake to stay for five years, otherwise the clause will be one-sided.

Let me add something about the problem of the pastorless church, to which the Polity Committee is giving attention. There are some hundreds of such churches. The heart of the problem they present is to provide them with the leadership without which

they will never be as energetic as they ought to be. How can this grave problem be met? In some districts the solution of the problem is being attempted through the introduction of Fellowship schemes, whereby every church in the Fellowship, however small, is assured of some measure of pastoral oversight. The Polity Committee has commended this kind of co-operation, and expressed the hope that it will spread. I shall be glad to receive the comments of any who have first-hand experience of schemes of this kind, and to hear of any suggestions as to other ways in which the problem of the pastorless church may be tackled.

Finally, let us remember that the problem of Baptist polity is that of ensuring that our tasks of witness and evangelism can be prosecuted with the utmost vigour. Are our resources as a Denomination being used to the best advantage in the crusade to which we are committed? Is effective evangelism being hindered by obsolete machinery? Seen in this light—and it is the only true light in which to view our problems—the task of achieving a Baptist polity which will enable our churches worthily to bear witness to Christ in our generation is a spiritual task first and last, and merits our earnest thought.

JOHN O. BARRETT, M.A.

(Hon. Associate Secretary, Polity Committee).

PRAYER AND THE YOUNG CHURCH MEMBER.

RECENTLY I was in a student discussion group, and we got on to some of the practical difficulties of private prayer. One woman said: "We're not taught to pray as they were in Victorian days. I asked her what she meant by that, and she replied that there were no family prayers nowadays. To that another student added: "And prayer in church on Sunday is so formal and distant, and doesn't help you in your own prayers" (and she spoke as a Nonconformist). Then I asked if they had received instruction in private prayer in their church membership or confirmation classes, and with one voice they replied "No."

Now that is no unusual experience. I rarely find a student who has been given guidance and help in prayer, and so when these young church members come up to college they often turn to the Student Christian Movement for the most elementary instruction, and they make pathetic efforts to help themselves and each other. But surely the place where they ought to be taught

is in the local church, and such instruction ought to be given before they arrive at student age. The help that is required often concerns, not the theory of prayer, but the practice. For example, they want advice about the length of time spent daily in prayer and the discipline of keeping such times. The latter is, I find, one of the main difficulties of students, and I always wish they had been helped to form habits of prayer in their early teens. They also need guidance in using a time of prayer when they do manage to keep it. So often, for example, they spend all their time asking, thus neglecting the worship side of prayer. Suggestions concerning the devotional use of the Bible and the hymn-book as a book of prayer are, I find, immediately accepted and tried out.

But obviously the way for a young Christian to come to believe deeply in prayer and to want increasingly to practise it is by being a member of a praying fellowship. That is one of the values of family prayer; but to-day many of the young people in the churches have not known corporate prayer within the Christian home, and it is, therefore, essential that they come to know it within the Christian Church. To many of them the prayer of public worship does seem "formal and distant," and they need the more intimate fellowship of a meeting for prayer of a group of men and women who obviously believe in the power of prayer and are sincere and real in their praying.

In many churches the prayer meeting, as we knew it, has died out. That is evident from what many ministers and church members themselves say, and from the omission of mention of any such meeting in many church announcements on Sundays. I do not attempt to offer any explanation of the fact; I only say that I find that many people have a strange idea of a prayer meeting. To them it is a meeting where more than half the time is spent in singing hymns, reading the Bible, listening to an address, and only a small part in actual prayer. The time specifically devoted to prayer is left open, and then all prayer *must* be extempore, and the usual people pray in the usual and all-too-familiar phrases, and there are silences, which become more and more embarrassing, especially to the young, as the whole meeting waits for someone to feel "led" to pray. What a travesty! Why do they think that all prayer must be extempore? While we recognise that free prayer is a vital and precious part of our heritage, we need not be wedded exclusively

to it. And why must that silence be a silence merely of waiting? Why have we not trained people to feel that in the silences the whole group prays? And need the whole of a meeting for prayer be left open for extempore prayer? Should we not make more use of other methods, such as guided intercession, by which a subject for prayer is suggested in such a sentence that the youngest beginner could, if nothing else, repeat the sentence as a prayer in the not-too-brief period of silence which follows? And could we not end each period of silent intercession with a corporate intercessory phrase such as "We beseech Thee to hear us, good Lord"?

It is sometimes argued that people need long training in the use of silence; I am sure that is not true. Even children quickly learn to appreciate and use it, and I am convinced that we do our young people a serious injustice, and handicap their spiritual life if we do not teach them to use the silence of corporate prayer.

We must teach them, too, that prayer makes demands on us, and that if we come to a meeting for prayer we must be prepared to give ourselves completely to it and not just sit and listen to other people praying. Incidentally, why do we sit or "use the Nonconformist crouch"? Have we not reached a stage when we can encourage people to kneel for corporate, as they do for private, prayer?

One method which might help to meet the present situation is to arrange a time—*e.g.*, Saturday afternoon and evening—when those who desire can be instructed in corporate and private prayer, and be led in the practice of it. I believe many would seize such opportunity. We have too long acquiesced in things as they are, and from the little evidence I have, I believe the members of our churches, especially the young, would respond gladly to a new call to prayer from their ministers, and would welcome guidance and instruction in it. Are we trained and equipped to give such a lead, or shall we need schools of prayer for ministers?

GWENYTH HUBBLE.

PREACHING WITHOUT NOTES.

IN the obituary notice of Sir George Adam Smith reference is made to a sermon on Jeremiah which was delivered in Mansfield College, Oxford. So great was his fame that a crowded audience

gathered, and some counted it a privilege to sit on the floor for forty-five minutes to listen. Commenting on his powers as a preacher, the writer observed: "To a remarkable degree he had cultivated the art of preaching from a full manuscript, but with so much vigour and enthusiasm that he appeared not to read at all." It may be permissible to regard that sentence as a tacit tribute to the charm and force of extemporaneous preaching, the method of Wesley and Spurgeon, to name only two mighty exponents of the art. Much can be said in favour of a discourse which is read in the pulpit or recited, but when the diction is the ultimate purpose of preaching, there seems to be no choice but to concede the superiority of the extemporaneous style. It is hard to suppress a certain regret that so many of our younger preachers read their sermons verbatim. There is a great Baptist tradition in extemporaneous preaching, and it would be a thousand pities if it were allowed to die out, or that its maintenance depended almost solely on those who had no collegiate training.

But the purpose of this paper is not to dwell on the merits of extemporaneous preaching, but to emphasise the advantage of being able to deliver such a discourse without the aid of a summary or written reminders of any description. I write from personal experience. For some years I was accustomed to take with me into the pulpit an outline of my sermon, but I discovered by experiment that one's power and freedom are much enhanced when one is not under the obligation of consulting notes during the delivery of a discourse. After all, the fundamental factor in preaching is personality. Phillips Brooks's definition of preaching as truth mediated through personality is often quoted, but never too often, since it goes right to the root of the whole matter. The personal factor is pre-eminent in preaching. That being so, any method which will give the personality of the preacher fuller play, and will intensify that mysterious spiritual and intellectual commerce between pulpit and pew, is to be given a cordial welcome. There can be no doubt that the man of God who does not need to make frequent and furtive glances at his notes before him, and which he changes from time to time, is capable of a directness and intensity of approach to his audience, which is a great asset. Some godly fishermen who had listened to Principal A. M. Fairbairn preaching in their village chapel thus described the impression which had been made: "He talked to we like an angel." The inference is surely that Dr. Fairbairn's homily had not been read, but in all probability extemporised on the spur of the moment

like our Lord's discourses. The difference may not seem to amount to very much, but such details can yield benefits out of all proportion to their magnitude.

The practical difficulties, of course, seem to be great, and the risks alarming. The experience of Robert Murray McCheyne is helpful in that connection. He had been accustomed to make use of copious notes in preaching. One day he set out to fulfil a preaching engagement in a distant village. The journey was performed on horseback, his sermon manuscript being carried in a wallet attached to the saddle. By some mischance its straps broke, and McCheyne found himself in a sorry predicament, like a musician without his score. He was a man of deep piety and great faith, and he resolved that he would endeavour to preach without manuscript aid of any kind. He made the attempt, which proved to be a conspicuous success. He accordingly concluded that the loss of the precious wallet was by the determinate will and counsel of God to enable him to discover what he was able to do. From that forward he never returned to his old method, but preached exclusively without written aids of any kind, and that with abundant signs following. I am sure that his experience is not an isolated one, although its setting may not always be so dramatic.

To me the wonder is that preachers who are capable on occasion of giving admirable talks and addresses at gatherings which are less informal than Sunday services still resort to reading their sermons from the pulpit. Doubtless the feeling is that only such methods are worthy of that reverence and dignity which should characterise public worship. It may well be that a discourse which is delivered without aids of any kind may be lacking in finish, both of argument and expression, but what is lost along these lines is more than gained by the increase in force and fire which may be gained by the other method. As for reverence and dignity, these are of the spirit, and not of the outward form. The man who is truly reverent in spirit, and deeply conscious of the dignity of his holy office, cannot be irreverent or undignified. The inner spirit is like fire, which converts everything to its own likeness. In these circumstances a deep current of personal devotion will transfigure the blemishes of sermons delivered as just suggested so that they are no more drawbacks than are the spots on the sun.

H. S. CURR.

OUR ANNUAL MEETING.

THERE was an excellent attendance at the fourth Annual Meeting of our B.M.F. held at Bloomsbury on April 20th. President B. Grey Griffith was in the Chair; after devotional exercises and routine business the reports were presented. H. M. Angus told of the increasing use made of the Library, and said that amongst the latest Fraternalists to avail themselves of its service was one in Orkney and Shetland. Treasurer Pratt's figures showed that we are just about paying our way, but that the going would be much easier if brethren would send in the amounts of their arrears. The Secretary told of a large increase in membership and of the success of the Correspondent scheme, 56 Fraternalists having linked up with the Fellowship. Formal notice was given that at the next annual meeting a revised arrangement for electing the committee would be submitted; it was hinted also that, owing to the growth of the Fellowship, secretarial duties would have to be readjusted. Ernest Payne then gave an inspiring address, applying the lessons of 1792 to the situation obtaining to-day. Excellent speeches by Fergus Little and R. C. Walton pressed home the salient features of the address, and thus a useful and encouraging meeting ended.

Three items of addenda should be recorded. First, a misapprehension should be corrected which may have arisen following a citation from a letter written to our treasurer asking help from our Benevolent Fund—help, we may add, which was readily afforded. It was hinted that a similar application to Headquarters for a grant from the War Emergency Fund was refused. We are in a position to say that on the advice of the General Superintendent for the area valuable help had already been sent to the brother concerned from Denominational funds. Second, an opportunity to move a resolution on the question of war bombing had to be refused from the Chair. We hope it is not necessary to add that the ruling was strictly according to our constitution, and did not for one moment arise from any lack of sympathy with the point of view the brother sought to advocate. Third, the appeal for our Benevolent Fund resulted in a generous offering of £9. Thank you.

SCOTTISH NOTES.

A FEW months ago the Committee of the Scottish Ministers' Prayer Union agreed to identify themselves more fully with the Ministers' Fellowship in the South. We have adopted a similar title and, although a number of ministers were already members of the English Fellowship, we feel we are now, as an area, an integral part of the completed community. We have held local "Quiet Days" from time to time, but in each of the seven years prior to the War we have held retreats of three days' duration, somewhere on the Clyde estuary, on the initiative and under the fruitful leadership of our Chairman, Dr. John MacBeath. In recent years another focus of fellowship has been the Assembly breakfast for ministers (a suitable host being duly secured), when we were addressed by a guest speaker from another communion. The retreats and breakfasts have been attended by a very large proportion of our men.

A Commission of Inquiry, composed of representative ministers and laymen, has been holding its sederunts over a period of some months. One group is scrutinizing the strength and weakness of Independency, its New Testament warrant, and relevancy to present conditions. Another is examining our conception of the Ordinances; the implications of Baptism, the authority for admission to the Ordinance, its relationship to Church membership; the meaning and value of the Lord's Supper, and the dignity of its observation. A third group is investigating our doctrine of the ministry, the scope of our function, the implications of recognition, the ministry of laymen, the distribution of responsibility for the admission of candidates, the meaning and value of ordination, the relation of the minister to the office-bearers and the congregation, the effecting of pastoral changes, and the possibility of a court of appeal in cases of difficulty. A fourth group is considering the tension involved between denominational loyalty and the sense of frustration bred by schism.

The War Bonus and Emergency Fund is now within sight of £4,000. The aim is to reach £7,500. From the year 1941 10 per cent. has been added to the salaries of ministers on the minimum basis, making the provision for a married man now £220 and a manse. This increase is not quite one-third of the rise in the cost of living, and is the least the Denomination can do for men who feel more than most the stringency of the present emergency.

The Baptist community of Glasgow have been invited by the Y.M.C.A. to staff the Bible Training Institute, which has been equipped as a hostel for 200 serving men. About 80 women and a few men will be required each day for the periods of duty. The ministers of the Glasgow Baptist churches, in addition to their many other war-time commitments in a large city, will be responsible for the daily spiritual uses of this great opportunity.

J. D. JAMIESON.
