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EDITORIAL

THE publication of our new Hymn Book is a notable achievement and an outstanding event in our Ter-jubilee celebrations. We greet it with an outsize number of the *Fraternal* in which it features prominently. Would that when we come to next year's Assembly all our Ter-jubilee projects could be crowned with a like success. During the four year period of preparation we gave ourselves, one objective was to see the role of our churches and their evangelistic task more clearly, to educate our people in their faith and the responsibilities of Christian discipleship, and, not least, to put our Sunday School work on a sounder basis than it sometimes is—a church basis.

To this end the Ter-jubilee literature was prepared, which has been warmly welcomed by the churches as the large sales show. We may confidently hope, for example, that a more adequate understanding of the office of deacon obtains through the booklet *A Call to Deacons*; and we may well believe that the response that came to the prayer call in January owes something to Ernest Payne's *The Prayer Call Resounded*. And now, as we enter the last year of the celebrations, the attractive new booklet, *At Your Service*, has appeared and should prove especially valuable. It describes the far-reaching work of the Union and makes clear the ways in which it exists to serve and to represent the churches. It will be an eye-opener to the many who have little idea what the Union is doing. These and all the Ter-jubilee booklets merit wide circulation. They will help us towards an instructed and dedicated church-membership, and be a valuable aid towards effective evangelism.

And, finally, what of our progress in raising the £300,000 to which we have set our hands? There is no room for complacency here. On the contrary, only a strenuous all-out and all-round effort will enable us to reach the goal. The last year will soon flash by and the leadership of ministers is of crucial importance if we are to succeed. It is said that some among us are luke-warm, or less. It is difficult to understand this, well as we understand the feelings of ministers subject to incessant appeals. For the raising of this fund has been designed to strengthen the Union and add to its resources for its service of our churches. To take but one illustration: a considerable part of the fund already raised is even now being made available in loans at a low rate of interest for building and church extension, so urgently needed in so many places. We hope, therefore, for the enthusiastic leadership of our ministers in bringing this great effort to its goal, that the Assembly of 1963 may be indeed an occasion both of worthy thanksgiving to God for the 150 years of our Union, and of renewed dedication as a denomination to His service in years to come.

THE MAKING OF THE BAPTIST HYMN BOOK

As we all know, our new *Baptist Hymn Book* (BHB hereafter) was published in March, 1962. "And about time too", I can hear you saying. For it is over eight years since we started on the job. But it is inevitably a very long and complicated business to bring out a full-scale hymn book complete with tunes; much more complicated than I realised at the outset, though I had some forty years' experience of editing and publishing behind me.

Baptist hymn books have been published by the Psalms and Hymns Trust for over a hundred years, all the profits being devoted to denominational objects, mainly for the help of the widows and orphans of ministers and missionaries. (See R. W. Thomson's *The Psalms and Hymns Trust*, published by the Trust. 3s.) In 1900 they issued *The Baptist Church Hymnal* and a revised version in 1933 (hereinafter called BCHR). The *Hymnal* and its revision have served their generations well but complaints as to its shortcomings for today were gathering weight, and in January, 1954, the Trustees, after several previous discussions, appointed a sub-committee to consider the situation. After a number of meetings it reported that a new book, not a revision, was needed, and outlined the changes that were desirable.

In January, 1955, the Trustees accepted the report and confirmed the sub-committee as an executive editorial committee with full powers. Its members, alphabetically and without titles, were Aubrey, Beasley-Murray, Herbert Chown, Henry Cook, Grey Griffith, Ithel Jones, Hugh Martin (chairman), Payne, Sharpe, Winward, and as secretary C. H. Parsons, then secretary of the Trust with a lifetime of service to the Baptist Union. Anyone who knows will agree that this is not only a very strong committee man by man, but also one notably representative of the different traditions in our varied denomination. (By "representative" I do not, of course, mean appointed delegates: they were chosen by the Trust.) Scotland and Wales are represented and four of our colleges, and between them the members cover a wide range of experience and knowledge of Baptist life and work. They proved to be a most harmonious, hard-working team, and though different points of view were frankly presented there was a remarkable unity of judgment on all the major issues. I have never worked with a happier group. We met as a full editorial committee thirteen times, mostly at Regent's Park College, Oxford, for residential sessions of a day and a half of intensive work. We did a good deal of "home work" too, numerous documents and drafts being prepared and circulated.

One of our first tasks was to select and appoint a Music Advisory Committee. We were very fortunate in securing the help of a group with high musical qualifications as well as practical experience of the needs of the worshipping congregation. The chairman was Eric Sharpe of New Road, Oxford, with Miss Joyce Booth, then Domestic

Bursar and Assistant Librarian of R.P.C. and deacon of Kidlington Baptist Church, as secretary. Herbert Chown has had many years experience as church organist, as well as being chairman of the Business Committee of the Trust. Eric Dawes is Doctor of Music and F.R.C.O., and organist of the Church of the Redeemer, Birmingham. John Hughes, Mus.B., was Music Editor of the recent Welsh Baptist hymn book. Ithel Jones, now Principal of Cardiff College, brought much experience in the ministry in Wales and England. Ewart Rusbridge, F.R.C.O., was Director of Music at Mill Hill School, and is now Classics and Music Master at Bristol Grammar School and a deacon and choirmaster at Horfield Baptist Church, Bristol. Reginald Baker, in addition to his musical knowledge has twenty-five years' experience of the ministry and is now at College Street, Northampton. This Music Advisory Committee have rendered the denomination great service, not least their chairman, Eric Sharpe. I am not competent to discuss in detail the musical aspect of BHB and must leave that to someone else.

It took the main editorial committee nearly three years' hard work, until October, 1957, before we had a manuscript for the printers. The securing of permission to use the copyright hymns and tunes, that is those by authors or composers who died less than fifty years ago, took us many months. It was not always easy to discover who owned the copyright, or where he lived. Questions of typography, paper and binding had to be considered. When the choice of the music was complete and copyright of the tunes secured, the printers had the highly expert and lengthy task of engraving the tunes and setting up the book. We had to produce and see through the Press large and small "words only" editions, and an ordinary notation edition and a solfa edition of the music. For the words two sets of proofs and for the music three sets, went through our hands. All this meant quite a job for printers and editors! Eight years has left us no time to spare.

The editorial committee began by reviewing the contents of BCHR to see which hymns should be kept and which discarded, and where there were gaps that needed filling. We took pains to let the denomination know what was on foot through the *Baptist Times* and otherwise, and invited suggestions. Most of the other Trustees helped us with detailed advice as to exclusions and inclusions, and letters poured in from all over the country and from the Commonwealth, especially from Australia, New Zealand and South Africa. Canada has an excellent Baptist book of its own.

The grounds on which we decided to discard hymns may be briefly set out as follows:—

(a) Some had in fact fallen out of general use.

(b) Some reflected a past situation. There were missionary hymns that smacked of colonialism and of an irrational belief in Western superiority. (Take a calm look at that one-time favourite, "From Greenland's icy mountains", and see if you don't agree with the

committee's decision to scrap it.) The coming of the welfare state made some hymns oddly out of date. We had to seek to express the Faith in terms of the contemporary world and its problems instead of in terms of Victorian or Edwardian times.

(c) Many of the hymns struck us as too introspective and subjective, a bit sentimental and "namby-pamby", in John Wesley's word. Some seemed to put on the lips of worshippers sentiments which were for them unreal or insincere. The fact that some people can apparently sing such hymns cheerfully without thinking about what they are singing is not really a good defence.

(d) Some hymns in BCHR seemed to us just plain bad. Speaking for myself, for example, I relish William Temple's comment on Faber's "Hark, hark, my soul". He said its existence was a minor but quite indisputable part of the problem of evil!

(e) We discarded some hymns because better ones on the same themes were now available.

In the end we dropped 291 hymns out of the 786 in BCHR. But there was hardly one of them that did not turn out to be somebody's favourite. I shudder when I foresee the objurgations that will descend upon us because of our omissions.

When we came to consider hymns for inclusion we were embarrassed by the wealth of possibilities. Original hymns were showered upon us by authors and their friends, good and acceptable, passable, and dreadful. We examined a large range of books of many denominations and of none. I myself studied carefully more than thirty hymn books from the whole English speaking world. A total of 800 "new" hymns, that is, hymns not in BCHR, survived a first reading and were progressively weeded out until we were left with 282 which we included.

No one, and certainly not the chairman, got his own way all the time about the inclusions or exclusions. Each of us had to sigh at times over the literary or spiritual blindness of our colleagues. But decisions were accepted with a good grace, the committee remembering always that its duty was to prepare a book to meet the needs of the denomination as a whole, and not one to please the members of the committee.

Among the "new" hymns are a number of translations of hymns from the early days of the Church, inspiring for anyone with imagination, and some Scottish Psalms and paraphrases. But we also added gratefully a number of really contemporary hymns by such writers as Bridges, Alington, Briggs, Fosdick and Bayly. There are 74 hymns by 51 authors who are still alive or who died since 1950. When at last we came to count up our total we found it came appropriately to 777, a mystical and sacred number signifying perfection.

In making our choices we set out in part to remedy what are generally agreed to be defects in BCHR from the point of view of today. For example, we have provided what we hope is a richer selection for both Baptism and the Lord's Supper, and a little group

of much needed hymns for "the presentation of infants". Several of us wanted to call the service "the dedication of infants" but this was suspected as an heretical deviation and rejected by the majority!

The selection of hymns for children and young people in BCHR seemed to us very deficient by present day standards. We believe that children should grow up with the great hymns of the Church and learn to sing them, even if they do not fully grasp their meaning. (Which of us does?) But there is, of course, a big place for hymns written specifically for the young and happily many good modern hymns are available. These, with the exception of a section "for younger children", we have put in the appropriate sections throughout the book—though a special subject index of hymns for children and young people is provided to assist those arranging services.

It is no secret that a number of our churches are critical of BCHR as providing a very inadequate selection of evangelistic hymns. There are many among us who find hymns with choruses and swinging tunes of the Sankey type attractive and helpful. There are also many who do not. As in any group representative of denominational opinion, both views were vocal on the committee. But realising, as I have said, that we were producing a book to meet the needs of the denomination as a whole, we all took this question very seriously. A special sub-committee was appointed which sought and obtained valuable advice from several in a position to speak. After careful consideration of a large number of suggestions the committee made a wide selection of the best hymns in this field. A special index of "Hymns for Evangelistic Services" contains a list of 85 and we hope we have met a genuine need.

Having chosen the hymns we had to consider the vexed question of text. Few hymns in the ordinary hymn books are in fact printed just as they were written. Some purists maintain that the author's original must be preserved, but a rigid adherence to that rule would only mean the total disappearance of many well-loved hymns. A collected edition of an author's works is one thing; a book for use in public worship is quite another. Often, as we discovered, it is a great gain to restore the author's original wording but just as often revision is essential if the hymn is to survive in public use. Many illustrations of this could be given if space allowed. Many hymns must be shortened. Some are marred by an impossible verse. Words have sometimes acquired undesirable associations or have even changed their meanings. Sometimes the order of the words with the stresses falling in the wrong place makes a hymn almost unsingable. And so on.

We spent much time on the classification and arrangement of the hymns and we think our arrangement is not only more convenient but theologically sounder. Big issues are reflected, for example, by the decision to put the Church before the individual Christian, though the average man in the pew may not be aware of them!

The BCHR Chants did not commend themselves and we have provided a new selection of Psalms and canticles. Also, bearing in

mind the frequent and most desirable use of the hymn book in private devotions, we have included in a section "Mainly for Private Use" a selection of hymns personally helpful, particularly to the sick and aged, but not suitable for general use in congregational worship.

The introduction of material for responsive worship, including litanies and prayers, was urged from several quarters, but we felt a hymn book was not the right place. Certain material is provided in the end papers which we hope will be useful. We have, moreover, introduced an important new feature in the shape of "Alternate Readings". We believe that if these were used, not instead of the Lesson but in addition to it, they would promote the active participation of the congregation in the service, add variety and life to it, and make for greater familiarity with the Bible. The 37 selections, not counting the Psalms which could be similarly used, are sometimes complete passages, sometimes a collection of verses dealing with a topic, such as Christian giving or international peace or Christian citizenship, or suitable for use at a Baptismal service or the Lord's Supper.

A great deal of detailed information about BHB and its background, suggestions as to its best use, a long list of texts associated with hymns, and notes on every hymn, author and composer, will be found in the *Companion* which the Trust have published. It ought to be in the hands of every minister. Earmark your next Book Token from that generous layman!

You will have your criticisms of the new Book. I certainly have. No committee ever collected or collectable could hope to satisfy all Baptists all the time. But this Book is the fruit of many labours and prayers and of much skilled workmanship, all with a single aim to serve our Baptist churches. A good hymn book says one writer on hymnology, "reflects the history of the Church, embodies the doctrine of the Church, expresses the devotional feeling of the Church, and demonstrates the unity of the Church". I dare to believe that our new *Baptist Hymn Book* does just that, not unworthily.

HUGH MARTIN.

THE MUSIC OF THE BAPTIST HYMN BOOK

THE appearance of a new Baptist Hymn Book is a major event in the life of the denomination, and for those concerned primarily with the musical side of church worship, an exceedingly welcome one.

In reviewing the book I should make it clear that I write from the angle of a professional musician who, until recently, was a practising church organist and choirmaster; and above all as one desperately anxious for the Baptist Church to have a worthy musical service.

Of all modern hymn books the English Hymnal has possibly had a more profound and far-reaching influence than any other, not only within the Anglican Church, but also in some Nonconformist circles. To their great credit, the Church of Scotland, in the Revised Church Hymnary (1930) and the Methodist Church in the Methodist

Hymn Book (1933), realised the importance of the principles of criticism laid down in this fine book, and accepted them as being applicable to nonconformist hymnology. Though neither book is completely successful, yet both are forward-looking and adventurous—very different from the 1933 edition of The Baptist Church Hymnal, which pointedly ignored all modern trends and was thoroughly reactionary. Since those days the Congregational Church has put its house in order with the very fine Congregational Praise (1951). With this in mind, one opens the new book with great hope, and yet a feeling of trepidation. Have the compilers of this book displayed to the world the fact that musically the Baptist denomination has awakened to this opportunity; that they are aware of the great musical world outside the narrow confines of one particular denomination; that the requisite knowledge and persuasive power is there to lead the way into a land of musical promise?

The first physical impression one gets of the book is extremely favourable. It is of a convenient size, easily handled, and the printing of both words and music is quite excellent. Much care has been given to the lay-out of hymns and tunes, and the crowded effect of the pages of the old hymnal has disappeared.

I have not available the principles which guided the Committee in their task, and which are apparently to be printed as a companion volume, but the introduction to this book has furnished some clues as to their manner of thinking. In the choice of tunes, for instance, the Committee "have sought to make the best possible use of the vast treasury of hymn-tunes that have become available over the centuries". With this laudable primary aim, no one can disagree, but I would have preferred to see the inclusion of one small word in this statement—"the vast treasury of *good* hymn-tunes". And here we come to my one major disappointment in this compilation—that the Committee have failed to rise fully to the challenge, but have adopted an attitude of compromise. Rightly or wrongly, I get the impression that because this is a denominational book, it has been felt necessary to include hymns and tunes from all sources—good, bad and indifferent, on the assumption that everyone will thus be satisfied. Such a premise is to my mind misleading.

From this point of view the new book does not measure up to the high standards set by the new Congregational Praise. A bold realistic policy, with eyes fixed firmly ahead, was, I suggest, necessary; not the shy forward step, with head constantly turned over the shoulder looking back nostalgically to the old days.

I realise that such a view will find no favour in a large section of the denomination, and that even in a music advisory committee it would almost certainly be a minority view. Nevertheless, I am convinced that with a combination of such fearlessness and faith, we would have had a hymn book worthy to rank high in any company.

My personal answer to the question posed earlier will now be apparent. Though, for the reason given, I believe this book to fall

below the highest standards, yet I have no doubt that it is, by and large, a real success, and that wisely used it will greatly enrich the musical worship of our church.

Now to a more detailed assessment. The compilers' claim that "the book draws widely from the treasures of hymnology of the whole church in many centuries and lands", can be fully substantiated, and they are indeed to be congratulated on this catholicity of choice.

The examples of adaptation from Gregorian chants and from the Genevan Psalter; the wide range of Lutheran Chorales, are all first-rate. In the composed tunes we get an astonishing range of musical values, from superlatively good to "down-right" bad, but with the general level remaining commendably high. There are first-rate examples, from Tallis and Gibbons right up to such modern composers as W. H. Harris, Herbert Murrill and Walter Stanton; and it is a particular pleasure, as in these days we press toward the goal of a *united* church, to find Catholic composers such as R. R. Terry and Gregory Murray represented. The arrangement into hymn tunes of melodies from other sources, either traditional or composed, is a more risky undertaking, sometimes crowned with success, sometimes disastrous. As examples of traditional melodies, the result can be magnificent as in Kingsfold (436), uneasy and stilted as in Capel (720), quite unsuitable (if for no other cause than the impossibly large range) as in Londonderry (183). Composed melodies taken from other sources are equally hazardous. A notably successful result is the wonderful tune Repton which comes from Parry's oratorio "Judith". At the other end of the scale the lyrical middle subject of Sibelius's "Finlandia", because of its association with a pompous nationalistic work, can never fulfil a useful purpose as a hymn-tune.

Yet in a modern hymn book, which has to compete, in prestige at least, with other fine modern compilations, can we afford to retain the "bad-old" material? Can there be any justification, for instance, in including so many nineteenth century Revivalist hymns in a modern Baptist Hymn Book? Dr. Eric Routley, one leading authority on hymns, has said—"The revivalistic idiom is, in my judgment, an artificial idiom, coined for a special purpose. Its use outside that context—its use, that is, otherwise than for the purpose of reclaiming the genuinely illiterate and spiritually maimed to some grasp of the Faith—is entirely to be deplored." Whether one agrees with this or not, certainly the music of these hymns is illiterate. I assume they have been included for use in evangelical work; a work that the Committee so rightly feels to be important. But surely a strong affirmative appeal is necessary today, expressed musically in plain, even blunt terms; not in this sickly sentimental manner so often producing a mere fleeting emotional response. In any case, in such distinctive activities as revivalistic meetings, youth clubs, etc., specialist hymn books are now available.

A procedure common to several modern hymn books is to use an established and beloved tune, often of doubtful value, and as alternative a new modern example. Presumably it is hoped that organists and choirmasters will gradually wheedle their congregations into accepting the new! I am unconvinced of the soundness of the psychology underlying this manoeuvre, but perhaps it is the best solution that can be devised. As an example from this book let me recommend all unbiased readers to examine dispassionately, the two tunes to "Lead, kindly light". If these tunes are analysed from the basic angle of melody, harmony and rhythm, the difference between the "good old" bad tune and the first-class new tune will easily be discovered. The motives behind coupling an already established and successful tune with a thoroughly bad new one, are altogether more obscure. The most startling example here is undoubtedly in the tunes set to "Now thank we all our God". It is difficult to conceive of any tune other than "Nun danket" being used to these words, yet here we are offered a recent example which succeeds in combining all the worst features of the present-day popular song. The sad thing is that this is the type of tune that will prove attractive to the average congregation. Every organist and choirmaster who has struggled with the problem of making the finest music acceptable to his congregation, knows that in the choice between good and the second-best, the average congregation will almost inevitably be drawn to the second-best. However, let me keep a fair balance, and reiterate what I have already said. Despite these obvious and disappointing blemishes, there is an abundance of first-class material in this book, enough to satisfy everyone, and to make possible a rebirth of Baptist song.

I feel sure that all musicians will heartily support the Committee in their hope that more churches will take up the singing of the Psalms in the form of chants. A new pointing based on the principles of speech-rhythm has been used, and, provided an adequate choir is available, the service can be greatly enriched by this means. An immense amount of hard work is necessary to achieve the measured flow and complete unanimity so necessary in the singing of the Psalms, but it is very much worthwhile.

Two other achievements of the Committee deserve mention. Firstly the attention given to the pitch of tunes—a bad feature of the old book; and secondly, the recommendations they offer concerning the singing of *Amens*.

Any advance in *musical* standards within the denomination can only come about through the efforts of devoted and enlightened organists and choirmasters, supported by sympathetic ministers. I believe there are enough of both to make a really vital difference to the quality of our musical worship. In their hands they will now have a book which will fulfil all their desires.

KENNETH BARRETT.

THE HYMNS OF THE BAPTIST HYMN BOOK

BY the end of the nineteenth century about 400,000 hymns had been in circulation to a greater or lesser degree, some enjoying a limited life within a confined circle of admirers and others possessing the confidence of generation after generation of worshippers. From this vast pool of Christian lyrics, each of the major denominations has gathered its own special collections and a few extra-denominational groups have issued more general hymn books: some of the latter having had a wide circulation outside the churches.

During the last sixty years a number of notable collections have been made, offering a modern evaluation of hymns written over a period of sixteen centuries. Unless each new hymn book is to add to the bulk of its predecessor, the first task of any selection committee is to make room for the new by shedding some of the old. This the Psalms and Hymns Trust began to do in 1954 examining, in the light of extended experience and changing taste, the 786 hymns to be found in the *Baptist Church Hymnal* as revised in 1933. The policy of the Trust and its editorial advisers was to omit hymns no longer widely used, or for which better alternatives were now available. The result of the investigation has been the dropping of almost 300 hymns from the collection. Each seriously-minded Baptist can make his own investigation and see how far he agrees with the Editorial Committee in its work of excision and substitution. I have the opportunity, not only of carrying out such an examination, but also of submitting my reactions, in print, to my brethren. After thirty years during which the older book was, next to the Bible, the reference book for worship and devotion, I came to the new hymnal as fresh as any other reader can, and looked, first of all, at the omissions.

Some hymns, admittedly, have never been popular except when personalised by an association with an individual church, a beloved leader, or an event charged with deep emotion since when, in the nature of things, they have become a "Brand-image". I have made my own list of around eighty excised hymns which have been in constant use in my own ministry and over which the judgement of the Editorial Committee fills me with some surprise. In the Communion section, for instance, where it was considered we were weak, five hymns have been omitted and these include hymns by Charles Wesley, Isaac Watts and Charlotte Elliott, which one had thought inviolate.

To compensate for the loss of the 298 hymns from the 1933 hymn book the Editorial Committee began the harder task of choosing replacements and they have added nearly 300 hymns from various sources. Besides looking at hymn books published since our own 1933 revision, they have examined again the books produced earlier in this century. Hymns will, therefore, be found which come from: *The English Hymnal* (1906); *Songs of Praise* (1925); *The Methodist Hymn Book* (1933); *The B.B.C. Hymn Book* (1950); *Hymns Ancient*

and *Modern, Revised* (1950); *Congregational Praise* (1951); *The English Hymnal*; *The Yattendon Hymnal*, and others. As well as drawing on these books the Editorial Committee have examined a number of hymns not previously published in a collection and this procedure has been fruitful in supplying a few new hymns by Baptist writers.

A chronological analysis of the new hymns proves very illuminating as revealing trends in both writing, and choosing, hymns for worship. Twenty-four hymns are translations of hymns written before 1600.

They include hymns by Peter Abelard, Venantius Fortunatus, Thomas Aquinas and Martin Luther. The subjects range from the Post-communion Prayer of the *Didache* to the anonymous fragment *God be in my head*, first found in a *Book of Hours* (1514), and given wide application through the *Sarum Use*. A new gem from this period is a translation by Dr. E. A. Payne of an Anabaptist hymn: *Our Father God, Thy name we praise*.

From the seventeenth and eighteenth centuries come twenty hymns, drawing strongly upon translations of continental hymns but also bringing back into favour hymns by Wesley, Watts and others. Richard Baxter's hymn: *He wants not friends that hath Thy love*, and Tate and Brady's well-loved *As pants the hart*, are both included and a welcome name is that of sad John Clare whose lines from a longer poem, *The Stranger*, have been adapted for congregational use. The inclusion of Clare's stanzas prompts the thought that hymn selectors have largely neglected the poets of that period whose lines could often be adapted in this way, to the enrichment of our worship.

Not surprisingly, it is to the nineteenth century that our compilers have turned for over a hundred of their new hymns. This was a prolific century of hymn-writing and the hymns were largely both scriptural and lyrical. From 1840, when Sankey's melodeon was geared to Moody's preaching, "a new song" was heard in the churches and it echoes still in our worship. Frances van Alstyne, Major Whittle and others gave to hymns a new home-spun quality and, judging by the sixty-three "choruses" in the new hymn book we are going to experience something of a revival of the "Harringay spirit" in our churches! Perhaps to modify this ebullience the Editorial Committee has also drawn largely upon that other great religious influence of the period, the Oxford Movement, which gave us so many religious lyrics for use in personal devotion and public worship. Most of the writers whose hymns are now added to our collection from this source are already well-known through the two earlier Baptist Hymn Books, even as they are to be found in both Anglican and Roman Catholic collections. The influence of *The Methodist Hymn Book* is very strong in regard to the hymns of both these categories, for, in 1933, the Methodists drew more strongly on both sources than did the Baptists, and nearly one hundred of our new hymns are to be found in the *Methodist Hymn Book*.

Coming nearer to our own times, there are ninety-five new hymns in our book which are the work of twentieth century writers now

deceased. The dominant influences here are Robert Bridges and Percy Dearmer, both of whom are represented by seven hymns; each bearing the stamp of clear expression and spiritual fervour. The one scholarly and precise, the other realistic and human, but both achieving the desired end in writing a lyric to "stab the spirit broad awake"! G. W. Briggs, whose death in 1959 is reported in the music edition but not in the words edition, has six hymns in the new book. His hymns are already known to congregations on both sides of the Atlantic through *Songs of Praise* and other collections. H. Elvet Lewis is another recurring name with six hymns from his pen, all of them the product of an acute mind and a calm spirit. There are many ministers, and laymen, who write one or two good hymns but, seemingly, never add to their store in quality: of special interest to Baptists will be the hymns of T. Boreally Glover, Birch Hoyle, H. Wheeler Robinson and F. W. Boreham, three being represented by one hymn and the other by two.

Finally, among the sources of new hymns, comes the group whose writers are still, happily, with us. They prove, once again, that Baptists are better at compiling hymn books from the written work of others than they are at writing hymns for others to select! So far as I am able to trace, only five of the present day writers whose work is included are Baptist ministers. They are Dr. H. E. Fosdick, Dr. E. A. Payne, Dr. Hugh Martin and the Revs. J. P. Giles and R. D. Browne. Nevertheless, we are grateful to them for their contributions and trust that others will follow their example that our generation may yet find a hymn-writer who will take our hopes and aspirations, our fear and despair, and turn them into invocation, penitence, praise and prayer.

John Arlott, better known as a cricket commentator than a hymn-writer, has contributed a lovely harvest hymn, *God, whose farm is all creation*, but those who know him as a countryman will not be surprised at his excursion into this realm. And Miss A. Pullen, daughter of the Manse, and Miss E. Nevill, who are both well-known for their young people's hymns, have also a welcome place in the book.

An appendix giving a selection of chants is followed by one containing responsive readings from Scripture. Both will be of great service in the increasing number of churches which bring such items into their worship. And the multiple index will be advantageous to ministers and others since it gives supplementary help by listing hymns for Evangelistic Services and for Young People's work. In typography, layout and binding, the new hymn book is pleasing and of a high technical standard. The Psalms and Hymns Trust, their Editorial Committee, and their printers are to be congratulated on bringing to a successful conclusion the work of seven years in the production of this hymn book. May all who use it be blessed of God to their enrichment and to His glory.

WALTER FANCUTT.

THE BAPTIST HYMN BOOK COMPANION

“DIGGING for our roots”, “Face to Face”, “Behind the Headlines”, these are operative titles in our attitude toward a score of things in Britain today. There has always been a healthy interest in “the truth behind the truth”, and this interest has increased as the habit of psychological analysis has crept into our everyday life. That worshippers should want to know the background of a hymn is as natural as wanting to know why Jeremiah spoke as he did. Furthermore, of course, to know the background is often to appreciate more intelligently the object of immediate concern.

In the field of hymns a considerable example was given to would-be researchers by the publication, in 1909, of the Historical Edition of “Hymns Ancient and Modern”. The prodigious work involved is indicated by reference to the fact that after lengthy studies in the course of preparing the hymn book, it took another five years for further inquiry and verification before a guide to the history behind the hymns could be published. It may be further noted that, within our Baptist denomination, there was a lapse of no less than twenty years between the appearance of the “Baptist Church Hymnal (Revised)” and the completion of the Companion in 1953. How refreshing and commendable it is to find that now for the first time a Companion is to be published without delay, side by side with the new Hymn Book. We owe a deep debt of gratitude to those who have toiled magnificently to make this possible.

At once it must be said that the new Companion is vastly better than its predecessor. It is more than twice the length and incomparably deeper than the former work. Upon first reading the most exciting feature is the series of introductory articles, written by our best men in this sphere. The articles are so good that one simply must read them through at a sitting. Hugh Martin deals with the principles governing “the making of the Baptist Hymn Book”. This is a scholarly and completely disarming account of how some of the old selections were pruned and how unknown hymns, some ancient and others modern, were selected. The principles are clearly irrefutable and, to accept them sincerely, could constitute a far-reaching catharsis in the practice of Baptist praise. Here consideration is given to new features of our social and intellectual climate, to our new understanding of what is emotionally healthy and what is subjectively and introspectively unhealthy, to what is real and unreal for the worshipper in the modern setting, as well as to the need for choosing always the best rather than the well-known second-best. “A hymn book is primarily an aid to public worship and not an anthology of religious verse. This must be the governing principle in answering the much discussed question of the rights and wrongs of editorial revisions of hymns.” How refreshing it is to read that John Wesley was guilty of bowdlerising George Herbert’s

“Teach me my God and King”, and that its insertion in that form in the B.C.H.R., is now regretted.

Ithel Jones' review of the growth and development of hymn-singing in Christian worship, contains a salutary reminder of the place which psalms have had in public worship. Our Nonconformist fathers, coming strongly under the influence of Geneva, would have taken a poor view of our present-day reluctance to use psalms regularly. Inevitable praise is given to Charles Wesley's amazing output of hymns; but we searched in vain for a reference to a hymn that is surely as profound as any he wrote, “Jesus my strength, my hope”. It has not gained a place in the new book and we shall be the poorer for it. Perhaps some amends have been made by not forgetting in this article the strong link of spiritual inspiration that existed between Bristol, the centre of early Methodist worship, and Wales across the Severn. That link has now been strengthened by the appearance of new tunes from the Principality. We are reminded that hymns are the deposit of true spiritual revival. The prophets at their most inspired spoke in dithyrambic rhythm. Revelation, as Paul Tillich has pointed out, is received in “ecstasy”, and Ernest Payne refers to the fact that, whilst there was no congregational singing as such in the early days of Baptists in this country, “some individuals who prophesied burst occasionally into ecstatic song”. Ithel Jones concludes significantly, “the vertical breaking in of the life of God into the life of the world, must become an awareness on the part of the rank and file of Christians that in the present predicament of the nations a Hand is reaching down. When it is seen and felt in this way, then, and only then, will the hymn of our age be born.”

Ernest Payne's contribution is a pattern of original research and delicate literary touches. He has a way of selecting the most fascinating pieces of information, bringing out things old and new from a treasury of erudition and historic insight. The value of hymns as a means of safeguarding theological orthodoxy must not be forgotten and, this being so, it is impressive to note that a list of Baptist authors, translators and composers represented in the new hymn book contains seventy names including that of Ernest Payne himself, who is to provide us with a translation of a sixteenth century hymn from the old Anabaptist collection, the *Ausbund*.

How are we to make the best use of the hymn book? This is the question to which Stephen Winward has addressed himself, and his creative suggestions are set out with characteristic clarity in three parts directed severally to the Christian congregation, to those who are responsible for the conduct of worship and to individuals using the book for private devotion. A challenging phrase comes early in the first section. “Worship, which is the chief task of the Church, is essentially offering, the giving of something to God.” There could be a danger here of losing sight of the “given” element in worship and what Henton Davies has called “the circuit of the

Word". Even a later statement that "worship is dialogue" does not set our hearts at rest. But then comes a fine thought—"The message of God often comes through song, and the Spirit of God falls like fire from heaven on the offering of our praise and inspires our hearts." Mind, will and emotions must be fully involved without one eclipsing the other. Excellent guidance is given in the selection of hymns for a service of worship, although it will be some time before a Baptist congregation responds to the thought of "Trinitytide". A commendation of the use of psalms and canticles is most persuasive, as is the plea that the whole hymn book should be used. The use of merely the familiar hymns is plainly dubbed as "slothful". It is suggested that in personal use "hymns which are addressed directly to God as prayers should be prayed on our knees" and, shades of Ernest Brown, "there is immense value in memorising some of the great hymns".

Mr. Ewart Rusbridge, in writing about congregational singing, soon gains our interest with a quotation from Plato who, advocating the older men as choristers, suggests "if they feel misgivings because of failing voice, they must be mellowed with wine until their hearts are warm within them and they are made ready and less ashamed to sing". His recommendations to organists are so direct and clear that they should be made compulsory reading by amateurs and professionals alike, whilst the quotation from John Wesley, "Directions to Singers", should be framed and hung on the wall of every choir vestry in the denomination. All in all the information and guidance given in these introductory articles are so timely that scarcely a minister will read them without earnestly seeking to work them into the life of his local church.

Notes on the hymns and tunes extend for 372 pages and in scores of instances we find gems of historical, biographical and technical information and comment. These have been written by Hugh Martin and Eric Sharpe, and constitute a quite formidable labour of love. The researcher will be delighted to find scrupulous attention given to detail, e.g. "All hail the power of Jesus' name". The previous Companion gave the author as Edward Perronet, but now we are told that it is the composite work of Perronet and John Rippon. The biographical note on Perronet has been slightly rewritten and the date of the hymn's first appearance is indicated as April 1780, as against the previously quoted date of 1779, and there follow notes on John Rippon. These, together with information about the tunes "Ladywell" and "Miles Lane", constitute a satisfying backcloth to the singing of the well-known hymn. "Brightly gleams our banner", so the earlier Companion told us, was written by a Roman Catholic priest, but now honesty holds sway and the truth is plainly revealed that "the hymn was drastically revised to make it possible for Protestant use". Further reasons are given for disbelieving the legend that "Rock of Ages" was composed in the cleft of a rock in Burrington Coombe during a thunder-storm.

Truth must out, and yet this Companion would have been much more than a thoroughly competent work if the researchers could have unearthed some "human" stories behind the composition of even a small number of hymns. If this is the background of some prophetic verse then where is the fallen partner of Hosea, or Amos' hob-nailed boots? Perhaps we are asking for too much, but so great is our need of illustrations of God's hold upon man.

Comment upon the tunes by Eric Sharpe is not only encyclopaedic but often racy. The musical historian is here felt to be excited about new tunes and he may well have worn a smile at times, as when writing about Robert King—"Not very much is known of him He was still alive in 1711". A novel idea is the provision of a selection of hymns married to texts. The heading to this section admits that "the list could have been almost indefinitely extended" but many will find it useful as it stands. The indexes, covering inevitably a wider field than those of the old Companion, are all that can be desired.

This meticulous work will win gratitude and admiration from all who deeply care for music worthy for use in God's praise. Not for a long time have we read a book which breathed so freely the spirit of dedication and sincerity. I would make it a rule that the hymn book should be available for "graduates" only. The set-book for "graduation" would be this new Companion.

J. PENRY DAVIES.

A BAPTIST IN NEW DELHI

THIS is not a report of the Assembly of the World Council of Churches in New Delhi! Many people will have read or listened to reports; many minds will have made judgments. What I want to do is to set down some personal impressions while they are fresh and strong, and I am doing this frankly as a Baptist. Let no reader feel that these are the rather excited impressions of novel, unexpected experiences, for I must confess that attendance at a number of ecumenical gatherings has brought me familiarity with procedures and modes of thought; this can, perhaps, aid more balanced reflections.

My first comment concerns itself with the manner in which such an Assembly compels us to face the fact of Christian differences. Sharing the gatherings at New Delhi meant being thrust among the representatives of 198 different Christian communities. Now as long as we keep within the shelter of our own denominational life and activity we can remain indifferent to this fact of Christian differences, or we can comfortably speak against those forms of Christianity which differ from our familiar patterns. Those are ways of avoiding a serious theological problem, as well as a searching spiritual challenge. I find ecumenical gatherings experiences of inner discomfort. They ask so many questions. At the centre of these questions is the problem of the operation of the Holy Spirit in the life of the Church.

If we reject the notion that the Spirit has been active in one denomination only we have to ask: how and why has the Spirit led the people of God into such different emphases and insights? And if differences occurred at least partially on account of obedience to the Spirit, is the present moving towards fellowship also response to the Spirit's leading? And if this is so, what is to be the significance of the differences within the fellowship, for we cannot believe that God will go back upon the way in which He has led His people? It would be possible to go on asking questions. But my point is made! At New Delhi I found the uncomfortable challenges renewed, and I give some illustrations of the way in which they came to me.

Each day brought its period of worship, but obviously the manner in which worship was led frequently differed widely from a Baptist form of worship. I found myself, consequently, growing tired of the frequent repetition of the Apostles' Creed; yet Christians of other communities clearly appreciated it. In discussions I listened to views about baptism, about the Lord's Supper, about the Church and its ministry with which I could not agree; yet these views were often advocated with profound biblical and historical scholarship, and in a genuine spirit of Christian humility. In the section on Christian unity, members of the Orthodox Churches presented a document suggesting that these churches derive fully from Scripture and the early traditions of the Fathers, so preserving unbroken the unity of the true church; yet those making such claims entered into discussions in a brotherly manner, and were prepared to listen to other views.

These are a few illustrations of the many ways in which differences became apparent. Are we to ignore the differences and the searching challenge which they present? Or is it good for us, is it God's will for us, that we should be thrust out into the spiritual discomfort which comes as we are compelled to face the fact of our differences?

Now I move on to emphasise the fact that such an Assembly is an opportunity for Christian conversation. Of course, in using the word "conversation" I am not referring to the pleasant talk of a meal table, or ten minutes in the sun. I mean the serious effort to speak in order to communicate truthfully, and to listen in order to understand honestly. In such reciprocal speaking and listening, mind may meet mind and spirit may touch spirit. Persons come face to face with one another; from such encounter new knowledge and new fellowship is born. The Assembly offered some experiences of this nature, and it seemed good that Baptists should be present to take part in the conversation.

The Baptist contribution was not, I think, insignificant. It was striking that such an Assembly listened quietly to the opening sermon preached by the Rev. U Ba Hmyn, a Baptist of Burma, or frequently sat appreciatively under the excellent chairmanship of Dr. E. A. Payne. It is equally striking that among the full time members of the W.C.C. staff are three British Baptists, the Rev. Gwenyth Hubble,

the Rev. Victor Hayward and Dr. Garfield Williams; and their influence is far from negligible. Also striking was the manner in which a group, or indeed the whole Assembly, would listen carefully to any speaker, so that from time to time responsive attention was given to a Baptist; this was noticeable, for example, when the Rev. E. G. Madge spoke with knowledge and restrained feeling about events in Angola. I heard also appreciative comments about the contribution which Dr. Billy Graham made to the discussion in which he shared. It is obvious that no other assembly of Christians offers such opportunities for Baptist convictions to be presented to so many leaders of Christian denominations, and I realised that the Baptist influence could have been richer and stronger if all Baptist groups had been represented.

Let me emphasise this point. A number of discussions concerned the place and function of laity in the church, and we might expect Baptists to make a real contribution to this theme. The Baptist Union delegation included two excellent lay members in Mr. and Mrs. C. Barker, but more Baptist lay people might have resulted in a stronger influence on these discussions. Again, two Pentecostal groups have now joined the World Council, and more may follow their lead. This will strengthen the emphasis upon the evangelical interpretation of the Christian faith which Baptists, with others, have been making; but a larger Baptist group could make that emphasis in an even stronger and more balanced manner. I noticed, too, that on certain questions members of the Salvation Army spoke with considerable influence. All this brings home to us the fact that the World Council is a fellowship of speaking and listening people. Baptists are needed in this experience of conversation. If we are required to listen to others, we have freedom to speak to others. I would that all Baptist groups should share the conversation.

This brings me to another point. We should all agree that the churches in Europe and America have, under God, brought into being many of the churches in Asia and Africa; and Baptists, led by William Carey, occupy a special place in those events. But this creative act involves us all in responsibilities in regard to these churches; we cannot escape from a personal measure of responsibility for denominational activities. I found myself reflecting upon these responsibilities as members of Asian and African churches took part in the Assembly. Their contribution was notable. At Evanston in 1954 the representatives of Western churches predominated, and the Assembly was largely a Western affair; at New Delhi in 1961 the representatives of Asian and African churches were much more numerous and prominent, sharing more fully in all the discussions. These churches are unwilling to be in bondage to Western forms of Christianity; they feel strong urges towards new forms of fellowship; they desire to let the Spirit work among them in His way.

What is our responsibility in regard to these churches? They are set within vast non-Christian populations, and amid the surging tides

of a new national consciousness. Are we to ignore their needs? Are we to follow behind them as they lead into new ventures of fellowship? Or are we to venture humbly with them, trying together to learn the will of God for His people?

As the representatives of these churches shared in the Assembly, I felt again our responsibility in regard to them, for in the providence of God we are bound together. I feel this all the more as I write these words, for I am sitting in the house at Serampore in which Carey lived; through the open window I look upon his College building, symbolic of much fine Christian fellowship, and beyond that to the broad waters of the Hooghly, across which are the crowded millions of Calcutta, amid which are a few small Christian congregations. Western denominational isolationism is no answer to this need, and no fulfilment of our responsibilities. Does God, who brought us all into being, call us to discover together His will for us? And is God leading us now through His people in Asia and Africa?

Here we are brought face to face with the question of our unity in Christ; it is always a difficult question for Baptists. But the Assembly did bring experiences of oneness in Christ. We experienced it in times of Bible study. Of course, such Bible study makes no news for the Press. No report can be made of a large group of people gathered in quietness, of a leader praying and reading carefully a chosen passage, of all present meditating in silence out of which come individual comments, of a summary and prayer. Yet in such times there is no sense of difference; rather there is awareness of seeking together to listen to God's Word. This unity was apparent, too, in the reports on Inter-church Aid and Service to Refugees, this vast work of compassion in which all churches have shared. Again, in considering international problems, the insights of all Christian minds are needed in order to suggest ways along which solutions may be found. In all these realms were experiences, challenges, spiritual resources which are for all Christians alike; out of them came a realisation of oneness in Christ.

During the Assembly there took place a meeting of the sixty-seven Baptists who were present. I think it would be true to say that all of us were glad to be sharing in the Assembly, and grateful for the opportunity of experiencing its fellowship. We were aware of the problems before us, as well as of the rich and valued tradition behind us. We do not know in which direction this fellowship and activity, represented by the World Council, is moving, but we believe that God is leading His people this way, and that we must share the venture into unknown realms. As Baptists, we sent a greeting to all Baptist communities, ending with an appeal for an understanding of the true nature and work of the ecumenical movement "so that Christian fellowship may be promoted, and Christ's ministry of reconciliation be more fully exercised, both in the churches and in the world."

L. G. CHAMPION.

THE ADMINISTRATION OF THE LORD'S SUPPER

ARE we satisfied with the way in which the Lord's Supper is generally administered in our Baptist Churches? The usual practice is to celebrate communion on the first Sunday of the month in the evening, and perhaps also on the third Sunday of the month in the morning. But these celebrations take place after another full-length service, to which they often bear little relationship. They give the impression of being tacked on, brief appendages, epilogues for the devout. When the celebration follows morning service, not infrequently most of the congregation leaves before the communion. The service, often lacking in structure and content, is a jumble of miscellaneous items—the reception of new members, pastoral news and comments, the communion offering, thanksgivings and distributions, all wedged between a hymn half-sung at the beginning and concluded at the end. Are not reforms in our practice long overdue? Should not the Lord's Supper itself, as in the primitive Church, be the main service every Sunday—the Lord's own service on the Lord's own day?

We begin with this question of frequency. The evidence of the New Testament on this matter is scanty and inconclusive. We simply do not know for certain how frequently the Sacrament was celebrated in the Apostolic age. From a hint in the *Acts*, and the later evidence of the *Didache* and of Justin Martyr's *Apology*, as well as from the general practice of the Ante-Nicene Church, we may infer that it was *probably* celebrated every Lord's day from the beginning. That is possible, but it is not certain. Is it desirable that a local Church today should celebrate the Supper weekly? The answer to this question does not depend apparently upon our doctrine of the sacrament—for both the Roman Catholics and the Brethren (to mention the two extremes) celebrate it (at least) every Lord's Day. Most of us would probably agree with Dr. Whale when he says "in the *full diet* of public worship in every Church throughout Christendom, two permanent elements together constitute the 'means of grace'; first the preaching and hearing of the Word, second, the Sacrament of the Eucharist, where the highest is not spoken but acted; where the promises of the Gospel are visibly sealed by the Yea and Amen of a ritual act". If this is the "full diet", why should we be content with half a meal on most of the Sundays of a month? And the "familiarity breeds contempt" argument is surely the reverse of the truth. Is it ever the case that a devotional activity—bible-reading, prayer, preaching, baptism—is given greater value by being made less frequent?

A Church which has the Lord's Supper as the main weekly service—as distinct from a service following a service—must, of course, face the problem of what to do with the non-communicant. What happens to the children, to the young people not yet baptized into the Church, to the regular or casual adult worshipper who is not a

committed Christian? This is a real, but not an insoluble problem. In this respect our situation today differs from that of the primitive Church, whose corporate worship was domestic, not public. In these days when radio and television take the words and actions of the communion service into the homes of the people without discrimination, it is difficult to make a case for keeping the celebration *in* the local Church "private", closed to all except believers. To use Wesley's phrase, the Sacrament of the Table—like Baptism—is a "converting ordinance". It preaches Christ's death, resurrection and advent; it is more evangelical than the most eloquent preacher. If for this reason we are pleased to welcome the unbeliever to the administration of Baptism, why not also welcome him to the Eucharist?

Not, of course, to partake of the elements. There are various ways of serving some and not others. Perhaps at morning communion, children and young people leave after "the Liturgy of the Word", to the various departments of Family Church—although on some occasions, such as the great Christian festivals, they should be present throughout the whole service. Certain parts of the church building may be kept for non-communicants; it may, for example, be the accepted practice to serve the elements only to those seated in the central bloc of pews or chairs. Alternatively, it may be the custom for the communicants to leave their seats, and come forward to receive the elements at the communion rail in front of the Table. Perhaps the best way with a mixed congregation of communicants and non-communicants is to "fence the Table", i.e. to make quite clear, *in words*, in every communion service, the conditions on which people may receive the elements. If this is to be "quite clear", we need to give much more thought to the actual words of invitation. To invite "all those who love our Lord Jesus Christ in sincerity" is to be both vague and unbiblical. The invitation should be to "all those who believe in our Lord and Saviour Jesus Christ, and are members of this or of any other Christian Church". In particular, all children and young people should grow up with the clear understanding—first Baptism, then the Lord's Supper.

If the Lord's Supper is celebrated as one whole, approximately an equal length of time should be given to the two main parts—the Liturgy of the Word and the Liturgy of the Upper Room. After the opening praises and prayers, it is desirable to keep the various parts of the Word, the scripture readings and the preaching, as closely together as possible. Old Testament, Epistle, and Gospel should be followed almost immediately by the Sermon, leaving the Intercessions to conclude the first part of the service. But what should be the pattern of the second main part of this one service? Should we follow the seven-fold or the four-fold sequence of action? When the Lord Jesus celebrated the Supper in the Upper Room, He did seven things. (1) He took the loaf. (2) He gave thanks. (3) He broke it. (4) He gave it to His disciples. (5) He took the cup. (6) He gave

THE BAPTIST INSURANCE COMPANY LIMITED
4, SOUTHAMPTON ROW, LONDON, W.C.1

To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

“ The Big Thing is Balance ”

In *The Times* of Friday, 2nd March, appeared an article on R. A. W. Sharp, fly half of England and Oxford. He is reported as saying of work and of play “ It is so easy to get one's perspective wrong. The big thing is balance.”

That is profoundly true of personal and church insurance.

In the January issue I wrote about our “ Plan Your Church Insurance ” scheme and I hope your deacons responded to the letter I sent to the church treasurer in February.

I want now to write briefly on your personal insurance needs.

I expect you already have Householders insurance for furniture and personal effects, a Personal Liability policy and, if necessary, a Car policy. But I am not thinking only of these.

Through the State and/or other pension schemes you have the certainty of some pension at retirement. Your need therefore is to create capital by age 65 to help with the housing problem, and this aim can be achieved by effecting an Endowment Assurance—the earlier the better. By the time you have read this you should have received a detailed letter from me on this particular problem. If not, or if you have not already asked for information, please write to me now.

Yours sincerely,

C. J. C. COLVIN,

General Manager.

P.S. Have you seen the Travel and Holiday Insurance scheme which can be effected for those on holiday at home or abroad?

thanks. (7) He gave it to His disciples. It is this sequence which underlies the communion as celebrated in many Baptist Churches—except that (1), (3) and (5) are no longer represented in most of our services. There is no “offertory” of the bread and the wine, and no “fraction” or breaking of bread. But this is not the sequence which is followed at communion by the Christian Church as a whole. At a very early stage, when the Agape was separated from the Eucharist proper, the seven-fold contracted into the four-fold action. (1) the taking of the loaf and the taking of the cup were combined into the one taking—the offertory of the elements. (2) the giving of thanks over the loaf and over the cup were combined into one prayer of thanksgiving—the great eucharistic prayer. (3) the breaking of the loaf remained as the third action, and (4) the distribution and reception of the bread and wine were brought together in the communion. Which sequence ought we to follow? The question raises theological issues which it is not the purpose of this article on administration to discuss. What are we doing? What the Lord Jesus did in the Upper Room? If so, the seven-fold sequence is right. If, on the other hand, we are commemorating that one reality to which the Last Supper was itself pointing forward, the sacrifice of Christ, the four-fold action is preferable. Is it not, for example, unnecessary repetition to give thanks twice, when there is only one Saviour, one sacrifice, one victory? Should we not do well to revert here to general Christian practice?

In any case, we need to re-think the whole question of “the offertory” where “Word” and “Supper” are integrated in one service. For one thing, taking up “the collection” twice, barely tolerable when one service follows another, is almost intolerable in one and the same service! In these days when we are moving towards a unified Church budget, cannot money for philanthropic purposes be taken from the general fund? The second main part of the service should begin with the Offertory, at which the loaf and the wine together with the money gifts of the people, should be offered to God in prayer. They represent the wealth of the earth and man’s labour. Like the lad’s five barley loaves, we put them into the hands of Christ, that they may be means of grace to us and to others. One of the most effective ways of recovering the biblical conception of worship as offering, is to restore the Offertory.

After taking comes thanking. As we bless God, give thanks to Him for Christ incarnate, crucified, risen and exalted, over the loaf and the cup, they are consecrated “by the word of God and prayer”. This prayer of thanksgiving is the most important part of the whole communion service. For the eucharistic prayer expresses and interprets the significance of that which is being done by the Church. Is it right to delegate this important task to the Deacons? It is certainly desirable that laymen should be given a more active part in our worship. But should they be given *this* part? In the early centuries, Elders, Deacons, and People, as well as the Pastor or

Bishop, had their part in the corporate worship. It is significant, however, that the two parts of the Eucharist reserved to the Pastor were the preaching and the thanksgiving. Have we not all suffered under Deacons who, when called upon to give thanks, do everything *but* give thanks. It is surely wrong to assume that because a man is elected a Deacon, he is thereby qualified to give thanks at the Lord's Supper. If a man needs to be trained for preaching, he needs also to be trained to give thanks, and should only be appointed to do this if he is known to be qualified to do it.

The third action, the breaking of bread, raises the question of the elements and symbolism in the communion service. Is it not strange that as Baptists we have been zealous to preserve the full symbolism of Baptism, and have so readily surrendered it in the Lord's Supper? If sprinkling a drop of water on the forehead does not effectively symbolise our dying and rising with Christ, then do tiny cubes of neatly-cut bread symbolise that we, though many, are one body in Christ, because we all partake of the same loaf? Can we not restore the one loaf to the Table, and let it be broken, visibly held up before the eyes of the people, during the recital of the Words of Institution? If the Pastor breaks the loaf into several big pieces, the people may break their own bread from those pieces. Having surrendered the chalice, it will no doubt be very difficult to bring it back again—especially as an advertisement in the *Baptist Times* keeps on warning our people of the danger of the common cup. Perhaps the advertisers will one day produce the evidence that Anglican priests are more prone to contagious diseases than Baptist ministers—since the former always consume the wine left in the chalice when all the people have communicated! Neatly manufactured wafers in Anglican Churches and glass thimbles full of wine in Baptist Churches! When shall we be rid of these artificialities, and restore the full biblical symbolism?

I am aware that in this article I have been dealing mostly with matters of secondary importance, having been concerned throughout with the *administration* of the Lord's Supper. To preach Christ and to glory in Him, to commemorate His sacrifice with gratitude, to rejoice in His resurrection and presence, to anticipate His advent with hope, to share in His sacrificed life by faith—these are the matters of primary importance in the sacrament. It is, however, easy to contrast the inner and the outer, the content and the pattern, and to lay all the stress on the former to the disparagement of the latter. But as in biology, so too in the realm of the Spirit, life manifests itself in appropriate forms and patterns. While these are of secondary importance, they are not unimportant. The new wine may even be lost, because we insist on retaining the old skins. Let us then be duly concerned with the administration of the sacraments, that we may more worthily "worship by the Spirit of God, and glory in Christ Jesus".

S. F. WINWARD.

TRANSITION

Dr. T. R. Glover began one of his books with these words: "It is recorded, though not in canonical Scripture, that as Adam and Eve left Paradise he said to her: 'My dear! we live in times of transition.'" The habit is continued in the family, indeed it has been speeded up. Our last letter in the *Fraternal* referred to the approach of Sunday, 11th March, and the Simultaneous Collection for the Home Work Fund. That Sunday is now behind us, although it is to be hoped that in all our churches efforts for the Home Work Fund will continue in one form or another, that we may this year achieve the target of £100,000, a target which was nearly achieved last year. Now we are rapidly approaching the Assembly, in our offices plans for the special departmental meetings during the Assembly have been made, and we are looking forward to seeing many of you during the days 30th April to 3rd May.

SUNDAY, 24th JUNE. This is another special event which draws near—Ter-Jubilee Sunday on the 24th June. This is the actual 150th anniversary of the formation of the Union. What took place those years ago has had its consequences in the development of Baptist Fellowship, and in the growth of Baptist Witness. A printed Order of Service for the day is available at 6s. 6d. per hundred post paid, and also an outline of worship for the Sunday School (free of charge). Two demonstrations have been specially written for Sunday School Scholars, one demands a few participants, preferably young people, and the other requires a number of children. The first is entitled "1812", the second "A Ter-Jubilee Demonstration for the Sunday School", each costs 3d. A new set of four lessons on Judson, Lewis, Knollys and Taylor, intended for juniors, has been published by us and entitled "Faithful Servants". A most attractive memento of the day for children, with a collecting envelope incorporated, will be available shortly. The first £100,000 of the total target has been achieved. £25,000 of this was immediately allocated to the Home Work Fund and a like sum to the Loan Fund. Roughly one third of our churches shared in this effort. We hope that all our churches will join in the year of the celebrations and complete the Fund.

GREEN HILLS, WORTHING. Through the generosity of Sir Herbert Janes, a fine new Baptist Youth Centre is now available at Worthing. These attractive premises, well furnished and equipped, are suitable for ministers' retreats and conferences. Details can be had from the Youth Secretaries of the Baptist Union and the Baptist Missionary Society. B.U. and B.M.S. Summer Schools will be held there this year.

R.W.T.

The Baptist Church House,
4, Southampton Row,
London, W.C.1.

NOTES FROM MY 1961 WEST AFRICAN DIARY

SIERRA LEONE

IT was my privilege to represent the Baptist Union of Great Britain and the Baptist Missionary Society at the Independence Celebrations. As their representative I was received by the Governor, Sir Maurice Dorman, and granted a long interview. His Excellency was very interested to hear that the first Baptist Church on the African Continent was founded in Sierra Leone in 1792 and that one of his predecessors had expelled a Baptist missionary from the Colony. The Governor hoped that history would not repeat itself!

Of the many notable events of the Independence Celebrations three were of special significance to me:—

1. A few moments before midnight on the eve of Independence Day the President of the Muslim League, the President of the United Christian Council, the Archbishop of West Africa who was also Bishop of Sierra Leone, and the Roman Catholic Archbishop of Freetown and Bo, stood side by side in the Arena of the crowded Stadium. The first three offered a prayer and the Roman Catholic Archbishop gave a message from the Pope.

2. As Independence Day dawned the Church bells of Freetown (including our Baptist Creole and Bassa bells) pealed out reminding the Capital of the Christian witness in the new Nation. This was followed by prayer meetings in the churches.

3. On the first Sunday of Independence at a United Service of Thanksgiving and Dedication which marked the close of the week of Celebrations, the Prime Minister, Sir Milton Margai, and the Chief Justice, Mr. (now Sir) S. A. Benka-Coker, representing the Nation left the Royal Stand in the Stadium and presented a copy of the Instrument of Independence to the eight officiating ministers in the Arena saying "We here present this Instrument of our Independence praying that in the blessing of God we all may live by the Royal Law of Liberty". An appropriate prayer was offered. A few weeks later as I stood before the statue of Nkrumah opposite the House of Parliament in Accra, and read the words at its base: "Seek ye first the political kingdom and all other things shall be added to it," my thoughts went back to this historic service.

NIGERIA

It is an inspiring and encouraging experience to visit the Nigerian field of the Foreign Mission Board of the Southern Baptist Convention on which they spend £400,000 a year. The American Mission has operated chiefly in the Western Region and has established over 360 places of worship with a total Christian community of 50,000. There are primary and secondary schools, grammar schools, training colleges for teachers and pastors, language schools, hospitals and work among the lepers, and now a Baptist University is being planned.

In common with other societies the object of this Mission is entire indigenous control of the whole of the work by the Nigerian

Baptist Convention. For example, the Mission has passed to the Convention the official proprietorship of the Baptist Schools. American missionaries are a decided minority within the Convention and so authority is in African hands. The Convention is creating a missionary spirit among its people and, in spite of the deep need in their country, has already sent out their first foreign missionaries to Bumbuna in the Northern Province of Sierra Leone. This was an area untouched by the Protestant Church and work began in February, 1961. Before leaving Sierra Leone I went up country and visited the Rev. F. P. Boyo and the Rev. I. O. Badejogbin at Bumbuna which is the centre of a Muslim community. Within nine months, after experiencing fierce opposition and undergoing privations which would have daunted less courageous men and women, these two African families have over a hundred people attending their services, of whom 50 have accepted Jesus Christ as Saviour, and the Paramount Chief has placed three sites at their disposal for the erection of a church building, Mission Headquarters, and a Primary School which will be opened next September.

I spent three days at the Nigerian Baptist Theological Seminary at Ogbomosho about 80 miles north of Ibadan, the Headquarters of the Baptist Denomination. The Seminary has a high standard and is now affiliated with the Southern Baptist Seminary of Louisville, Kentucky, and offers students who successfully complete the prescribed course the Bachelor of Theology degree of the American Seminary. There is an enrolment of 171 of whom 119 are men representing 15 Nigerian tribes and some from Ghana, Camerouns and Kenya. Our two Sierra Leone assistant ministers have just completed a year at the Seminary as special students. There are married quarters and 44 wives of students (who also receive instruction) are in residence with their children for whom there is a nursery department. In 1961, 19 men took the Degree course, 73 the Certificate course, and 25 attended the Vernacular classes. There is a staff of 23—13 American missionaries and 10 Nigerians. The Principal of this flourishing seminary is Dr. J. C. Pool and he invited me to address the student body in the College Chapel. Dr. T. O. High, whose subjects are Baptist History and Comparative Religions, asked me to give a talk at one of his classes on our British Baptist set-up and welcomed my suggestion that I should include a reference to our Denominational affiliations, specially mentioning the World Council of Churches. I always found it an inspiration to speak to African audiences and congregations—they are so responsive and eager to hear what one has to say. In the Library of the Ogbomosho Seminary I found a copy of our Baptist Handbook and copies of *The Fraternal* which are read by the students with deep interest.

CAMEROONS

It was a thrilling experience to see the Spanish Island of Fernando Po from Victoria in the Southern Camerouns, the town founded by Alfred Saker when he and many of his people were obliged to leave

the island through R.C. persecution. The bitter experience through which they passed is reflected in the Regulations that were drawn up for the new Colony of Victoria in 1858. Here are two of them: "There shall be entire freedom in all that relates to the worship of the true God; and the word of God is hereby acknowledged to be the foundation of all our laws and claims the obedience of our lives." "That although we are now all of one mind in the essentials of Christian worship, yet should there come among us persons of differing opinions as to Christian worship or duty all shall equally share in our freedom of worship as well as in our protection."

There was one R.C. missionary, however, in those far-off days who, after leaving Fernando Po, published a book in Madrid in 1848 and recorded his tribute to the work of the B.M.S. Mission on the Island. He wrote: "Not less surprised than I was, would any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict upon them is the expelling them from their religious worships. The festival days they employ in the continual reading and exposition of the Gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare the customs with those which daily present themselves to our eyes (in Madrid) and with the horrible blasphemies which continually grate our ears, and let us say 'Which people—these negroes or ourselves—show the most signs of being savages?'"

In a prominent part of the town I saw the monument of Alfred Saker, erected at the time of the centenary in 1958. I preached at Ebenezer the church founded by Saker and, with Mr. E. K. Martin as my guide, saw places of Saker interest and visited the grand-children of Joseph Wilson and Horton Johnson, honoured names in the early Baptist history of the Cameroons.

At Mizpah Baptist Church, Victoria, built in the Centenary Year, I attended an Ordination Council which lasted for three hours and closed with a feast! The ordinand was S. N. Bwanje. All the churches in the area were represented on the Council and members of Mizpah Church were also present. The ordinand was subjected to a searching examination which lasted well over an hour and his wife was also examined, but not too closely! Mr. Bwanje, his wife and the members of the church then withdrew and the council considered its verdict. Voting was by ballot and the result was 20 in favour and one against. Mr. and Mrs. Bwanje and the church members then returned and the decision was announced.

A few days later I managed to get to Douala in the Cameroons Republic by the long route through Kumba, a distance of 120 miles. I stayed at the Protestant Evangelical Mission on the spot where Alfred Saker had his headquarters and translated the Bible

into Douala. The old church erected by Saker was demolished in 1945 and an imposing building was erected as a Centenary Church. Several old buildings erected by Saker still remain and the graves of Mrs. Underhill (1869) and Mrs. Grenfell (1877) near the old store are preserved and honoured. Recently Pastor Paul Helmlinger of the Protestant Mission with the assistance of African pastors translated the Bible into Douala. He tried to use the work of Saker for the Old Testament but the language and orthography had so changed that a new translation was necessary. However "Thanks to Saker", says the Pastor, "the Douala language became a literary language and also the written religious language for certain tribes in the Southern Cameroons." My guide in Douala was Pastor Paul Mbende of Bethel, the first native church founded by Saker. The Pastor is also President of the Union des Eglises Baptistes du Cameroun of which Konrad Kolte, who was also very helpful to me, is the General Secretary. Pastor Mbende was elected at New Delhi to the Central Committee of the W.C.C.

Since the B.M.S. handed over the Cameroons field to the Basel Mission in 1888 owing to difficulties created by the German Colonial policy and the challenge of the Congo, Baptist work has been considerably extended by other societies in spite of interruptions by the two World Wars. The North American Baptist Convention has worked in the Southern Cameroons since the First World War and the present Superintendent is Rev. Paul Gebauer. In the Cameroons Republic the Baptist Union has 200 churches and the European Baptist Missionary Society has 8 or more representatives in the field. There is also a native Baptist group which has no association with other Baptists. On receiving its independence the Southern Cameroons decided to join the Republic and not Nigeria. I had an interview with the British Commissioner, His Honour J. E. Field and the Prime Minister, the Hon. J. N. Foncha. There are many difficulties owing to differences in language, educational systems and coinage. Administratively and economically there are big problems to solve. I found that many people in Southern Cameroons were not very happy about the union of their country with the Republic; they had hoped to become part of Nigeria.

"In these quickly changing times it is always very interesting and inspiring", said Pastor Helmlinger, "to look back to the first times of the missionary work in this country." I certainly found it so, and while proud of the British pioneers who founded Baptist work in the Cameroons, I am moved from what I saw to pay my tribute to the men and women who followed them and have greatly extended the Christian witness in that part of Africa. It was an inspiration, too, to recall that it was while George Grenfell and Thomas Comber were serving in the Cameroons that they looked towards the Congo and were sent to establish the B.M.S. Congo Mission. The great work of the B.M.S. in the Congo has justified the decision of 1888 to hand over the Cameroons field to others.

B. M. S.

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The churches of Asia . . . and Africa, Brazil and the
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1 Corinthians xvi, 19, 20

For further information, write to:—

The General Home Secretary
Baptist Missionary Society
93, Gloucester Place, London, W.1

WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW

LONDON, E.13

My dear Brother Minister,

One of the fascinating pieces of work we are privileged to do on behalf of the whole Denomination is the work amongst boys in need of care and protection at Orchard House, Stock, Essex.

Eight years ago the Carnegie United Kingdom Trust made us a wonderful present in the shape of the new building at Orchard House, and we have been carrying on the work there ever since.

Every boy who comes to us is sent by direction of a Juvenile Court, although it does not mean that the circumstances which make it necessary for him to be taken out of his home are his own fault.

Mr. and Mrs. Beagles are doing a wonderful job with these lads, and many of them respond gratifyingly to the atmosphere of Orchard House. It would be delightful to be able to say that they all respond, but this would be far from the truth. Nevertheless we believe that God is using the ministry of this place, and we invite your prayers, and the practical help of your church.

You may be able to use the following illustration. Some years back, two half-brothers came to us at Orchard House after getting themselves into serious trouble with the Police. We did what we could for them, but after they left we did not have much news of them until a few weeks ago. We find that one of them is now in a London prison, having gone from bad to worse; the other, with the full backing of his Minister and church, is now applying to a Bible College for training for full-time Christian service. Which is a parable, and it might serve as a summary of the results of our work at Orchard House.

Thank you for all your help in making our work known and encouraging your people to help us by their practical gifts.

Yours very sincerely,

STANLEY TURL,

Superintendent Minister.

SIERRA LEONE

Our two Baptist churches in Sierra Leone are now affiliated with the Baptist Union of Great Britain. The Creole Church is weak and with its private day school continues to be a problem. On the other hand the Bassa Church is thriving, but the people have yet much to learn about the way the Gospel should be expressed in their daily life and associations. The next step forward in our oversight of the two churches is a happy one; the Baptist Missionary Society and the Baptist Commonwealth Society have combined with the Baptist Union to help them. The B.M.S. has seconded the Rev. Clifford Gill to the B.C.S. and is responsible for personal allowances, transport to and from the field, and furlough expenses. The Commonwealth Society is responsible for grants to the churches, accommodation, car and its maintenance, and other local expenses. Before I left Freetown I inducted Mr. Gill as minister of both churches. His ten years' experience in the Congo will prove invaluable to him. The Creole and Bassa assistant ministers have now returned from Nigeria and will resume their pastoral work under Mr. Gill's oversight and will follow a prescribed course of reading and study. The time of their ordination has yet to be decided. We look forward to the day when these two indigenous churches, founded by Africans themselves, will be able to do without our help and go forward under their own leaders. Both churches are affiliated with the United Christian Council of Sierra Leone.

F. C. MORTON.

Christian Deviations. By Horton Davies. S.C.M. 5s.

This is a valuable book. Dr. Davies deals seriously with the problems raised by the sects showing not only what in them is heretical and even fantastic but also what it is that gives them their hold on so many minds. Each chapter brings to the reader's notice some emphasis that has been neglected by the Church and so given occasion for the sect. The book is more than information, it is also a challenge to examine our own faith. I notice that on page 137 the Oxford Group is called the Oxford Movement. I doubt whether Pusey would be a good companion for Buchman!

The British Churches Today. By Kenneth Slack. S.C.M. 5s.

This also is an excellent book. Mr. Slack writes with a fine understanding of the various traditions of the Church. Before we can participate intelligently in any ecumenical movement we need to have understanding and not prejudices about traditions of the Church other than our own. This book is offered to those who are seriously concerned to understand. One may feel that the non-episcopal churches need to be considered in a world-wide context and that when so considered the outlook is brighter than Mr. Slack suggests.

A. B. JESTICE.