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EDITORIAL

TWO things recently have tended to focus attention on religious education in the day schools: the increase of grants to denominational schools and the increasing number of ministers who are giving up their churches to teach in schools. But there is a third factor that is of even greater significance: the decline of attendance at Sunday School, making the quality of the religious teaching given in day schools of increasing importance. Most of the ministers who turn to teaching devote the whole or the greater part of their time to teaching Scripture. But they meet only a fraction of the need and they can be ill-spared from the work of the church. Many training colleges are paying more attention to it. But the need is far from being met. And there are those among us who are pressing that we should have a college of our own—a Baptist Training College. Indeed the question as to whether or not the project is feasible on financial grounds, or desirable on general grounds, is still being warmly debated. But it is all healthy evidence of a growing concern that the boys and girls about us shall in their school days be adequately instructed in the Scriptures, and made aware of their relevance and significance for life. In this realm the Institute of Religious Education* has done invaluable service in helping teachers to equip themselves for their task.

It is good, however, to know that some at least of our Local Education Authorities are seriously concerned too. We have been glad to hear from Sidney Hall, for example, of a valuable initiative taken in a big way by one L.E.A. They planned a week's course for all the R.I. teachers in their Grammar and Secondary schools, including also some heads of Junior schools. The Ministry of Education provided the course, and it was chaired by one of the School Inspectors. The Ministry attached such importance to it that they arranged for seven H.M.I.'s to be present. The opening session was attended by the Chairman of the L.E.A., the Bishop and the President of the Free Church Council. The Director of Education and his deputies were there more or less all the time.

The idea came from the Anglican and Free Church representatives on the L.E.A., and they were asked to see that a few graduate ministers sat in through the whole course to answer theological questions and exercise a pastoral ministry. The main lectures were given by a church historian of international repute. He traced the rise and development of the church through the Scriptures and the centuries following. When he came to the rise of the modern missionary movement of the nineteenth century, one Baptist present commented that he had "never heard the work of Carey and the Serampore Trio praised so highly and intelligently". Much of the material, fascinatingly presented, was evidently new to his hearers.

* Particulars may be obtained from 46, Gordon Square, W.C.1. Membership is open to all interested in Christian education.

It widened horizons, provided background to knowledge already acquired and stimulated keen interest in the subsequent group discussions.

Altogether the course seems to have been well worthwhile. It would be interesting to learn if anything of the kind has been done elsewhere. Perhaps brethren who are on Education Committees or are in other positions of influence, might be able to get something of the same sort done in their own localities. If so, Sidney Hall might be able confidentially to provide fuller information, including the name of the outstanding lecturer to whom so much of the success of the experiment was due. He believes, from his own experience, that ministers have great opportunities and are made welcome in many schools, and that it is well worthwhile their accepting invitations to school functions and serving on school committees and boards if such opportunities come their way. Indeed that they should be eager to do so.

There are of course some schools where memories of religious controversy linger or where religion is a formality, and it is not easy to get an entrée. But by and large, "a great door and effectual" seems to be opening to us, and, like St. Paul, we must not be daunted if we find adversaries.

WILLIAM CAREY AND THE B.M.S.

THERE are those who say that individuals are not vital to the movements to which history attaches their names. It is declared that it is the ripeness of the time that really matters and that any particular person who may be named is accidental and not decisive. Such an argument is not easily sustained in connection with Carey and the B.M.S. It is true that a new universalism was making itself felt in the seventeenth and eighteenth centuries and that novelists like Daniel Defoe, traders as in the great East India Company, and explorers like Captain Cook, were all helping to spin webs of relationship between the West and the South Seas, India and Africa. It might be said, therefore, that something was bound to happen on the religious side also and the hopes and desires of Dr. Thomas Coke, the Methodist, who in 1784 projected a missionary society, might be appealed to as evidence of this. But something more was needed than a general interest in lands across the sea and the plight of their inhabitants, and something more than the sketching of missionary plans. What was needed was a man of the mind, character and vision of William Carey.

WHO THEN WAS WILLIAM CAREY?

He was a village lad born at Paulerspury in Northamptonshire of godly parents, on 17th August, 1761, 1961 therefore being his Bi-centenary year. He had problems of health in his early years but he had no difficulties about study. Languages quickly became his passion and just as the botanist of Calcutta was fashioned in the

fields and woods of Northamptonshire, so the Bible translator of Dinajpur and Serampore, was forged in the cottage where his few books were collected so painfully one by one. Brought up in the Church of England, he rebelled against its eighteenth century formalism and lack of personal emphasis and, attaching himself to the Dissenters, was baptised by the younger Ryland on 5th October, 1783. The preacher in him quickly began to stir and soon he was occupying pulpits here and there, especially at Earls Barton. Then, called to the pastorate at Moulton, and later to Friar Lane, Leicester, he began to emerge in the churches of the Association as a man with "a bee in his bonnet", a persistent fellow who had a theme he could never leave alone, an "enthusiast" who would be liable to demand from a Fraternal that they discuss his favourite subject. A Baptist had arrived on the scene whose cottage was furnished with a map and a globe, self-fashioned, and whose reading included the voyages of Captain Cook. Based on researches carefully made, he produced in his "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens", the most competent and inspiring rationale of world mission since the letters of the Apostle Paul. This written word he reinforced with a powerfully spoken word in what is now known as "The Deathless Sermon", preached at Nottingham in 1792, with its tremendous double-barrelled message "Expect great things from God, attempt great things, for God". Then, finally, winning over the help of Andrew Fuller by an almost abrupt and desperate personal appeal, he was able on 2nd October, 1792, to form the Society of his vision and his hopes, the Baptist Missionary Society. Fuller said later that the origin of the Society was to be found in "the workings of brother Carey's mind". In the original group of signatories there were twelve names and one "Anon"; the offering represented "I.O.U.'s" rather than cash, and it amounted to £13 2s. 6d., in the circumstances a sacrificial amount.

NOT A MOBILISED DENOMINATION

Here, however, was no gesture of a mobilised denomination, in fact, at the end of the eighteenth century, there was no national Baptist organisation at all, the Union now designated as the Baptist Union of Great Britain and Ireland dating back its somewhat intermittent earlier life to 1813. But already, or quite shortly after, Carey and his friends had, chiefly by correspondence, won a hearing and strong support from churches in Scotland and the North of England, in the Midlands and the West, and to a degree in London. 2nd October, 1792, meant that British Baptists had entered world history in terms of world mission, winning a place they have never lost. But also within their own homeland, this tiny group of evangelists, with a passionate concern for winning the world to Christ the Redeemer, led their fellow Baptists into a more vigorous evangelism on the home front. They were a personally

dedicated spearhead seeking the conversion of their fellow-countrymen, and it was Cornwall as well as Calcutta that excited their pity for the heathen. Actually, also, it was largely the same group that on Thursday, 25th June, 1812, in Carter Lane, London, resolved upon the constituting of the first Baptist Union. Our main Baptist institutions, therefore, the Society and the Union, were both the products of the same evangelical and evangelistic passion. The denomination chose both "Jerusalem and Judea" as well as "Samaria and the ends of the earth", refusing to decide between them and seeking that both the Society and the Union should be fashioned as instruments of Christ's Kingdom. But the B.M.S. won for itself quite speedily a high priority and its description as the "beloved Society" has for many years belonged to its tradition. Once Fuller's breach in the wall of Calvinism had been successfully made through his "Gospel Worthy of All Acceptation", there were no theological difficulties in the minds of Baptists about such an organisation as the B.M.S.; in fact, as fashioned by Carey it had Scriptural warrant, theological justification, the expectation of the leading and resources of the Holy Spirit and, as its sanction, it had Christ's own command.

It was the Carey who was the nucleus of the "two or three gathered together", the detonator that produced the explosion, the driving force that gave a great idea practical expression and the point of human contact for the leading of God's Spirit. His movement owed a great deal to the Northamptonshire Prayer Call of 1784, with its emphasis on waiting upon God; but without Carey's decisive propaganda there would have been no eighteenth century Baptist Missionary Society.

THE B.M.S. IN INDIA

Carey, however, is much more of an Indian than an English figure and he affected the life of that great sub-continent with its millions of population at a great variety of points. It was not India he first had in mind as the scene of a missionary adventure, but the South Seas, yet it was India with its ancient faiths and literature that claimed him; in fact, before the end of his life, he was speaking of it as his own country. He lived and served there from 1793 till his death in 1834, never once returning to Britain. What a remarkable thing it is that Carey was a double pioneer, first at home in the formation of the B.M.S. and then abroad as one of the Society's first two missionaries, and how like him to volunteer at the age of thirty-one, with a wife and a growing family. He believed in answering his own call and in carrying out in his own life his deepest convictions. In the critical hour he was not found disobedient to the heavenly vision and on 11th November, 1793, the B.M.S. arrived overseas in the person of this one-time shoemaker, and his volatile and versatile companion, John Thomas. The fact that the B.M.S. is still operating in India on Carey's lines is evidence of the

soundness of his basic principles, the far-sightedness of his strategy, his skilful choice of methods and his determination to make the Mission the servant of the Church and the missionary the helper of the Indian Christian. Unfortunately, the relationship between the Home Committee and the Serampore trio, Carey, Marshman and Ward, entered upon difficult waters for some years and the estrangement lasted till after Carey's death. But the Society never lost touch with evangelism as Carey had practised it, nor with education (except at Serampore), nor with Bible translation. In connection with Bible translation and the Society today, the Rev. H. M. Angus is busily engaged in Shillong on a revision of the Bengali Bible, and Dr. John Carrington of Yakusu, even in the midst of the Congo troubles, has been seeking to complete his translation of the Old Testament into Lingala.

Carey's significant siting of mission stations on the Bay of Bengal, both for the Particular Baptist Missionary Society and the General Baptist Missionary Society, and also along the Ganges, has vindicated itself over and over again, and the opportunities he sought to develop are still manifestly there. But Carey at Serampore had visions of even wider fields. He sent missionaries to Burma, Amboyna and Java, and sought for China its own translation of the Scriptures. "Go ye therefore into all the world" literally meant for him "all the world". His Moulton globe was indeed terrestrial. It was not surprising, therefore, that in one of his earliest letters to Fuller and others at home he advised that missions to Africa be entered upon and that the South Seas be not forgotten. So it might be said that for every extension by B.M.S. of its programme of fields and projects, there may be found some originating sanction from Carey's pen.

THE B.M.S. AND WORLD CHRISTIANITY

It was the glory of William Carey that in forming the B.M.S. he launched the whole Protestant missionary movement. Certain dates are significant in this connection. 2nd October, 1792, for the founding of the B.M.S., 1795 the L.M.S., 1799 the C.M.S., and 1804 the British and Foreign Bible Society. These dates not only provide an interesting time-schedule but Carey's connection with the events they commemorate is clearly shown in the correspondence of the time. He released something in the churches that belonged to their deepest spiritual life, to their *raison d'être* and to their belief in, and understanding of, their Redeemer and Lord and His work and purpose. Through Carey, therefore, the B.M.S. takes its place as the pioneer missionary society, the first of its kind, the initial organised venture of the eighteenth century Church, the fulfilment in its own degree of the never-abrogated command "Go ye therefore into all the world". But more must be said about the denominational aspect of Carey's Society. It would appear that he would have preferred an interdenominational missionary society and that he only

turned away from such a project with reluctance. It was felt, however, that the "present divided state of Christendom" made impossible anything other than a denomination "exerting itself separately". Carey was undoubtedly a convinced Baptist on religious and theological grounds, but he was never an excessive denominationalist. Relationships with other Christians came easily to him, meeting with no prejudice in his mental make-up or bigotry in his constitution. His beloved Serampore College also was always, in his own mind and device, what might be called Baptist "plus", and his friendships with the Anglican Henry Martyn, and the Presbyterian, Alexander Duff, among others, were cordial and unbroken. It was Carey who first adumbrated what has since become, through the Edinburgh Conference of 1910, the great ecumenical movement of modern times. He mentioned his project in a letter to Andrew Fuller in 1805, and the date he had in mind for the first of these international and interdenominational conferences was 1810 and the place, the Cape of Good Hope. For once, however, Fuller's mind failed to march with Carey's and, indeed, one hundred years had to elapse before Carey's great idea, though seemingly not with any reference to him or with any recollection of his suggestion, was fulfilled in 1910 in Edinburgh. Through its founder, therefore, the B.M.S. was from the first both a pioneer Society and closely attached to what are now described as ecumenical relationships.

J. B. MIDDLEBROOK.

CAREY: VISION AND REALISATION

CAREY was a man of vision, a vision that embraced the world. So it was when in Britain he worked at the cobbler's last with his thoughts stirred by a world map, or when amid his pastoral duties he made the researches on which his "Enquiry" was based. That this continued to be so when at last he "settled" at Serampore is not so widely known. Many young men set out with big visions but after some initial achievement settle down into a rut. Not so with Carey. Though for thirty-four years his "station" was Serampore, he regarded it as but the jumping-off point for many new ventures.

His vision had a geographical dimension. He aimed at a chain of mission stations two hundred miles apart to cover India with the gospel. When the restrictive policy of the East India Company refused permission for new missionaries to work in Bengal, this was taken as an opportunity for extending the work further east to Burma, Java and Sumatra. Carey's tireless energy, which sought to give the Bible in the major languages of India, was answered by his colleague Marshman, who learnt Chinese and began to translate the Bible into that tongue against the day when missionaries might be able to enter that forbidden land.

Carey's vision had depth. To win a people one must know them and love them and understand their culture. One must know not

only the languages of India but the "soul of India", the hopes and fears that have found expression in religious thought and devotional poetry. So Carey translated the *Ramayana*, the great Indian epic, and Marshman prepared an edition of the *Analects of Confucius*, and Ward wrote a two-volume study of the *History, Literature and Mythology of the Hindoos*.

Carey's vision governed his method. From the beginning he realised that the missionary task could not be carried out by foreigners, but needed Indian ministers, for "it is only by means of native preachers we can hope for the universal spread of the Gospel through this immense continent". Hence attention was given to the "necessity of improving the talents of native converts" and the importance of training men for the ministry. But Carey and his colleagues did not wish the pastors to be trained in isolation, either from the doctrines which formed the soul of the Buddhist and Hindu systems or from students of other creeds. So in 1818 Serampore College was founded, pre-eminently as a divinity school, but also as a general college open to youths from all parts of India without distinction of caste or creed, to give instruction in "Eastern literature and European science". The institution was "intended to be the handmaid of evangelisation". Though English was to be studied by youths of superior talent, the medium of instruction was to be the vernacular, and one object of the institution was the preparation of a series of treatises in the vernacular. Thus John Mack, a junior colleague, who succeeded Carey as Principal of the College, wrote the first treatise on Chemistry in the Bengali language. From the beginning the temper and atmosphere of a University was to be found here, and it was fitting that the College should apply for, and receive in 1827, a Charter giving it University status.

Carey's vision took in the ordinary physical needs of men—whether in the campaign he waged against cruel practices such as child sacrifice and widow-burning, or in his endeavours to improve the methods of agriculture, which led him to be one of the founders of the Agri-Horticultural Society of India.

And his vision went beyond denominational frontiers. This is revealed in the correspondence between him and Bishop Heber, and in the deep spiritual fellowship he enjoyed with Henry Martyn, and in the way in which young missionaries of other churches, such as Alexander Duff, found their way to see him for inspiration and advice. It is seen in his hopes for a world conference of all those engaged in the missionary enterprise which he hoped might meet at Cape Town in 1810—a hope at last fulfilled exactly a century later at Edinburgh. It is seen again in the insistence that at the College the instruction "should be divested of everything of a sectarian character". Carey had no doubts of the grounds on which he called himself a Baptist and was prepared to dispute with others in Christian brotherliness; but he was eager for every form of co-operation and spiritual fellowship with all who served the cause of Christ.

Many of the lines of work which Carey started—printing, agricultural improvements and social reform—are now carried on elsewhere. Bible translation and revision is, quite properly, undertaken in the heart of each language area. Yet Serampore College, with its library and with its fund of scholarship, still has a share. The Bible Society of Scotland recognised this in being the first major contributor to the Fund to house more worthily the old library with its priceless books, for the sake of research workers. Serampore scholars shared in a conference called last October by the Bible Society to consider some of the unsolved problems of translation of Christian doctrines into terms that are coloured by Hindu or other alien ideas.

Many of Carey's projects are undertaken elsewhere. Even the one great project that remains fell into relative neglect during the last quarter of the nineteenth century. The failure of vision, contentment with relatively easier goals when British rule was in its heyday of success, and pressure of adverse circumstances which caused it, has meant that much ground was lost and opportunities were not made use of. But the last fifty years have seen a progressive rediscovery of Carey's vision, and it is fitting that in the year October, 1960 to September 1961, the College should celebrate not only the bi-centenary of the birth of its founder William Carey, but the Jubilee of the re-organisation of the College under its second founder, George Howells. Fifty years ago the first class for the B.D. course under the Serampore Charter was enrolled, and a few months later the Arts-Science department was re-opened and re-affiliated to Calcutta University.

Since then, by faith pitted against adverse circumstances and in the face of much criticism, the College has grown immensely in "stature". Today Serampore is the only institution in India with a University Charter to grant degrees in Theology. Some four other colleges are affiliated for the B.D. and M.Th. degree courses, and sixteen others for the L.Th. diploma course. Through the Senate, which is fully interdenominational, the corporate thinking of theologians from various parts of India, nurtured in different streams of denominational expression and trained in the varied traditions of British, German and American scholarship, is shaping a pattern of theological education which takes of the best of the older churches, and re-interprets the Christian gospel in relation to India's needs. The value of this was shown up by contrast when, at a conference of the teachers in theological institutions in South-east Asia, the absence of such a co-ordinating body for that part of the world was recognised to be a serious lack. Some of these institutions are looking to Serampore for help in establishing proper standards, and some of their students are enrolled externally for the Serampore courses.

The importance of Serampore, both in its unique function as a Theological University for India and in its work as a teaching institution, has been further recognised by the Theological Education Fund of the World Council of Churches, which has given it one of

the two major grants allotted to India, so that Carey's old building may be better adapted to be a centre of theological study and research, with adequate library development and with more accommodation for the increasing staff.

As a teaching institution also, Serampore is fully interdenominational in every way. Carey's bequest to the Church in India is too big for one denomination to keep to itself or to use fully. The former Principal was from the Mar Thoma branch of the ancient Syrian Church of India, and the present Principal is a missionary of the Church of Scotland. Baptists still have the biggest single representation of any denomination both in staff and students. Until recently the B.M.S. was almost entirely carrying the financial burden; but now several societies are giving both to capital projects and to current expenditure: some of them in very generous measure.

The tradition of seeking to understand other faiths in order that the Gospel of Christ may be winningly presented is maintained. Dr. Howells wrote *The Soul of India* and in 1934, the centenary of Carey's death, the Rev. J. N. Rawson gave his scholarly study of *The Katha Upanishad*. Indian scholars in Serampore are now, from their special vantage point, making fresh approaches in a dialogue of understanding with Hindu thinkers, while at the same time showing ever more clearly the unique and distinctive message of Jesus Christ.

In the secular world the College is recognised. As one of the colleges with over a century of existence, it benefited by a special grant from the University Grants Commission of one lakh of rupees (about £7,000), which was put into providing an adequate administrative building. This was appropriately opened by the Secretary of the Commission (himself a Christian) and named the George Howells Building.

1960 saw the foundation of a new university at Burdwan, and the transfer—for geographical reasons—of our Arts-Science department to affiliation with it, instead of with Calcutta University. The first visit of the Vice-Chancellor of the new University to any of the affiliated colleges was to Serampore in connection with the opening of new buildings. As he indicated in his speech, many people look to Serampore as one of the few colleges which, by its tradition, history and present quality, will have a creative and formative part to play in the making of the new University.

George Smith, in his life of Carey, first published in 1909 as the reorganisation of the college was getting under weigh, wrote:

“In all the romance of Christian missions, from Iona to Canterbury, there is no more evident example of the working of the Spirit of God with the Church, than the call of Carey and the foundation of Serampore College under Danish Charter and British treaty; making it the only University with full powers to enable the whole Reformed Church in India to work out its own theological system and Christian life.”

This Jubilee and Centenary year is a year marked by nearly a dozen building projects, and by recognition from secular and Christian leaders. There is a widening of vision, a lengthening of cords, a strengthening of stakes on the part of all under the leadership of the present Principal. This is surely the worthiest form of celebration that can be made and that Carey himself would desire.

E. L. WENGER.

CAREY—THE MAN

IN October, 1892, Alexander Maclaren preached the B.M.S. Centenary Sermon and made reference to the life and work of William Carey. After speaking of Carey's amazing gifts and personal qualities, Maclaren said "He was a hero, and he was a hero because he was a saint. He had been sanctified by the touch of Christ's hand and *the Name had driven all self out of him*". The famous preacher was quite right. Carey was a man who realised the deep implications of the Pauline gospel—it is "no longer I, but Christ". Carey had no appetite for flattery. We must be careful, therefore, how we speak of him during this Bi-Centenary, for he may not be pleased about some of our eulogising. As we make mention of him in our preaching, it may well be that many people in our congregations will be tempted to remind us of Carey's mild rebuke to Alexander Duff. "When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour." "Say nothing about me." They were his instructions. But Christians love to talk of the saints and if Carey disapproves of our preoccupation with his virtues, we can always remind him that he was much the same about David Brainerd. Believers gaze with wide-eyed wonder at the lives of the saints, longing that God might do the same for them. What did God do for the shoemaker of Paulerspury? Certainly more than one can recite in a line or two. But some of Carey's staggering qualities call for special comment.

To begin with, he knew the meaning of "endurance". He is the pioneering missionary blazing with apostolic zeal and serving with intense earnestness for seven years before seeing fruit for his labour! But he had been schooled by God in the disciplines of patience and he had learned that a servant of Christ must not necessarily expect immediate results. His parents had noted the quality of steadfastness in his earliest years. The boy's father "who discovered no partiality for the abilities of his own children" had to admit that William's special aptitude was "steady attentiveness and industry". Mary, his sister, confessed that "whatever he began, he finished. Difficulties never discouraged him." Writing to his nephew years later Carey told his secret. "I can plod," he said. "That is my only genius. I can persevere in any definite pursuit. To this I owe everything." God gave him the ability to endure. It was a gift which was certainly needed and often tested. When as a young

man he preached at the Olney Church, the members felt unable to commend him for the ministry on their first hearing. But Carey was patient. He was heard again after a year of waiting and this time they warmly approved him. When he shared his concern for the lost with the Ministers' Fraternal of the Northampton Association he was rebuked for his enthusiasm. But Carey was patient. Fuller tells how the young man's evangelistic vision was regarded as a wild, impracticable scheme and few would offer him any encouragement. "Yet he would not give it up, but talked with us *one by one*, till he had made some impression." He went on thinking and talking and studying and praying for about seven years until a group of formerly apprehensive men felt honoured to identify themselves with him in the great adventure.

He had been assured of the open door of opportunity in India, but he toiled and trusted for years without outward results. He had spent seven years in England trying to persuade his friends that the task was worthwhile; but once in India his endurance was tested for a further seven years as he pleaded for a response to the good news of Christ. Dr. Dakin says of him "His long views and long distance schemes . . . betray the type of mind that has won complete emancipation from the policy of quick returns of profit; as a missionary he knew how to wait for the latter rains." God is faithful, for sure enough the rains came. Possibly he thought of his own indifference to the Gospel when he was a youth. He was not easily won himself. His early stubbornness made him sympathise with those who were slow to confess their need of Christ and had greater obstacles to overcome than he had known. What Pearce Carey calls "The utmost patience of efficient strength" is seen particularly in the advice he gave to the American Baptist General Convention regarding their projected work in Burma. "The slow progress of conversion . . . may not be so encouraging, and may require in all more faith and patience. We are sure to take the fortress if we can but persuade ourselves to sit down long enough before it."

A second characteristic worthy of note is this: he carried the marks of sacrifice. He knew in personal experience that aspect of Atonement theology which is sometimes overlooked—"He died for all, that they which live should not henceforth live *unto themselves*, but unto Him . . ." For Carey realised that a willing response to the commission of Christ would be costly. It led to denial, privation, misunderstanding, personal anguish of spirit, bereavement and a host of other heart-rending experiences. Yet this dauntless man went on and on, eager to obey His Lord. He faced extreme poverty in the early years of married life; tramped through the snow trying to obtain orders, buying and mending old second-hand boots to sell again. He travelled to his first Association meeting without a penny in his pocket and went all day without food. His father described him as "mad" when he heard of his intention to go to Bengal. Yet under the compulsion

of the Spirit he set forth on his journey, even though it meant leaving his wife as she was about to bring another child into the world.

When Carey obeyed that call he did not know that in the kindly providence of God his sailing would be delayed. But so it was. And the weeks of seeming disappointment were seen to be part of a greater plan, when after all his wife and children were able to join him. During those weeks he had written to Dorothy assuring her of his love. "If I had all the world, I would freely give it all to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul." No wonder his poor wife called her new-born babe "Jabez", "because she bore him with sorrow".

It proved, however, that their sorrows were but beginning. Their money was inadequate and the wife and son were soon down with dysentery. Carey spent several days travelling to a house, only to find that it could not shelter them as it was already occupied. When settled in a reasonable job and it seemed as though things were going to be better, he contracted fever and his son Peter died. At the same time his wife began a wearisome period of prolonged illness accompanied by deep mental anguish. But the sufferings were no surprise to Carey. Possibly there were occasions when he recalled the sermon he had preached on that May morning in Nottingham. Had he not reminded his congregation of the prophetic injunction "Spare not . . . and fear not!" He was not one to preach something that was foreign to his own experience. The man who preached the "deathless sermon" had been in deadly earnest. He paid the price of obedience. Through all his sufferings he glorified Christ. "When I reflect on how God has stirred me up to the work and wrought wonders to prepare my way, I can trust His promises and be at peace."

It was further characteristic of Carey warmly to acknowledge the value of good friends. It is said that no man is the whole of himself—his friends are the rest of him. Carey would have agreed with that. He was fortunate in his friends. What a fine host of them we shall greet as we think of him this year! Young John Warr, his fellow-apprentice, talking of Christ and praying for his young friend for three years, until William confessed his love for the Redeemer. Relating the experience of those early years, Carey says of him: "He became *importunate* with me, lending me books which gradually wrought a change in my thinking." Then there were Thomas Gotch, the Kettering business man, who paid the young pastor ten shillings a week so that he could lay aside his shoemaking and concentrate on Latin, Hebrew and Greek; Thomas Potts, who gave Carey £10 towards the cost of printing the now-famous *Enquiry*; John Thomas, who first opened that door of opportunity into Bengal; and George Udny, the earnest, trusting Christian who offered Carey regular employment and enabled him to write that joyous letter home informing the Society that he could "subsist

without any further monetary assistance from them". There were also the firm friends at home: men like Sutcliffe, Ryland, Pearce and Fuller who were men of faith and men of their word. They could all be relied upon to "hold the ropes for him" and in doing so they played their part in the glorious enterprise. And there were, finally of course, his loyal partners on the field—the splendid colleagues who shared everything with him. What good friends! Carey loved them. But he not only loved those who loved him and helped him. He had a deep, realistic love for those who had few to love them and no one to help them. Think of his compassion for widows, orphans, lepers, slaves. His life was a life of love.

Let this final word be said. He was a shining example of genuine humility. He did not revel in his own achievements. "Say nothing of Carey." He remembered the humble beginnings. There was nothing to boast about. It was all of God. Vincent de Paul said: "The reason why God is so great a Lover of humility is because He is the great Lover of truth. Now humility is nothing but truth, while pride is nothing but lying." How true that is! Only those who are spiritually blind can be self-important. In January, 1823, Carey wrote to Ryland saying "I have long made the language of Psalm li my own. 'Have mercy upon me, O God, according unto the multitude of thy tender mercies blot out my transgressions'. Should you outlive me and have any influence to prevent it, I earnestly request that epithets of praise may never accompany my name, such as 'the faithful servant of God', etc. All such expressions would convey a falsehood. To me belong shame and confusions of face. I can only say 'Hangs my helpless soul on Thee'".

His humility is also revealed in many other moving passages in his personal correspondence where he opens his heart to one friend and another. "My crime is spiritual stupidity." "I am, perhaps, the most phlegmatic, cold, supine creature that ever possessed the grace of Christ." "I have no love. O God, make me a true Christian." "If God uses me, none need despair." Lesser men in his situation might have been ruined by pride. They might have been tempted to talk of their developing gifts and greater opportunities, their intellectual progress and spiritual advance; but not this man whose apostolic achievements are known to us all. In June, 1812, John Ryland preached the B.M.S. Sermon in the Dutch Church, Austin Friars, London. He said, "On 5th October, 1783, I baptized in the River Nen at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a Society for sending missionaries from England to preach the Gospel to the heathen; and much less foreseeing that he would become a professor of languages in an Oriental College, and the translator of Scriptures into eleven different languages! Such, however, as the event proved, was the purpose of the Most High, Who selected for this work, not the son

of one of our most learned ministers, not of one of our most opulent dissenting gentlemen, but the son of a parish-clerk of Paulerspury."

Carey left instructions as to the wording for his gravestone. It must only record the bare facts—name, date of birth and death, followed by the words of Isaac Watts:

" A wretched, poor and helpless worm
On Thy kind arms I fall."

As Glover observed, "The phrasing is that of eighteenth century hymnology, the thought is Pauline—as the man was".

A study of William Carey is a study in the life of sanctity. He bears its marks—endurance, sacrifice, love and humility. He walked "the way of holiness". Though uncanonised by any Pope, he is one of the saints of the Christian Church.

RAYMOND BROWN.

HOSPITAL CHAPLAINCY SERVICE

WHEN one considers that it was not until 1899 that the first Free Church Hospital chaplain was appointed, and that during the next twenty-five years only comparatively few hospitals accepted Free Church appointments, it is noteworthy that there are now approximately 1,850 part-time and 10 full-time chaplains serving in hospitals in the National Health Scheme.

This has been made possible largely by two significant events, namely, the approach made by the London Free Church Federation to the London County Council in 1936, and the negotiations which began in 1946 with the Ministry of Health in regard to the National Health Scheme. The London Free Church Federation approached the London County Council with an offer to arrange for Free Church ministers to serve as chaplains in voluntary and County Council hospitals, if the London County Council would vote block grants to cover the work involved. When the National Council approached the Ministry of Health in 1946, to request the appointment of Free Church chaplains in State hospitals and to secure the recognition of the principle of equality of status with other denominations, the agreement with the London County Council was cited, and the principle was then accepted. It is true to say that there have been considerable advances in this field of service since the inauguration of the National Health Scheme in July, 1948.

The appointment of Hospital Chaplains under the National Health Services presented the churches of England and Wales with an unprecedented opportunity for witness and service. It has become increasingly evident that ministers of our Free Churches appointed to serve in hospitals must not only be aware of the tremendous opportunities presented to them, but must be prepared to accept the considerable responsibilities involved in the work. The quality and efficiency of those so appointed is of the greatest importance if the chaplain is to take his place in the team in the

ministry of healing, and is to be regarded by other members of the team as an expert in making his own particular contribution.

The work of a hospital chaplain is often delicate and complex, and he should be ready to listen as well as to talk. He must always remember that he is in the hospital to offer the Christian faith in all its aspects. He is not there merely to talk pleasantries or indulge in gossip about the weather or the local football team. He enters the hospital as a pastor and evangelist. He has a Gospel to offer and is the messenger of comfort and Divine Love, and is expected to speak of these things. It is in times of weakness and fear that folk feel most the need of help and deliverance, and are often nearer the recognition of spiritual realities than they are prepared to admit.

Many people either resent going into hospital or are afraid of the immediate days which they face. In such circumstances some turn inwardly toward God, but unless someone is available to help them through these dark hours, the opportunity is lost, and hope is almost extinguished. No chaplain would take advantage of this situation, but he should be quick to seize the opening to help the sufferer back to the Love of God.

However, it must be stated that the first responsibility of the chaplain is not to seek to lead men and women to decision for Christ, but to help in the work of the team to restore the patient to health and strength. At one of the recent Conferences for hospital chaplains, a specialist stated that hospital chaplains had a very solemn responsibility laid upon them as they ministered to the sick, and therefore should see that they were well equipped for the task. The work demanded the best they could give of mind and spirit, and although they should never regard themselves as substitutes for specialists in any field of medicine or clinical treatment, yet they had every right to "specialist" claim in their own particular contribution to the healing of the whole personality. He went on to state that he was convinced that a considerable contributory cause of much mental illness is the fact that we live in a secular age, in which countless people have little or no religious faith and, therefore, no anchor of the soul. Consequently, when calamity or disaster come unexpectedly upon them there is no inner reserve or resource to enable them to weather the storm; and they break down under the strain. Many ministers know how true this is of members of their congregations, and the condition is accentuated when physical weakness or mental strain takes toll of those concerned. If such patients are able to confide in the chaplain, they will frequently become more relaxed and responsive to medical attention. Generally speaking, it is then possible for the chaplain to deal with spiritual matters, and he may well be able to minister the Word of Life and find response from the patients. •

The chaplain is frequently the link with relatives and friends and the outside world. Often he can introduce the patient to the church of his denomination, so that, on returning home, he is able

to be visited by the minister and attend divine worship. There are distinct possibilities in what one might call "post-hospital" visitation. No hospital chaplain in pastoral charge can afford the time to follow up patients who have been helped or influenced while in hospital and who were either on the fringe of church fellowship or had lost contact years ago, but if he could arrange for the nearest minister of the denomination concerned to make an early visit and accompany him on the first occasion to effect the necessary introduction, such patients would, at least, know that the church cared and some would renew their fellowship in the life of the local church.

It is impossible in the space of this article to deal adequately with all that is involved in this great field of Christian caring and witness, and nothing has been said concerning the question of working with the responsible people in the hospitals, nor to emphasise the importance of good relations between the chaplains and the nurses and the doctors. Suffice it to say, that the common courtesies should always be extended, and no-one, whether chaplain or minister visiting his own members, should enter a ward without having a word with the Sister or Nurse-in-Charge; as it is not always convenient for visitors, even if they are ministers, to visit wards. An acknowledgment of the authority of the Ward Sister is frequently the first step to good relations. Further, the Sister may have information about patients which would be of value to the chaplain, thus enabling the chaplain to prepare himself for his visit.

The work can be richly rewarding, and it is a work which has our Lord's commendation, for as we go from ward to ward we have the encouragement of His words — "I was sick, and ye visited Me."

G. A. D. MANN.

PSYCHIATRY AND THE MINISTRY

AMONG the doctors, male and female, who practise psychiatry, are many committed Christians; there are some who do not openly confess the Faith, and others who do not accept it. But all, with few exceptions, labour conscientiously to secure the well-being of their patients. One of the rewards of hospital chaplaincy work has been the privilege of meeting some of them, occasionally attending their lectures and working with them.

In a day when mental illness is seemingly increasing, when almost half the beds in our hospitals are occupied by mentally ill people, it is necessary for ministers and Church members to know something of the problems involved, of the work being done, and of the help that can be rendered by Christian people. To try to remove the fear felt by someone advised to attend a mental hospital, to persuade such a one to co-operate with both the medical and nursing staff, to help to eradicate the prejudice that lingers on in some minds against mental hospitals, is no small service.

Much in psychiatry is still experimental; by the nature of things it must continue to be so. "Mind" still eludes us. We know it

needs the physical brain as its mechanism; research on the brain and its working still goes on. Few, I imagine, would be prepared to define what constitutes a "normal" mind, much less an "abnormal" one. Hitler appeared quite normal to many people.

Psychiatrists themselves understand the need for safeguards, as they do also the limitations imposed upon them. They are not unaware of the implications of Matthew xii, 43-45. Not all that is hoped for is always achieved, but that is true in other branches of medicine and surgery. Doubtless there are misfits among psychiatrists as in other professions and conflicting views among the specialists, but this does not detract from the valuable service rendered by the profession as a whole. The pseudo-psychiatrist is a danger. For anyone without a reasonably good qualification in medicine to practise psychiatry is to run serious risks. A skilled knowledge of drugs, their administration and effect, is necessary. The continuing discovery of new drugs is fast becoming no small problem within the profession itself.

It is customary to look upon demoniac possession today as a survival from a time when, lacking the science of medicine and surgery as we know it, there seemed to be no other rational explanation. The human mind always craves an "explanation": we still fall into the error of assuming that we have described and understood a thing once we have given it a name. But to someone in the depth of depression or haunted by unhealthy fears, to a mind obsessed with a sense of guilt—albeit unwarranted, or shrinking from the responsibilities of life that one knows one ought to accept, and desperate because of the inability to do so, or acutely distressed by anxiety, in these and other forms of mental illness, the patient may well feel himself to be dominated by an alien power.

To see such patients responding to treatment and finding relief, some altogether restored to a normal life, is a cause for thankfulness. To hear a patient confess that he or she now realises the cause for certain foolish or unsocial actions and will soon master them, or to have conversation with those now doing responsible work again who would hardly accept as true a description of the condition which once they were in, is to be grateful for any small ministry one may have exercised in conjunction with the psychiatrists and with the hospital authorities generally.

In some hospitals there is not yet the co-ordination of medical, psychiatric and spiritual oversight that ought to obtain. Chaplains are not known as they should be to the medical and nursing staff; certainly not to the board of governors. Nor is the work they seek to do given the meed of recognition it deserves. This situation, however, is changing, and whilst there are still those who for different reasons will not co-operate with the chaplains, the attitude is nothing like as pronounced as it was only a few years ago.

Where co-ordination has been instituted and given some official recognition, much good is achieved. In one scheme known to the

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To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

New Treasurers and Old Problems

"I see that we paid £x in premiums last year but I have no idea where the policies are or what is covered." This is typical of some letters we receive from newly appointed church treasurers. Sometimes we can trace that the missing policies were issued to and lost by the treasurer before the last!

Perhaps in times of stable prices it was possible to leave policies undisturbed from year to year. But those halcyon days have long passed and for the last 20 years building costs have been rising. Insurances not annually reviewed are insurances out-of-date. Yet we still come across cases which have not been looked at since 1939, or earlier—in front of me are the papers for a case where the last revision was in 1920, to adjust the figures following the first World War.

Could you not have this vital question of insurance placed first in the agenda of the next deacons' meeting, and what is equally important find the time for full discussion. Better still, could the deacons not appoint a sub-committee to look into the details? We should be very happy to co-operate with the diaconate or a sub-committee. We can supply particulars of existing policies and we can make suggestions as to new types of insurance, all without any obligation resting on the church.

We are here to serve you.

Yours sincerely,

C. J. L. COLVIN,

General Manager.

writer, a conference is held at frequent intervals between the consultant psychiatrists, almoner, ward sisters, charge male nurse, the sister in charge of occupational therapy, the resident Anglican and visiting Free Church and R.C. chaplains. The sister tutor also attends from time to time. Each patient's needs and problems are carefully considered at the time of discharge with the purpose of visiting and follow-up work. It is not necessary for chaplains to know technical details, although information that might be of help is readily given. Occasionally a patient will speak more readily to a chaplain than to anyone else, so that he too may be able to help the resident staff. It has been proved that this liaison is of value. It helps not only the patients, but relatives and friends anxious about them; occasionally guidance may be given to local clergy and ministers who have some knowledge of the patients. Furthermore, a scheme such as this helps to develop a sense of community care and to show the need for community responsibility.

It will be seen, also, that in the follow-up work there are opportunities not only for helping to solve immediate family and social problems, but for speaking of the benefits of a living faith and of strength to be found in worship, fellowship and service. Here, indeed, the way is opened for a rewarding pastoral work that might be exercised by the Churches themselves. Very few Churches in this country can undertake psychiatric work such as that done over many years at the City Temple, but the Churches generally ought not to be without some share in this healing ministry; certainly not without some deep sense of responsibility for it. A fruitful service waits to be done.

There are, unhappily, many patients who, when discharged from hospital, are friendless and lonely. Some will ask permission to attend occupational therapy for several hours a week as an antidote to loneliness, or to find a security within such a group not available to them elsewhere. That a patient may have to return to hospital from time to time should be no cause for surprise; there is a type of mental illness that demands this, but, for many, after-care is a great help.

To meet these and other contingencies **The Richmond Fellowship**, a Residential Centre for Mental Welfare and Rehabilitation, was founded in May, 1959, by Miss Elly Jansen, a psychiatric social worker and State registered nurse. Already its proved worth merits development and expansion. An appeal for funds was issued early this year. It may well be that in the years ahead the State may make financial provision for such service; in the meantime is not this a pastoral work that the Churches might undertake? A group of people with sympathetic imagination and the gift of friendliness, in any one Church or drawn from several Churches, could, by these means, exercise an efficacious ministry.

The work would not be done with the underlying motive of getting people to attend worship—the Lord Himself does not seem to have had this in mind when He sent out His disciples to serve others; but

such a service done out of loving regard for people in their need, might well in the end create the desire in some hearts to share the wider witness and fellowship of the Church. In some lives there is the unexpressed need for spiritual guidance, in others a desire for a faith the power of which, as yet, they have no experience, or a longing to know the benefits of prayer. Not all patients show concern for spiritual matters, some would resist the suggestion of spiritual ministrations, but even with such, disinterested help and friendship may in the end be remedial.

Be that as it may, such a service would honour Him who commissioned His first disciples to a preaching, teaching and healing ministry, Who, in every age, has had devoted followers committed to this work, Who came Himself not to be ministered unto, but to minister.

W. E. BOOTH TAYLOR.

THE MORE WE ARE TOGETHER . . .

ONE delightful side of American life is the way in which there arise satirisers of all its most sacred, as well as its most pretentious, aspects. Tom Lehrer, with his sick humour, is one manifestation; the recent film *The Apartment* is another. And this satire reflects a basic questioning of many assumptions which lie behind "the American way of life". It is a more popular expression of the work that is undertaken by sociologists, who seem to flourish like the green bay tree (but without the Psalmist's implication) in that society.

Penguin Books have placed us further in their debt by their recent publication of two of these sociological studies in aspects of contemporary life in the U.S.A. These are Vance Packard's *The Hidden Persuaders* (2s. 6d.) and *The Organisation Man* by William H. Whyte (3s. 6d.). Here are two books that point us to the frontiers on which we should be standing with the Gospel in our changing Society today. For more and more we shall have to come to grips with the issues raised by increasing prosperity, not only in terms of the stewardship of money (though here we seem to be like Rip Van Winkle awaking), but also in terms of the need for status and the new conformity.

Not far from here there is a man who drives each day from his home to his nearest station to get his train to town. The car is parked all day in the open, and the daily mileage cannot be more than six miles. He complains that it gets expensive running a car for so little use, and he spends hours polishing his pride and joy. The car? . . . a Jaguar Mark VII ! That is one example of the trend to "other-direction", the seeking for status in a society where the one essential gift is the ability to pick up and interpret on your own private, internal radar-set (David Riesman's descriptive image) the messages sent out by your fellows so that you can make rapid adjustment to them.

Vance Packard is a more journalistic writer than Whyte, and he is concerned with advertising in all its aspects. He opens to our gaze the power-house of pressures that are increasingly concentrated upon the citizens of the U.S.A., and of which we are receiving a fore-taste now. The methods by which psychological knowledge and insights have been gained and exploited to bring pressure on people's irrational and subconscious impulses are repulsive. Yet he handles his subject with a light touch, full of humour, so that this is a book with which you can relax. You can get the taste of the book from some of his chapter headings: The Built-in Sexual Overtone; Selling Symbols to Upward Strivers; Cures for Our Hidden Aversions; The Engineered Yes.

If it should be felt by any chance that this can hardly be relevant to us, then ponder the fact that in 1959 expenditure on all forms of advertising in Great Britain represented a value of £395,000,000; with £58,368,000 going to TV advertising alone. The total number of advertisements screened on TV in October, 1959, represented an increase of 45 per cent. over the same month in 1958, and in December the increase was 62 per cent. "1960 will certainly be another bumper year for the television industry, with resultant benefits to all concerned." (*The TV Statistical Review*, February, 1960.) Alongside this we may put the fact that today young people at work and before marriage, mostly teen-agers, have £900,000,000 to spend each year. We may note, too, that politics has also become the province of advertising agents in this country now.

Packard is like a voice crying to us to prepare the way of the Lord, for he raises the kind of issues that must concern the Church of the living God. They take shape around the question "What is man?" His book may well provoke thoughts on certain evangelistic techniques, and also on the place of symbolism and ceremonial in worship, but the basic issue is of man's identity and integrity. The challenge which he gives us is: "Who will fight for man against all enemies of his manhood?"

In different vein Whyte brings home the changing social patterns by examination of the growth of the big organisations in business and in the state, and the implications of this in terms of the people involved. His description of some of the theory and practice in the field of group-work reveals astonishing parallels to Communist cell technique, and arouses echoes of some earlier views of form-critics on the place of the community in the authorship of the Gospels! Quotations from a Naval Personnel handbook *Conference Sense* read rather like a take-off of Orwell's *1984*. Here, too, we find the intense emphasis on conformity, and it recalls a remark of Artur Schnabel on his experience of pianists and the musical world, "Mediocrity is a very exalted grade when you consider how much is below it and how little above". The contention that it involves a levelling down clearly fits the conformist trend in social life.

What is the relevance of all this to the Church's task? I have indicated above that I believe that we are being challenged to stand on the frontiers of our changing society, interpreting the changes to our contemporaries in the light of the Gospel. "In all their afflictions He was afflicted"; so the prophet spoke of God's love for Israel, which bound Him to her even in her weakness and need. And surely this is one role of the Church when she is close to Christ. We need a sensitive awareness of the meaning of social life, the very prerequisite to interpreting it for our people. We need to be strengtheners of our people's life against all that would weaken it. It may be that we ought to consider what the Gospel has to say to us about the education of the senses and the development of taste. But in all things we need to see that we are not conformed to the pattern of this world, but are ourselves aware of the judgements of God upon us, and by our service of God are made free from all twentieth-century forms of slavery.

J. H. FRESHWATER.

To the Editor of the "Fraternal"

Dear Sir,

An Ecumenical Liturgical Conference was held at Swanwick from 9th—13th January, attended by 123 Christians from various traditions. This conference was so instructive and enriching that we, the seven Baptists present, are constrained to enquire whether the Ministers of our own denomination would like a conference devoted entirely to the subject of corporate worship. We believe that there is a widespread concern for the improvement and reform of our Church worship, and we should like to have the names of those who would be interested in attending such a conference. Brethren are not asked to commit themselves at this stage, in advance of knowing all the details, but all those interested in the project are invited to signify this by a card to Eric Culbert, 37, Blake Road, London, N.11.

Yours sincerely,

PAUL BALLARD.
NEVILLE CLARK.
ERIC CULBERT.
WILLIAM HUDSON.
ROY PARKER.
MAURICE WILLIAMS.
STEPHEN WINWARD.

Dear Sir,

"Are we being side-tracked?" asks Rev. W. D. Jackson, in the January issue of the *Fraternal*. The answer, as I see it, is "Yes".

One has cause to be grateful for the sounding of this timely warning, but all the same is this a case of a man being right in his affirmations and not so right in his denials?

TER-JUBILEE

1961 - 1962

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W. D. Jackson is one who himself stands in the prophetic tradition, but one feels that in his remarks about those who develop "nuclear obsessions" he is not only deploring the fanatic but depreciating the sober-minded Christian who refuses to countenance atomic warfare. And of the query placed against the "potential healer" one can only say, that our Lord's commission to His disciples placed the casting out of devils and the healing of disease alongside the preaching of the Kingdom. The one was the sign following the other—more than a visual aid. It was of the very "esse" of the Kingdom.

Mr. Jackson issues a necessary warning against the priestly cult, yet is not a false antithesis drawn between grace through sacraments and power through proclamation? Is not the Lord's Supper, among many other things, a "showing forth"? And W.D.J. would be the first to stress the value of Believers' Baptism as a wonderful means of proclaiming the Gospel, just as (e.g.; in his Rio address) he has stressed its efficacy as an experience of the living Christ.

One group of side-trackers has, however, escaped his attention—preachers!! One thinks of the pulpits of Westminster Chapel and Kingsway Hall, for example, attracting numbers of sermon-tasters each Sunday and detracting them from the primary task of evangelism through their local churches. One thinks too, of disillusioned ministers who have known for many years declining memberships but have been side-tracked from true prayerful, pastoral evangelism by their obsession for preaching.

Those among us who have tried to set preaching within its proper perspective as servant, but not master, of the Sunday service, and who have emphasised worship, have been used by the Holy Spirit in teaching our churches to pray. It is the worshipping, praying (not merely sermon-listening) community that holds the key to evangelism and has set its hand to that fundamental task.

Using evangelistic language in a pulpit does not make a man an evangelist. W.D.J. has shown us in his own wide pastoral vision how varied a ministry must be if it is to be an evangelistic one.

And, by the way, why don't we as a denomination follow up W. D. Jackson's lead in challenging, in love, our brethren in Christ over the matter of Baptism? I refer, again, to his Rio address. Wouldn't this be doing what Neville Clark suggests—exposing Believer's Baptism to the traffic of the ecumenical market place?

I. M. MALLARD.

A correspondent chides us for printing the addresses of officers without appending the word "London". Our object is to encourage correspondence, especially with our treasurer, by reducing the labour of writing to a minimum. Besides, what could be more poetic than

Two two
The View
S.E. two.

Pity to spoil it by any addition. It finds him.

OF INTEREST TO YOU

Calls have come and been accepted by the following: J. G. Adams, Crewe; D. S. Baker, Grange, Birkenhead; S. A. Baker, Initial Pastorate at Paulsgrove, Portsmouth; W. G. Barnes, Chipperfield; K. M. Chapman, Assistant Secretary, Lancashire and Cheshire Association, with New Brighton; R. Clarke, Birkenhead; V. S. Crane, Burton-on-Trent; R. Emrys Davies, Rye Lane, London; C. Furse, Birmingham; A. M. Granger, Harold Hill; D. Rigden Green, Leeds; E. J. Griffiths, Maryport; A. Hallworth, Eynsford; B. Gordon Hastings, Sutton; W. J. H. Hitchcock, Morden; R. Hurt, Brixton; D. Harper, Dartford; K. T. Jarvis, Winchmore Hill; H. Jenkins, Hook Norton; W. J. Crispus-Jones, Swaffham; K. J. Jones, Westbury Leigh; J. T. Macrow, Cricklewood; A. D. MacRae, Dundee; J. S. Neilson, Leighton Buzzard; A. J. Patterson, Westbury-on-Trym; J. D. Pawson, Gold Hill; H. Robinson, Edmonton; G. T. Richardson, Mill End; H. C. Shaddick, Fleet; G. Stonier, Esh Winning; R. C. Tucker, Paignton; D. E. Thomas, Budleigh Salterton; J. Vincent, West Wickham; G. H. Woodham, Willingdon; P. Whayman, Leicester; J. T. Willmin, Kingsbury; D. E. Weller, Southampton; B. A. Whiting, Letchworth; L. Wright, Hayes.

More of our College Men have received Calls to their first pastorates: *Bristol*: W. A. Dixon, Downend, Bristol; Rhys Thomas, St. Mark's, Bristol. *Cardiff*: R. D. Lloyd, Grangetown, Cardiff; J. Leighton-Jones, Abercarn. *Rawdon*: D. Ford, Bluntisham. *Spurgeon's*: A. D. Edward, Thornbury, Bristol.

Thus does another chapter open for each of the foregoing brethren. May the incentive of their new task be an encouragement to them, and may the Lord bless them as they tackle fresh situations.

New Horizons have opened out for a number of our friends: B. Inglis Evans of Skipton becomes General Secretary of the North of England Temperance League and United Kingdom Alliance (N. Area); A. E. Bastable comes from the B.M.S. to a desk job in the Baptist Church House; R. Bolster leaves Wishaw for a Lectureship at Melbourne University, Australia; Cyril Nunn goes to the Australian Ministry and Desmond Hall to the Canadian; R. M. Hale, A. W. Herrington, K. W. Skinner and A. J. Blower go into teaching, as does also Frank Mildred on his retirement from the ministry after service in the churches since 1917; W. N. J. Clarke, now with the British Sailors' Society, is transferred to Tyneside and C. Hewitt Jones has taken his place in Hamburg. They all take with them our best wishes for their future as they labour for the Lord in a new way.

Good Wishes to our brethren on retirement from the pastorate. A. J. Westlake, after 48 valiant years now lays down pastoral charge. His last church, Emmanuel, Plymouth, has been guided by his gracious hand since 1953. He has been a brother to his brethren in all his Fraternal. For a number of years he was on the

B.M.F. Executive as Librarian, doing much towards making the library what it is today. Another Bristol man, W. G. Brown, retires from Swadlincote after 40 years' service. He commenced at Coleford and thence served faithfully throughout the years. He entered upon his last charge in 1955. William Whyte gives up the Portobello Church, Midlothian, after seven years' fine work, in order to be free to serve the Baptist Union of Scotland. His Presidency is well deserved. This has been his second "go" at the Portobello Church. He was there from 1935-44, then spent nine years at West Croydon until his return to Scotland.

Thirty-five years at Rye Lane, Peckham! A fine long ministry now closes for Theo. M. Bamber. He entered upon pastoral service in 1917, settling for four years at March. This was followed by five years at Frinton, till he came in 1926 to South-East London, taking over a church of 865 members from H. J. Horn. His has been a powerful evangelical ministry at Rye Lane and throughout the Country, with a fitting climax in the call to the Presidency of the London Baptist Association. Stephen Madden also is retiring. For the past six years he has been at Godalming in Surrey, after a notable twelve years at Upton Vale. His sojourn in Torquay had been preceded by ten years at Lewin Road, Streatham. Prior to this he held pastorates in Dublin, Belfast, East Dereham, Necton and Romford.

Congratulations to J. Rigden Green who has been "going strong" in the ministry for the last fifty years, and is now Honorary Pastor at Alvechurch. The story was told recently in the *Baptist Times* of this little Church of 23 members and its seven Baptisms. It speaks well for his labours in semi-retirement! Congratulations to G. Henton Davies on being chosen to preach the University Sermon before the University of Cambridge, at Great St. Mary's.

Condolences to G. Ingram of Newtown, Mon., who has been unfortunate in the flooding of his Church to a depth of six feet, with much resultant damage to boilers, seats and fabric. We express our sympathy. Several of our brethren, we hear, have been unwell. R. W. Hobling and E. G. Reeve come to mind, as does Walter Bottoms who for some time has been absent from the Church House. May our friends gain comfort from the fact that they are remembered. The B.M.F. Secretary would appreciate a line from Fraternalists when any members are unwell.

They Served Well. Unfortunately we have to report many deaths. They include Derek Beveridge, 28 years old, a Rawdon College student who was killed in a motor cycling accident. Eric Laburn Knight of Bulwell, Nottingham, who died at the early age of 43, leaving a wife and three children. W. D. Morgan of Ton Pentre, Glam, who was but 54. May the Lord be with the wives and families of these our brethren. The denomination has suffered a severe loss in the passing of H. V. Lacombe. After a most successful ministry, he had during the past six years worked

unceasingly for his beloved Southern Area. He will be greatly missed at the Church House, as well as among the ministers and churches of his former "diocese". He was always brotherly and approachable; and did not stand aloof in the dignity of his high office. L. R. Davies of Sudbury, Mddx., had accepted a Call to St. Leonard's but was unable to assume the pastorate owing to illness. His Church at Sudbury generously allowed him to remain, but he was not spared for long before he was called Home. A. F. Money-Hicks took over a lay-pastorate at Battersea in 1950, which soon developed into a full-time job. He did a sterling piece of service there at the Tabernacle, and gave himself unstintingly to its demands.

Still does this list go on! At 86, Arthur Sidey, who went to Leigh as founder minister in 1893, and retired from Dormansland in 1947, has died after a long illness. G. H. F. Jackman had a very long innings. He took charge of a Church at 19, in the year 1884! Later he entered Spurgeon's College for training. While still a student he settled at Coggeshall and remained there ten years, then passed to Devonport for 18 years, and Clipston for 15 years—good long ministries. After his retirement in 1930 he conducted services on two Sundays a month at Theddingworth, from 1930-52, and preached thereafter once a month for them until his 91st birthday in 1956. A. N. Geary had 40 years' service in the pastorate, commencing at the historic Harvey Lane, Leicester, in 1902, and closing his ministry at Arnesby in 1942. Henry Payne, aged 82, was one of the "old hands" of the B.M.S. work in China. From 1905 until 1947 he worked in Shantung. Dr. H. R. Williamson writes of him, "He was noted for his endurance of hardness, his friendliness, his courage and self-sacrificing spirit . . ." He was interned by the Japanese from 1942-45.

William Jenkins, 1915-55, commenced his ministry in Aberdare and concluded it at Fivehead, near Taunton. He was a faithful minister of the Word. T. A. Bampton, a Rawdon man, was in the pastorate from 1908-1950. He served at Frome from 1932-48 after several shorter pastorates and then closed his ministry after two years at Breachwood Green. Bampton was a man who "kept his friendships in repair". J. A. Bell went to Westcliff from Regent's Park College in 1912. After five years' church work he became General Secretary and Superintendent of the Homes for Little Boys, Farningham, where he remained until his retirement in 1946. A man of independent thinking, he had his own approach to theology, but he possessed a charming personality and held to many basic loyalties. David Donald was the senior surviving Spurgeon's student, entering College as long ago as 1889. He served with the B.M.S. in India and on his return, settled in the home ministry.

Three of our brethren have lost their life-partners. We sympathise with L. S. Lewis, W. Rowland Jones and John Shields. Each was blessed with a real helpmeet in the ministry: each lady had gifts and qualities which endeared her.

BAPTIST MISSIONARY SOCIETY

1961

CAREY BI-CENTENARY YEAR

“ One of the first, the most important of those duties which are incumbent upon us, is *servent and united prayer*.”

* * *

“ The most glorious works of grace that have ever took place have been in answer to prayer.”

* * *

“ We must not be contented, however, with praying, without *exerting ourselves in the use and means* for obtaining of those things we pray for.”

* * *

“ Suppose the rich were to embark a portion of that wealth over which God has made them stewards, in this important undertaking, perhaps there are few ways that would turn to a better account at last. Nor ought it to be confined to the *rich*: if persons in more moderate circumstances were to devote a portion, suppose “a *tenth*, of their annual income, to the Lord . . . there would not only be enough to support the ministry of the gospel at home, and to encourage *village preaching* in our respective neighbourhoods, but to defray the expenses of carrying the gospel into the heathen world.”

(WILLIAM CAREY, 1792).

B.M.S. 93, GLOUCESTER PLACE, LONDON, W.1.

THE FRATERNAL
THE WIDER CIRCLE

CANADA

We send our warm greetings to ministers in the B.U. of Western Canada, who are receiving this magazine through the kindness of their Secretary, Theo. T. Gibson, who has mailed it for us, as a specimen copy. We hope many will wish to join the B.M.F. E. A. Follows, 4138, 44th Street, Red Deer, Alberta, will receive annual subscriptions of one dollar and pass on a membership list. Thank you, Ted. And thank you, H. A. Renfree, Secretary of the Maritime Convention for your promise to mention the *Fraternal* when next you circularise the men in your area.

Letters have been received from R. I. Hillmer who has moved to Kitimat, B.C.; Cyril Miller, remembered in North London and now in Montreal; S. P. Shields who mentions plans for a visit to his native Ireland this summer, and R. J. Warner of Hartland, N.B., who especially enjoyed the series on baptism and articles evaluating the American scene.

SOUTH AFRICA

Changes of pastorate noted: C. S. Winter, Lambert Road, Durban; E. Hayward, Idutywa, Transkei; P. J. Visser to Jamiesontown on the lonely island of St. Helena. Greetings to S. Hudson Reed, who is to be president when the Assembly convenes at Kimberley later this year.

We specially noted the report of the B.U. of the Central African Federation, representing 1,000 members, which met at Umtali. One resolution adopted was that churches of Africans of the Copper Belt should be established under the guidance of a European Superintendent. It is envisaged that African pastors will be appointed and that these churches will be integrated on an equal footing with the European churches to form part of the same B.U.

AUSTRALIA

In memoriam. Alan Palmer, who gave devoted service for many years in Yalamba, Congo, under the B.M.S., lived in retirement in N.S.W.; also Mrs. W. G. Crofts, one of two daughters of F. E. Harry, a Rawdon man who exercised notable ministries in Australasia. She and her sister did valiant work on the Australian field in India. Her husband, W. G., is held in high regard, and not least for the tender devotion with which he nursed her in her long distressing illness which necessitated his retirement as Secretary of the Western Australia B.U. some years ago. God bless him.

We echo the salute given by *The Australian Baptist* to veteran F. Shiner of Perth, now in his 88th year. We also salute D. J. Grinham of Bexley, N.S.W., hindered by physical disability from full pastoral ministry, but still bravely doing a useful work.

All Assembly reports indicate continuing expansion. Victoria has reached a point where the Union has had to be completely reorganised to cope with the work. T. F. Keyte of Ivanhoe, once our correspondent, was set apart as their first General Superintendent. Mr. J. C. Thompson, General Secretary of the Victoria Union, at present on a visit to Europe, is expected back to be President for the Union's Centenary Year 1961-2.

A quotable saying from J. F. Hopkins' Presidential address: "Just as William Carey laboured to give India its Serampore College, the churches of Australia within the next ten years should give New Guinea its first National University to signify the Lordship of Christ over the total man, social, economic, moral and spiritual". Unsolicited testimonial from N.S.W.: "Might I say how much I enjoy reading the *Fraternal*—It provides first-class stimulating fare and is eagerly awaited and read in this and many another Baptist manse in Australia".

To start you talking. *The Victorian Baptist Witness* says a Melbourne magistrate has ordered a 17-year-old youth to attend church services at least twice a month for five years, or go to prison. It comments that this is a violation of religious liberty which must be freedom either to go or to abstain, and is also bad psychology as it creates the impression that church attendance is a form of punishment.

Movements: Inter-state—A. J. Munday from N.S.W., to be Director of Christian Education, Queensland. A. L. Stark from N.S.W. to Mount Gambier, S. Australia. J. T. Tough, Tasmania, to Minlaton and Yorketown, S. Australia.

N.S. Wales.: D. F. Collier, Sutherland; W. Gibbins, Greenacre; A. G. Dube to be Secretary of New Guinea Regional Committee, B.M.S., Sydney; J. V. Paice, Greensborough, Tasmania; T. A. L. Green, Smithton, South Australia; J. Hughes, West Croydon; R. Leith, Port Pirie. Principal Eric Burleigh has been reinvited for another five years.

NEW ZEALAND

Thank you, Roy Bullen, for your friendship and efficiency as correspondent over ten years. We understand how your commitments to N. Z. missionary work have taken more and more of your time, but we regret your having to give us up. Welcome to Arthur Metcalfe, Glen Eden, Auckland, who takes over from Roy. Roy's last three years have been at Greymouth, the only Baptist church on the west coast of South Island, 150 miles of road separating him from his nearest neighbour across the Alps.

The Assembly marked another year of progress. Emphasis was on the 75th anniversary of N.Z.B.M.S. J. D. Williams, General Secretary of the A.B.M.S. was the visiting speaker. Bishop Sobrepna of the Philippines, Chairman of the South East Asia Christian Conference, addressed one of the sessions. A missionary budget of

£52,738 was accepted. Membership is 14,789 with 926 baptisms last year. The College has accepted an excellent batch of students. Ten left in December, including our members P. C. Carter settling at Birkdale; D. W. Diprose, Lyall Bay; M. A. Pahl, Richmond; B. K. Meadows, Whakatane; H. G. Copeland, not known at time of writing. Yet the denomination has a shortage of ministers, so rapid has been the expansion in the last decade. Greetings to J. H. Nielsen, removed to Hawthorndale; M. Bowden, Henderson; D. R. Wilson, Clutha; L. W. Matthews, Pukekohe (back from Rhodesia).

SIERRA LEONE

Frank Morton is back again and has had a great welcome. He has gone out to deal with certain problems arising from the growing-pains of the churches and also to represent B.U. and B.M.S. at the Independence Day celebrations. He also expects to be our representative at a similar day in Ghana, and to visit other places, before returning to London at the end of the year. This is a gallant adventure at his time of life, of inestimable value to the young churches. Let us remember him in our prayers, not forgetting Mrs. Morton either, who in spite of ill-health urged him to go. We gather he appreciates the loving attention of the people, but not so much the equally devoted attention of the mosquitoes.

RUSCHLIKON

As we go to press notice reaches us of the Inauguration of the new President of the Baptist Theological Seminary. This is a key position in the Baptist World. We send our greetings to Dr. J. D. Hughey, and the assurance of our interest and prayers.

VARIOUS

We welcome Dr. Porter Routh, Executive Secretary of the Southern Convention, into membership. Letters are acknowledged from: F. Cowell Lloyd, the grand old man of Jamaica, who left hospital at Christmas and is able to walk again and who enclosed his life story "Colour Blind" by L. T. Comber; Donald Monckom doing fine work as Principal of Calabar College, Jamaica; Trevor Ling settling to his duties at Rangoon University; John Pitts who, having closed his Bahamas ministry, is now in U.S.A., and is awaiting developments; and Ralph Knudsen, Dean of Berkeley Seminary, California, enjoying a Sabbatical year.

A PRAYER

A mind girded, but not tense,
Alert, but not anxious,
Employed, but not busy,
Strenuous, but well rested.

From W. R. Maltby.

BOOK REVIEWS

Music, Sacred and Profane. By Erik Routley. Independent Press. 12s. 6d. pp. 192.

It is important that those who sing or play sacred music of various historical periods should have some knowledge of the interpretative traditions within which the music was notated and performed. Routley admits ignorance on p. 187 of baroque notational conventions, and goes on to stress the importance, both in our faith and in our music, of abandoning the self-centred convention and cleaving to the truth-centred convention.

Primarily, Routley is concerned with the lack of enterprise and concern about music in our nonconformist churches, and with the "effects on popular musical taste of inattentive and sentimental listening, as well as their effects on religious life". He points out the connection between the two processes, and considers how much the Church itself has to answer for in the matter of the depression of musical taste. The Stainer-Maunders faction could learn much from Dr. Routley.

All who would deign to write music for the Church should ponder the "12 Texts for Church Musicians". My only complaint is the stressing of Herbert Howells' specific contributions, which puts in the shade the equally worthy music of Edmund Rubbra, Bernard Naylor, Lennox Berkeley and Neil Saunders.

It is good though to have this eminently wise counsel expounded from Scripture on the ministry of music in Church.

ALAN CUCKSTON.

Oswald Chambers — his life and work. Marshall, Morgan and Scott. 15s.

It is heartening to know that there is a fresh demand for the works of Oswald Chambers. His best known book "My utmost for His Highest" has challenged many people to take more seriously the culture of the spiritual life.

The new edition of his works has naturally demanded some appreciation of his life. The present volume is an attempt to meet this demand. If we have to conclude that it is not a first-rate biography, this detracts in no way from the value of the book. It is entirely in keeping with his work that this should be no more than an introduction to the author of a number of fine devotional books.

Principal D. W. Lambert, who has introduced many students to the works of Oswald Chambers, gives the key to his understanding of spiritual things. ". . . The most characteristic note in his teaching was new to many—that the natural has to be sacrificed to the spiritual . . . the natural is not sinful; but it is the things that are right and noble and good from the natural point of view that keep us back from God's best."

G.T.B.

WEST HAM CENTRAL MISSION

409, BARKING ROAD, PLAISTOW
LONDON, E.13

THE WORK AT GREENWOODS

My dear brother Minister,

As you know we are fortunate enough to have a Country Centre in the lovely Essex village of Stock. I am constantly being asked what kind of work we carry on there, and at the risk of seeming perverse, I must confess that I do not find that this is an easy question to answer.

If I were pressed to try to convey in a sentence what we are doing at Greenwood's, I think that I would reply that we use it as a physical, moral, and spiritual convalescent home.

I can tell you of the kinds of people we send down there, not only from West Ham but increasingly from many different parts of the country.

- (1) Some people come down to Greenwood's for physical rest or for mental relaxation after a time of strain and stress. Many of our older people from West Ham have a most enjoyable holiday amid the lovely surroundings of our spacious grounds there.
- (2) We send mal-adjusted children down there and they are a very heavy source of anxiety, and a strain on the nervous energy of the staff. The tackling of these mal-adjusted children is a long-term policy and in spite of many headaches we are glad to report that we have had a great deal of success in this field. Spare a thought and a prayer for the harassed staff.
- (3) We send a number of unmarried mothers down to Greenwood's. We are very troubled about the number of teen-age youngsters in this category, who have come under our care at Greenwood's. We have sufficient evidence to believe that what we do at Stock in this particular venture, has been used of God.
- (4) When possible we encourage whole families to go to Stock for a period, especially when there is danger of the family life breaking up. Both Mr. and Mrs. Bodey have given a great deal of thought and prayer to this particular form of pastoral work and they have very many interesting stories to tell.

The above categories do not exhaust the type of people who go to Greenwood's, but they do show something of the variety of the work that is done there. We commend this work to you and ask for your help. Please remember the work from time to time at your prayer meeting. If you run across a case where you think Greenwood's might be able to help, do not hesitate to write and ask for our help.

Finally, as this work is so costly, we commend the idea of financial help, from one or other of your organisations or from the Church itself, being given to Greenwood's. As a pastor you will be asked for your opinion of this, on occasions, and I hope that you will feel able to back the idea with some of your people to help us financially.

With all good wishes for God's blessing on your work.

Yours very sincerely,

STANLEY TURL,
Superintendent Minister.

The Theology of the Major Sects. By John H. Gerstner. \$3.95.

280 Titles and Symbols of Christ. By James Large. \$4.95.

Both Published by Baker Book House, Grand Rapids, Michigan.

These two books are written from the Conservative position. One deals with Seventh-day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, Theosophy and Faith-healing. On the whole the criticisms and evaluations are fair. Of particular value are the Tables showing at a glance the various doctrines of the sects, and a useful Glossary of the terms used by them. There is a good and comprehensive Bibliography.

The second book has nearly 500 pages, and is a reprint of Hodder and Stoughton's edition of 1888. The date and the title tell the whole story. 280 Titles and "Types" of Christ are alphabetically arranged, and each one is enlarged upon. The author's own devotional spirit shines through, and the book has some value as a volume of reference, though the publishers' claim that this is a book of unusual interest and wide usefulness for ministers must be treated with some reserve.

GEORGE W. BONSON.

The Hidden Word. By Robt. Harvey. Independent Press.
7s. 6d.

This is a useful collection of stories of outstanding heroism and Christian devotion; suitable for use in speaking to young people.

The Pathway to the Cross. By Ralph G. Turnbull. Baker Book House. \$2.

This book deals with various "landmarks" in the life of our Lord, ranging from the Incarnation to the Ascension. Dr. Turnbull accepts the full authority of Scriptures, holding the historic Fall and the substitutionary theory of the Atonement.

The minister may not find much that is new, but the Bible Class leader may be helped in the formulation of his views. In many ways the book is comparable to Campbell Morgan's "The Crises of the Christ", though less ambitious.

A. A. KIPPAX.

Is Anyone There? By Trevor Davies. Independent Press.
10s. 6d.

Books of sermons are not often published nowadays, but this volume of sermons by Dr. Trevor Davies of Richmond Hill Congregational Church, Bournemouth, the present Chairman of the Congregational Union, well deserves the wider public it will now have. The sermons are evangelical and down-to-earth. Here is a preacher who knows the human heart and knows too the power of Christ to heal its hurt.

J.O.B.