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RECENT TRENDS IN THEOLOGICAL STUDIES

IT must be acknowledged from the very beginning that this article in no way represents an authoritative technical assessment of current tendencies in theological thinking, but rather the presentation of a few general impressions and comments from one whose chief centre of interest is not the realm of dogmatic theology. If this is borne in mind the reader may continue to the end without undue risk!

1. THE GENERAL POSITION

In many branches of theology there is the appearance of a new and determined attempt to find a "place to stand". This is not to suggest that the Christological centre of all theology is being repudiated; it is rather that the current understanding of God's revelation in Christ is being given totally new expression and implication. So we find far-reaching, in some cases radical, re-assessment appearing simultaneously in many aspects of theology—the doctrine of God, of the Church, of Tradition and of the Sacraments.

The Bishop of Woolwich has acted as a catalyst of no mean efficacy in a debate which is not new, and which is as vital as it is complex. The Abbot of Downside has weighed in on discussions about the nature of the Church with a work that leaves no doubt that *extra* (Roman Catholic) *ecclesiam nulla salus*. The Vatican Council focused attention on many issues germane to the future of church relationships—not least that of Tradition. Jeremias and Aland were having a brief encounter on the vexed question of the origins of Infant Baptism. Now R. L. Child has entered the lists, although he is not intending to fight either of them. On the purely domestic scene the Methodists, it would seem, even more than the Anglicans, stand at the great divide on the matter of church union.

We all know that theology is at present passing through the era which will probably be known to the historians of doctrinal studies as that of "Biblical Theology", but already some are questioning the very methods the theologians use. Perhaps we are not in the midst of the era but at the end. Certainly all dogmaticians have an acute awareness of the relevance of biblical material and one has the impression that they are striving at present to get the foundations secure before committing themselves to any building beyond the scaffolding stage. It is with the laying of the foundations and the search for materials that this article is primarily concerned.

This is not to suggest that there is no achievement to report, but that what has been done is small compared with the results to be expected from the present preliminary activities.

2. HONESTLY!

Whether one is considering "Soundings" (1962), "Objections to Christian Belief" (1963), "Honest to God" (1963) or any other of many books of the same kind, the impression one receives is the same—that of men searching fearlessly, yet urgently, for somewhere

to stand, a starting point demonstrably secure and intellectually unassailable. This involves nothing less than our understanding of God Himself.

The Bishop of Woolwich's book only sums up a general problem of the present. It is this: in our thinking about God can we separate the form and the content of revelation as given in Scripture? Is it possible, using philosophical, psychological, scientific or theological categories to distil the essential truth about man and God from the evidence available? This is not a new problem. Every conscientious minister faces it every time he prepares a sermon and faces the issue: shall I use the Biblical imagery and explain its limitations, or shall I try to disentangle truth from presentation and represent it in modern form? It is the demythologising business, which is not so new as some would have us believe. The frustrating thing is that the task cannot be shirked, yet is impossible. One of the most unsatisfactory things about the work of Bultmann in this field is that he is succeeding too well in the impossible. It may be that the next stage in this trend of theology will be a re-appraisal of whether the form is part of the "given-ness" of revelation.

Within the same trend we may mention the work of Bonhoeffer, which has been seminal for so much recent thinking about the nature of God, man and revelation. His penetrating insights, ability to stand outside the contemporary scene, and his noble witness to the end, make one hesitate to criticise his views. Yet the assumptions that man is "coming of age" and that we can separate gospel and religion as clearly as he suggests are surely rather naïve.

Here, of course, we meet the central difficulty in semantics—that of using inadequate and "loaded" words to express the ineffable. If a scholar tries to face the issue he can be accused of lack of humility; if he does not face it he is guilty of intellectual cowardice. Yet surely this should not lead to over-vigorous iconoclasm, but to greater care and deeper reverence. For the problem is not just one of words; it is that the nearer we get to accurate description of the infinite, the less properly will the human mind grasp what has been said.

3. WHOSE IDEA?

The brave death of Pope John emphasised how great his influence had been in the realm of church relationships. Bit by bit, information has been coming to light of the discussions going on within the Vatican itself. The whole of Christendom is engaged in conversations about unity and common action in a way which 10 years ago would have been impossible.

This has given rise to more urgent thinking on the doctrine of the Church and related matters. From the Roman Catholic side, Bishop B. C. Butler has provided a clear, if not very encouraging, statement of his views in "The Idea of the Church" (1962). Concerned solely with the visible militant Church, he asks whether it is *essentially* a single historical community, and concludes that it is. This rejects

any idea that there is one Church at present fragmented into many parts. A single historical community implies the existence and recognition of a functioning authority accepted by all. Such an authority does not exist. Naturally it is argued that the Roman Catholic church alone reveals the simplicity of historical continuity and the requisite recognised authority to claim to be the true Church.

Disturbing as this book is, there are at least two issues which are open to question and will have to be taken much further before much light dawns in the ecumenical conference hall. The first concerns the Abbot's criticism of Cyprian for regarding schismatic baptism as invalid. What happens if valid baptism can be performed outside the true Church? Or if a bishop, not being a part of the true Church, can yet baptise new members into it? Surely if Cyprian was wrong, Rome is at least inconsistent.

A deeper concern may be felt over the R.C. claim to be the only true Church. Even if we admit that it alone evidences the essential quality of being a single historical community, this is not the only mark of the one Church of God. Either Rome possesses *all* the marks, or Dr. Butler's theory falls. And some would regard the Baptists as having retained the essential mark of scriptural baptism, and the Presbyterians as revealing the essential feature of true church government. The more one thinks of this, the more one returns to where the Abbot began, i.e. to the view that there are several essential features of the true Church, and that no one community possesses them all, but that they are all retained somewhere, in some form.

Space does not allow us to follow the trends of thought about Tradition which are at present developing in many unexpected places. Those who wish to read further could look at Mackey's "The Modern Theology of Tradition" (1962). It poses again the question of the *source* of non-Roman tradition and challenges Protestants to examine their beliefs to ascertain whether they stem from the Bible or interpreters of the Bible. The point is pertinent, although many might wish to cap the challenge with the comment, "Physician, heal thyself"! Mackey's work, with its emphasis on the Magisterium of the revelation made to the Apostles, the tradition of the Fathers and the *consensus fidelium*, belongs to a world totally other than Protestantism, and may require, as all such works require, patient study if there is to be any reward. The involved relationship between Scripture and Tradition, infallibility and authority, and exegesis and revelation may seem remote and scarcely relevant to the local minister, yet there can be no doubt that these matters will slowly move to the centre of the ecumenical debate.

4. BAPTIST PATTERN

Still on the doctrine of the Church the recent Baptist contribution "The Pattern of the Church" may be welcomed as of major significance. It describes the present pattern of Baptist Church life, considers the N.T. doctrine of the Church, gives us a theology of the Church, applies the principles that have emerged and looks forward

to the unity of the churches of this country. One may predict for this book careful study by scholars of other denominations, and animated debate among Baptists.

The Church is seen as nourished by Word and Sacraments and in *koinonia* and *agape* turned towards God and the world. The "ministry" is that of the whole church, within which many kinds of gifts will be recognised and exercised. In the Church the "special ministry" of Word and Sacraments has been given to build up the faithful for their task between the times of Pentecost and the Parousia. A new and wider concept of pastoral care is described. The total ministry of the Church is seen in terms of *diakone* and *episcopo* and a way is pointed out of the present stalemate in ecumenical discussions on the question of the historic episcopate.

The practical sections on Worship, Ministry and Polity will repay study—for the days are critical.

5. INFANT BAPTISM

The works of Joachim Jeremias "Infant Baptism in the First Four Centuries" and Kurt Aland "Did the Early Church Baptise Infants?" may be thought to belong properly to the sphere of Biblical studies, but they range far wider than this and are of importance for the understanding of present theological trends. Certainly the baptismal controversy goes on unabated, but we seem to be going round in circles.

Jeremias concluded that children were regularly baptised in N.T. times. Aland concludes that, to judge by the sources, infant baptism was unknown before A.D. 200 and arose coincident with the extension of Christianity from a minority sect to be a world religion and with the belief that even the offspring of Christian parents participates in inherited sin and therefore needs cleansing. Yet the last chapter supports and accepts infant baptism as being a witness to the undeserved grace of God. Luther is warmly commended for his insight that if faith is made a presupposition of baptism, it becomes a work the Christian does, rather than an act of faith.

The reply of Jeremias to Aland is already on its way; whether it will help to lift the discussion from the rut of the past 20 years may seem doubtful. Sooner or later the impasse must be broken, for on baptism and not on intercommunion will plans for the unity of the Church founder unless some new insights appear.

Continental theologians have for many years been obsessed with the idea that faith can be so interpreted as to turn it into a meritorious work. It may be doubted whether their alternative concepts of faith square with the N.T. evidence. If a prediction and hope may not be out of place, we might look for a new assessment of the meaning of faith, considered first quite out of connection with either sacrament. When the human aspects of faith are more clearly delineated and the hyper-sensitivity to the dangers of Pelagianism erased from many Presbyterian minds, then the results may with profit be applied to the rite of baptism.

Principal R. L. Child's paperback "Conversation on Baptism" is a real attempt to break the deadlock between Baptists and Paedobaptists. All the scholarly arguments are present, carefully disguised in simple language couched in conversational style. From the Baptist point of view many reservations, objections and positive comments are set out, although the Principal seems distinctly unhappy about the connection between the rite of water baptism, the reception of the gift of the Holy Spirit, and the doctrine of the Church. The main practical suggestion is that a way forward may be found—not in theological dispute or attempt to convince bewildered laymen—but in the provision by Paedobaptists of a service for those who, although christened as infants, genuinely desire believers baptism by immersion as a matter of conviction and conscience. *An Act of Witness or Service of Immersion on Profession of Faith* is suggested as a practical step which would meet certain critical cases where refusal to "rebaptise" causes pain and frustration to those who feel God calls them to receive scriptural baptism. There are all kinds of difficulties in the way of such a step, but the exigencies of the present situation demand that careful thought be given to it. Perhaps this could even be the book to lift the discussion on to a new level. It would not be the first time that practical considerations had dragged a new theology in their wake.

6. ANGLIMETHS!

The report recommending ultimate union between the Methodist and Anglican churches is still under furious discussion at all levels in both denominations. We need not do more than note its presence here, and observe that one of the central issues, that of episcopacy, seems to have all the appearance of a major stumbling-block. This underlines what was said earlier—only a new assessment of the meaning of the term, in theology and practice, will suffice in such a situation. Whether or not there is union in 20 years or so, it seems certain that some ministers will leave the two communions concerned, becoming Roman Catholics, Congregationalists or something else. This will not necessarily be a bad thing, and may even serve to make ultimate union easier.

7. CONCLUSION

Many more books could have been mentioned and trends noted. The above should indicate that theology is cautiously but energetically on the move. The energy comes from the excitement of the times and opportunities which surround the Church as never before. The caution is dictated by the nature of the discussions; when you are laying foundations you cannot be too hasty or disaster will follow. All of this is leading all the time to a revolution in the pastoral ministry. The challenge and at the same time the frightening thing is that the only man who can relate the theology to the situation is the pastoral minister himself.

J. R. C. PERKIN.

TEACHING THE FAITH IN THE CHURCH

FROM the earliest days of the Church the need to "teach" as well as to "proclaim" the faith has been widely recognised. Today, however, the need for Christian teaching is probably greater than ever before. Our world is certainly more thoroughly agnostic than ever. So the Christian must be better prepared than ever to answer the questions of those who profess that they "do not know". Unfortunately many church members these days cannot even begin to do this. It was Dr. Garbett, Archbishop of York, who once declared: "Again and again, in the workshop, factory and elsewhere, the case for the Church goes by default because the churchman does not know the right answer to the question or criticism." If this was true ten years ago, it is certainly more true today. Clearly as perhaps in no previous age, Christian people are needing to be taught the faith. But who is to do the teaching? Well, if it really is the minister's responsibility "to equip God's people for work in His service" (Eph. iv, 12, N.E.B.), then no matter what may be his particular gifts as preacher, pastor, administrator, etc., the minister must give considerable attention to teaching.

Now when I was invited to write this article with reference to my own efforts in this direction, I began to realise that probably in common with most other ministers, I am engaged in at least half a dozen attempts to educate my people.

(1) First and foremost I offer PRE-BAPTISMAL TRAINING.

That those applying for baptism and church membership should receive the most thorough preparatory instruction must be obvious to the majority of Ministers. Apparently, however, it is not obvious to all. At a fairly recent meeting of an Association Youth Council on which sat some 60 chosen representatives from upwards of 40 Churches, I enquired about the kind of instruction which they had received in preparation for baptism and church membership. To my dismay, quite a third of those present on that occasion indicated that they had received no pre-baptismal church membership training whatsoever. Some had been given a five minute "pep-talk" in the vestry when first they had enquired about baptism. Others had been handed a little 3d. booklet and exhorted to read it. Quite a third of that group, however, had attended no classes and received no course of instruction. That any minister should, for any reason, fail his young people at this vital stage in their Christian lives is disturbing to say the least of it.

Having as carefully as possible prepared young people (and for that matter older people too) for baptism and church membership, I then encourage them to engage in

(2) POST-MEMBERSHIP STUDY

Of course it is possible to run a further series of classes for those who have just been welcomed into the Fellowship. It seems to me, however, that once a person has been received into Church membership,

the great priority must be to integrate him into the general life of the church, and not any longer to isolate him in a separate class. In any case most of our young church members are already heavily committed to Home Work, Night Classes, etc. So to all new church members I advocate a Correspondence Course. Such a course, entitled "Christian Discipleship", has recently been most carefully prepared, and is now well organised by the Bristol and District Association Youth Committee. It costs 5/- (as an aid and incentive most Churches pay half of the cost). At monthly intervals, six studies are dispatched together with question papers. The question papers are answered and returned for correction and comment. At the end of the course the six studies can be bound into a folder and kept for future reference. Obviously such a correspondence course has its limitations. Certainly it has to be implemented in a variety of ways. It must, for instance, be known that the Minister is available at certain regular times to answer questions. Then, too, such a course can be implemented by more or less annual

(3) HOUSE PARTIES

Such "away from home" weekends (Friday night to Sunday evening) which young people spend together with their Minister clearly have great potential evangelistic and fellowship value. They can also, however, have considerable educational value. As he learns what "the youth of today" really are like, and what sort of questions they really are asking—such House Parties are a positive education to the Minister! But, of course, by careful planning of the programme the Minister can ensure that all young folk who attend such week-ends learn a good deal about The Faith.

But, in addition, the educational needs of those who are older and who have long been in the Fellowship, must be kept in mind. These I try to meet in three further ways.

(4) During annual CHURCH WEEKS

The idea of holding national and even international Church Weeks is by no means an original one. I have however found that such weeks can also be a most useful period of concentrated education in the local community. At least a year in advance one whole week is chosen and announced as being "set apart" for Church Week. Organisations are urged to keep this period free of all special events, and if possible even to cancel their regular meetings. Then a Church Week Committee having been set up, a theme is chosen and a programme prepared. By trial and error we have found that it is best to begin and end Church Week on a Sunday, the Services of which may be tied into the theme; for the Monday and Friday to be designated Days of Continuous Prayer, when the Church is open for private meditation and guided intercession; and for concentrated instruction to be given by competent visiting lecturers, backed by relevant visual aids (exhibitions, films, etc.) on Tuesday, Wednesday and Thursday of Church Week. To ensure that the teaching of this

special week is not soon forgotten, the lectures in precis form can be reproduced in the Church Magazine during the months that immediately follow Church Week.

(5) Then, of course, week by week, I try to introduce an educational element into my SERMONS.

I have often wondered about the difference between a sermon and a lecture. There certainly is a difference; at some time or another we have all endured sermons which have deteriorated into lectures, and on occasions some of us have thoroughly enjoyed the lectures of men who were at heart great preachers! Probably the main function of the sermon is to inspire, whereas that of the lecture is to inform. But knowledge itself can be inspiring. Certainly it can be presented in inspiring ways, and in the course of every sermon the attempt to impart even a little knowledge ought surely to be made.

As an aid to the educational aspects of my sermons I publish in advance a lectionary for every Sunday, one which follows closely the Christian calendar. For each Sunday an Old and a New Testament lesson are prescribed, and the promise given that one or other of the sermons each Sunday will be preached from one or other of those set passages. The prime values of this procedure are that in the course of every year all aspects of the faith are at least touched on, and that every week people come to worship with a certain foundation laid for the instructional side of the sermon.

(6) But my main attempts to teach the faith are made in the course of the Mid-Week Fellowship. This Fellowship is just the ordinary mid-week meeting of the Church. Traditionally in many churches this mid-week gathering has been a preaching service. The rather meagre attendances at most such services indicates that they now fulfil only a very limited function. To my Church, therefore, I suggested that the Fellowship should mainly be given over to instructional purposes. The suggestion met with immediate approval, and since then attendances at Mid-Week Fellowship have dramatically increased and gone on increasing, and interest has been remarkably sustained through all the past three years of study.

During the first year, with reference to the Apostles' Creed, we studied together, "The Doctrines of the Faith". This series we called, "What We Believe". In the course of this first year it became apparent that there was considerable interest in the beliefs of other than Baptist people—Christian and non-Christian alike. So in our second year we engaged in a series of studies entitled, "What They Believe", "they" being divided into three categories; the devotees of other than Christian faiths; the adherents of semi- or sub-Christian orders; and the members of other Christian denominations. In discussion it then became clear that there was a demand for an introduction to the Gospels. This we undertook in the form of a simple study of Our Lord's life. In order to give our studies a fresh slant, however, we associated them with the geography of the Holy Land and called the series "In the Steps of the Master". These studies

having been completed, our proposed 1963/64 programme is to offer an introduction to The Acts of the Apostles, with special reference to the life and work of the Apostle Paul. This, once again, we are going to associate with the actual places visited by the Apostle, and having borrowed the title of one of H. V. Morton's books for our last series, we are going to do the same for the next series and call it "In the Steps of St. Paul". What our next study yet again will be depends on those who attend Mid-Week Fellowship. Either we could go on with an introduction to the rest of the New Testament, or we could make a study of Church History, from the point at which the Acts of the Apostles lays it down.

But, of course, there is nothing particularly original in all this. In fact it is no more than most ministers at some time or another have tried. Why, then, have these studies turned out to be so popular? The following thoughts occur to me:

(a) I leave my congregation in no doubt as to my own strong belief in the high significance for both young and old of this weekly study period. At the beginning of each session a detailed week by week syllabus is printed and distributed, and in each issue of the church magazine precise reference is made, and special emphasis given, to the studies planned for each Tuesday that month.

(b) I use visual aids. An outline of every study is written on a blackboard at the beginning of each meeting. Several people copy and keep this. Relevant maps are displayed and to them I make repeated reference. Where possible films and film strips are introduced to illustrate the studies. For instance, when studying the life of Our Lord, the series of films entitled "Two Thousand Years Ago" proved to be most useful for background.

(c) I make each study relatively brief (25 minutes at most), simple, and as interesting as possible. Indeed, as I prepare for Mid-week Fellowship I try to bear in mind the fact that, somehow or another, I have to hold the attention of people who have had little theological training, and who have just done a full day's hard work. Of course, it is important not to insult our people's intelligence. At the same time, however, we must always guard against boring them with rather dull attempts at being "deep."

(d) At the end of each study, time (on average about 10 minutes) is allowed for questions and comments. Sometimes there is little of either. More often than not, however, there is plenty of both. The members of our congregations have few opportunities to "come back" at their minister. They often relish the chance, and when they take it the dialogue can be valuable both for them and for the minister.

All this is, of course, just a brief account of how one man in one particular situation tries to fulfil what he regards as one of his basic ministerial responsibilities. Each man in every different situation must do what he can where he is. The fact, however, surely remains that every minister, in some way or another, must be doing his utmost to "Teach the Faith in the Church".

A. R. LISTON.

THE MINISTRY OF THE CHURCH

“THE Ministry of the Church” is the retrospective title of a series of sermons given in the context of morning family worship. The idea for the series came from a conference arranged by the Young People’s Department of the Baptist Union in Autumn, 1962. The members of the conference were set the salutary task of devising a project on the doctrine of the church. One group considered the presentation of the theme to Beginners, another to the Primaries, and so on. All the reports were excellent and the Beginners’ group, under an outstanding leader, gained a general round of applause.

Only four people opted to discuss the presentation of this matter to the adults. We knew the series must be designed with both church members and parents in view, that is people with a wide divergency of commitment to the church. The objective was to present the work of the church in as great clarity as possible and so to encourage commitment to its life. We began with an optimistic view. We agreed that for this it was necessary to draw upon material from the scriptures and from the life of the church. Eventually we selected from many alternatives the idea of holding “A Royal Commission on the Church”, under the sovereignty of Christ. The suggestion was that a person or a group within the local church (deacons, parents, members) should report on an aspect of the church’s life every Sunday morning for some weeks; and that the minister should set alongside this the New Testament material, leaving the members of the congregation to draw their own conclusions and act upon them. Whether the scriptural material should be given first or second was left open, and it was expected that the venture would lead from the “Family Festival” at the beginning of October to a united service at Christmas. The timing of the conference was most opportune for me, as our school was about to embark on consideration of the life of the church and it is my usual practice to keep in step. But at such short notice it was impracticable to call upon any other group or person within the church to carry out the research, and it was accepted without comment that the minister was in the best position to survey the local situation as well as the New Testament.

For several weeks one of the lessons at the service was Acts, chapter 2, verses 41 to 47. “Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed went together, and had all things common; and sold their possessions and goods, and parted to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God,

and having favour with all the people. And the Lord added to the church daily such as should be saved." This ideal account of the church was read in various translations.

The introduction on the first Sunday formed a general introduction to the series. Based on the conclusion of Peter's Pentecostal sermon, it appealed for commitment to Christ, and baptism in His Name. The church was defined as those who had responded to this appeal. The occasion was a parade service, for which all over eight years of age remained present in church; so the more erudite made allowances for the use of a simple illustration to convey the total involvement of the members in the church's ministry and worship: namely, "Here's the church, and here's the steeple; here's the door and here's the people; here's the parson going upstairs; and here he is, saying his prayers." The progression from building to people to parson to God was quite valuable.

It was natural, on the second Sunday, to turn from this to the "Apostles' doctrine", from *kerugma* to *didache*, from the proclamation of Christ's Lordship to the teaching that continues under His Lordship, from worship to education. I chose to treat first our practice as a church, then to turn to the New Testament background. This order simplified the transition again from teaching to worship at the conclusion of the service. In an outer suburban church there tends to be a heavy emphasis on Christian education. For there education has a high priority. Sermons, mid-week service, bi-monthly magazine, bookstall, teachers' training classes, deacons' meetings, pastoral visits are all to be regarded as opportunities for education requiring the communication of facts within which the love of God is cradled. To state the evangel is to give a lecture in Christian doctrine and history at the same time. What we have to remember is that our Lord alone knows everything, and that until all things are summed up in Him, we must learn from each other.

And so on the third Sunday we turned naturally to consider the method by which Christian teaching must be given, namely, in fellowship. Where there is no love, there is no communication. We need each other. Conscious as we are of the church as a family of God and of all men as His children, we are all the time engaged in increasing this sense of mutual dependence. Church meetings, conferences, socials, gardening together—every activity helps.

The intensity of this fellowship was completely demonstrated at the time by the care that was being exercised by a group of women for an elderly member over 80 years of age. Though she remained in her own small council bungalow until her death, she was not without companionship and help for several weeks. On one afternoon there were six people from the church at her home.

It was impossible to describe the way in which such service goes beyond the boundaries of the local church but a few illustrations served to illuminate it. For example, a lady well into her 80's spends much of her time making garments for the Shaftesbury Society.

When an outside night-dress was requested by them for a bed-ridden boy of about 10 years of age, Miss Harris took great pains with it, decorating it with special buttons. When somebody asked her if linen buttons would not do, she replied that these were among the few things the boy might ever see. Are not such people the salt of the earth?

Even harder to assess was the prayer-life of the church. Superficially, it is almost entirely contained within the Sunday worship. Prayer is offered in all the auxiliary activities of the church, and in the homes of the people. But to what extent and with what effectiveness? God, who sees in secret, alone can answer. Only a few attend the mid-week service and I am grateful for them. When the men-folk are bearing heavy responsibility in their daily work, travelling long hours, and giving such time to their families as they can, who is to blame them for not attending, or their wives for ministering first to their needs?

When it came to a discussion of the sacraments, the variety within our church became transparent. Heirs to every tradition we are bound by none. Linked to the Baptist Union and supporting all that is Baptist, our members are not all baptized as believers. We exist as a United Free Church only by the grace of our long-suffering non-Baptists. Yet members of every tradition find a home, can make their contribution to its life and discover that true unity exists in the love of God. This is the tradition that matters most; though we believe that experiments in situations like our own must be tried, and that we must make every endeavour to co-operate with other Christians in Pinner.

And so we came round in full circle to worship again. By now it was clear that the whole of life is a garment of praise, woven without seam. Whatever the church is about, the all-important thing is that our minds should be directed towards God and our fellows. "Jesus adopts the prophetic conception of worship, and gives the inward spiritual element absolute primacy. He does not so much attack ceremonial worship as simply ignore it. The true service (worship) of God is adoring and obedient love to Him, together with loving service of one's neighbour as God's child Any form or rule is good which is proved by experience to be an aid to that worship which is in spirit and in truth" (J. S. McEwen). What a happy situation then is ours!

I confess I began the series in critical mood. I expected the church to compare badly with its New Testament counterpart. This seeped through to the congregation. My conclusion to the first sermon, that members should make their own judgments, drew from one of them the comment that even the drawing of a comparison implied a judgment. However, as the series progressed and the life of the church with it, it was borne in upon me that the only thing wrong with the church was myself. And this was a great relief; since Paul was able to write 1 Corinthians iv, verses 3 and 4, though he knew himself to be the least of all the saints.

The conclusion is a strange one. Though the church seems wrong to me in every respect, God imputes no trespass to it. So why should I? When I criticise the church, I am wrong with her Lord. Better to judge nothing and nobody, until His time for judgment comes. And even then His judgment will be in mercy. Furthermore we cannot question that the Holy Spirit is as active in and through the church now as ever. He was in the first century. All the development of history has been moving towards this point at the bidding of God. His promises are being fulfilled. The gates of hell have no power to prevail against the church. The followers of Jesus Christ are performing greater works than His. The prayers of those who agree together and ask in His name are being answered, even before they are uttered. God is daily taking our offerings and building them into His pattern for the future. Whether He intends the world and the church to become co-extensive by filling the churches or by emptying them, we must leave to the Holy Spirit. We must learn to labour and to wait in the full and absolute confidence that the prayer we have so often prayed—"Thy will be done"—cannot be refused.

GEOFFREY OTTAWAY.

REFLECTIONS ON "HONEST TO GOD"

I CANNOT imagine many Baptists following Bishop Robinson all the way in "Honest to God." The Bishop gives the impression of having written a hasty and extreme book which may well prejudice many against sifting the wheat from the chaff in what he says. This is a pity, because I am convinced that much of what he says is very important. One of his basic points has brought home to me again a problem which has bothered me for years.

Some time ago a young University lecturer confided to me his reactions on going to Church. He is extremely able, sensitive and inward in his approach to life, but not a Christian. What had the church to offer? Had it the secret of what Bishop Robinson calls "living at depth"? He went sincerely seeking, but came away repulsed by what he felt to be the superficiality of much that went on and also of much that he heard. We discussed the fact that all worship is conducted on two levels, at least, and my friend seemed to me to have failed to realise that he must dig under the ritual and symbol in an effort to get to a truth which, at best, they could only suggest. Apart from the shortcomings of the Minister, any Communion service, although bearing such a profound meaning, could be made to seem trivial by describing the actual words used and the picture of people sitting round a table consuming very small pieces of bread and drinking imitation wine from microscopic cups. But the man who thought that he had understood the Christian Communion Service by observing these things at their face value would be making the biggest mistake of his life. These people were expressing the nearest and dearest relationship of life and whatever their

way of doing it, that way would be bound to be ludicrously inadequate on the surface. They were setting out their deepest experience and interpreted by that experience the ritual of the Communion means everything. Without that experience even the Communion may seem trivial or meaningless.

You can only speak of God under symbol. It seems to me that demythologising is an illusion, because, although you can demythologise in the technical sense by trying to dissociate your experience of God from the Christian myth, you can never make a positive, literal statement about God. You can alter your myth or symbol in order to accommodate modern man but you will usually miss something in the process: you can cease to talk of God as a Father and talk of love instead, but abstract terms don't mean much to the average person and we have all been faced with the weary task of trying to convey what we mean and what we don't mean by saying that God is love. Jesus used concrete terms and very simple stories to teach the deepest truths about God, "and the common people heard Him gladly".

Where we have gone wrong is surely not in using the terms and symbols that we have used, but in treating them as sober statements about God. "God is not good. I am good", said Eckhardt, meaning that goodness was a human term which we apply to men, but it is a travesty if you apply it to God. It is truer, of course, to say that God is good than to say that He is not good, but if we think that in saying it we are making any sort of statement about God which can be taken literally we are quite wrong. Hilary of Poitiers lived at the same time as Athanasius and so saw something of the formulation of the historic creeds. He said, "The errors of heretics and blasphemers force us to deal with unlawful matters, to scale perilous heights, to speak unutterable words, to trespass on forbidden ground. Faith ought in silence to fulfil the commandments, worshipping the Father, reverencing with Him the Son, abounding in the Holy Spirit, but we must strain the poor resources of our language to express thoughts too great for words. The errors of others compel us to err in daring to embody in human terms truths which ought to be hidden in the silent veneration of the heart." Alas, there is little such hesitation about the historic creeds to-day! They are treated as positive and authoritative statements of faith.

The only true demythologiser is the mystic. He is a man who on the basis of his own experience treats every symbol of God strictly as a symbol, so he generally finds no difficulty in assenting to an orthodox doctrinal statement, because he knows that it is a symbol of his incommunicable experience of God. But mysticism has become a dirty word in the West. Most theologians regard it with great suspicion and even the average man thinks of it, in the words of one writer, as "a permanent state of woolly-mindedness". This is surely because we are contrasting it with a theology that is definite and finds mysticism in consequence lacking in definiteness.

The real point is whether theology has not become too definite in the West. To the Eastern Church all of us in the West, Catholic and Protestant alike, have gone sadly astray in our theology because we have lost the apophatic note. The apophatic basis of theology means that every theological statement is at once an affirmation and a denial. It says something about God, yet because it knows that you cannot finally make any statement about God, its emphasis is "I say that it is so, and yet of course, I know that it cannot be so". There is, therefore, room for mysticism in the Eastern Church, because the theological set-up does not elbow it out, for Eastern theology is aware that all theology has severe limits. This is a hard pill for many theologians to swallow. In his Introduction to his translations of Dionysius the Areopagite, C. E. Rolt talks of "... the orthodox truism that the ultimate Godhead is incomprehensible: a truism which theology accepts as an axiom and then is prone to ignore". To hear two Barthians discussing God is not usually to take away any real conviction that He is Wholly Other. Although they say that God has spoken and therefore we must speak, they sometimes give one the uncomfortable feeling that in speaking God has revealed Himself after all as an Aristotelean.

Is it not true that theology serves a different purpose when used by a Christian in addressing the world and when used by him in addressing his fellow-Christians? We must, of course, speak of God and we must give a reason for the faith that is in us. We must answer the Mrs. Knights of this world, but we must remember that in addressing those who do not profess to share our Christian experience we are simply using our clumsy efforts to explain an experience and a relationship which are essentially incommunicable. Perhaps Mrs. Knight can soon dispose of our arguments, but what we cannot convince her of will be that the spiritual reality stands just as firm. It is the attempted description and reasoning that are faulty, and moreover, they will necessarily be faulty. Christians will understand that the thing that they have in common is the Christian experience of God and that in talking in theological terms they are talking in a necessarily inadequate way.

It is along these lines that it seems to me that the Bishop has something of positive value to say to us all. We have too often given people the impression that what we say can be accepted at face value as statements about God. Rather we should surely emphasise that we are talking of a reality and experience which by their very nature cannot be communicated and that they must look far beyond all our words and symbols which must of necessity be hopelessly inadequate. We should do well to heed the Bishop's warning against making our symbols of God idols which we substitute for Him. DENIS LANT.

We gradually and imperceptibly learn more about God by a persistent attitude of humble adoration than we can hope to do by any amount of mental exploration. EVELYN UNDERHILL.

ANGLICAN-METHODIST REUNION

PERHAPS the most significant conversations so far on the subject of reunion have been those which took place recently between the Church of England and the Methodist Church. The outcome of these conversations will be of importance to the whole Church of Christ. Although we in the Baptist Church have no direct say in them, we are well aware that in the long run their effect upon us may be as great as if we were actually represented at the conference table. With these two churches we should join in earnest prayer that God's will and leading may be discerned. For that is what really matters. We need to discover what God's plan for us is at this stage of history.

Organic union of these two churches is to be the aim in view. It is recognised that this cannot be achieved in one move and that a long period of preparation and adjustment will be necessary. It is therefore proposed that it be achieved in two stages, the first to be reached in the near future. This first stage is no small step. It would bring about full communion between the two churches, which would mean more than the occasional invitation which many Anglican clergymen already give. It would in fact mean that communicant members of one church could be freely received at the Communion Service of the other, and further that ministers of each church would be acknowledged as competent and free to preach *and to celebrate* in the other when invited to do so.

As a prelude to this it is proposed that there should be a special service aptly called a "Service of Reconciliation". What will this service mean? Is it likely to mean for an Anglo-Catholic priest what it means for a Methodist Minister? If not, can they proceed without dissimulation? These questions need careful and prayerful thought. The crucial act in the Service of Reconciliation would be the laying on of hands. A bishop would lay hands on Methodist ministers and the presiding minister of the Methodist Church would lay hands on each bishop and priest. The presiding bishop would say: "Take authority to exercise the office of priest". As soon as possible after this service it is further proposed that there shall be another service in which certain ministers appointed by the Methodist Conference will be consecrated as bishops. This consecration would be carried out by bishops of the Church of England and possibly by bishops from overseas. Thus a form of episcopacy would be accepted into the Methodist Church.

Doctrine is never an easy matter to discuss. Words are inadequate and we can never be certain they convey exactly the same shade of meaning to different people, particularly when the thoughts of those people have been formed through the influence of worship. What are the Methodists to understand by episcopacy? If it means subscribing to a theory that there has been a necessary and unbroken succession from the Twelve they will no doubt find it unacceptable.

History does not support it, and in any event they might feel John the Baptist's words relevant: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, God is of these stones able to raise up children unto Abraham." Moreover, it is reasonable to suppose that no doctrine would be acceptable which denied even by implication the validity of the Ministry, including the administration of the sacraments, which the Methodist Church has for so long enjoyed. But to accept episcopacy need not mean that. Years ago a pioneer of thought in this field said that our attitude to episcopacy would be different according to whether we looked inward to it or outward from it. If it were presented as a dogma which implied that without it the Church cannot be said to exist or the sacraments be valid, then we of the Free churches would feel we had no basis for discussion of the subject; but if, on the other hand, it were suggested that the episcopate has developed under the guidance of the Holy Spirit and that it is a good, perhaps even the best way of witnessing to the primacy of the apostolic tradition, and that it is an expression of the unity and continuity of the church—then that is another matter, and we would be bound to accept the challenge to think, and pray about it. Is this God's way for the Church or not? "Speak Lord for thy servant heareth." Principal Harold Roberts, who was co-Chairman of the Anglican-Methodist Conversations, claims that there *is* a way of interpreting the historic episcopate which would be in line with what Methodists have always believed and taught. This is as exhibiting the continuity and oneness of the Church. Dr. Roberts writes: "By the preaching of the Word, the observance of the sacraments as being of divine appointment, the training of ministers and local preachers in the understanding of the apostolic gospel, and the fellowship of believers as they break to one another the bread of life, they have sought to join hands with the apostles and the faith that they proclaimed. As thus expressed and interpreted, the acceptance of episcopacy would not involve a departure from the Methodist doctrine of the Ministry." No doubt many will not see this as simply or as clearly as Dr. Roberts; but what he says challenges our thought and it cannot be dismissed without careful consideration.

Not only will the members of the Church of England and the Methodist Church need to consider these matters but also many other implications of their coming together which, while perhaps not so basic, are yet important and could lead to difficulties later on if not faced in good time. One such consideration is what will be the relationship of the Methodist Church to our own Church and the other Free churches if the Methodists move in this direction? The Free churches have enjoyed being in full communion with one another and we would regret losing the Methodists from that fellowship of believers. Perhaps a solution is possible that would not involve that, but at the moment it is difficult to see how that could be prevented when the final stage of organic union is reached. Would

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To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

I am the batsman and the bat
I am the bowler and the ball
The umpire, the pavilion cat
The roller, pitch and stumps and all.

Andrew Lang.

This was quoted the other day in a leader in *The Times* and it occurred to me that if only all there is to know about all departments of business life was known to deacons, the lot of those who seek to serve their Churches through the business meetings of a diaconate, would be much easier.

It clearly therefore is of assistance to ministers and deacons if to a deacons' meeting (or a committee of deacons) a visitor may be called to discuss some point of accountancy, of trusteeship, of local bye-laws, of insurance . . .

Now we cannot answer questions on all those points but we can on the last—insurance. From time to time I sit in at a deacons' meeting when a revision of Church insurances is being considered and am able to give some guidance and to answer questions as they arise; deacons have been kind enough to say that this has proved very helpful.

I should be glad to endeavour to fit in a visit to your Church. It would obviously be economical in time if such a trip could suit the needs of two or three Churches in one locality—perhaps a finance committee of one Church during the daytime and a diaconate of another Church the same evening? Would you take the initiative in your immediate area so that some such arrangement could be made?

In any case, if you would like your Church insurances (or your own) reviewed please let me know. You need not wait until renewal date for adjustments can be made at any time.

Yours sincerely,

C. J. L. COLVIN,

General Manager.

it be better if the Methodists remained with the other non-conforming churches until we could move forward in this matter together? The Methodists might of course argue that we have talked for long enough and that unless somebody does something "without tarrying for any" we shall make no further progress. In that event it would be their hope and prayer that they are not moving away from these other churches permanently, but are marching in the vanguard. The Church of England will have not dissimilar problems. Will the Anglo-Catholic wing of the Church accept this solution? Some may feel driven towards secession.

When these problems have been considered there will still be certain practical questions. For instance there is the use or not of fermented wine. To a section of the Methodist Church it is important the wine should be unfermented. To a section of the Church of England it is no less important that the wine should be fermented. Or again if full integration comes how will ministers be appointed to particular churches and will the duration of that appointment be limited? One may hope that problems of ownership of property and of trust deeds may be sorted out and solved without any hindrance to progress otherwise possible.

What the outcome of these conversations will be we do not know. What the ultimate effect will be on us is also for the moment hidden. We ought not to consider ourselves as mere spectators or flatter ourselves that we are "minding our own business". Isolation is impossible in such vital matters, as the world should have learned by now. We ought to be thinking and praying ourselves, seeking to know what is God's will for our denomination at this stage of history. I sometimes feel we take for granted that what we are striving to do must be for the glory of God, without first having given ourselves to discover whether God's will lies here or not. Have we not all felt that, on occasions when, for instance, we have found two Baptist churches within a stone's throw of each other, both struggling and refusing to join in a common fellowship. The good folk in each make sacrifices in money and effort and nervous energy, assuming they are doing this for the glory of God, but, alas, often having never given themselves seriously and without prejudice to discover whether this is what God would have them do. How easy it is for us even to pray with our minds already made up!

Let us then take this matter seriously. Let us try to separate worthy from unworthy considerations in forming our opinions, and let us never reach a stage when our minds become closed. It is possible that the wisest of us may be wrong! Already one has heard unworthy considerations put forward in the discussions. For instance, prestige appears to be weighing with some. It has been regretted by good non-conformists that in the minds of some Anglicans what is suggested is not the coming together of two equal partners but rather of wanderers returning to the flock. That may be so, but is it a worthy consideration for those who are followers of

Him who was happy to take the lowest place? Was not Wesley painfully aware of coming out from the fold rather than of being cast out? He hoped most earnestly to return. Does the passing of time change that? We too might be said to have "come out", or did I misunderstand what was said about 1662? We separated. The reasons were valid, but that does not alter the facts. If it should be that the reformation in the Church we sought has now taken place, and if it should be borne in upon us that the Holy Spirit who separated us is now seeking to restore us, we should not stand on our dignity or allow hurt pride to hinder us.

We shall need to give special consideration to the meaning of the proposed Service of Reconciliation with the laying on of hands. What would be implied? What will it mean for the Methodists and, if some day we should be engaged in it, what would it mean to us? If it were being implied (and we were being asked to subscribe to the view) that this made our ministry valid, regretfully we could have no part in it—or at least so it seems to me. So understood it would deny the validity of our ministry up to that time, a ministry that God has honoured. Personally I would need to be assured on this point. I can see, however, that it need not mean that. It could mean that we were being asked to submit to the laying on of hands, not to make our ministry valid, but in recognition of the call and commissioning that comes from God, and to enable us to exercise that ministry in a wider communion. We do in fact take this point of view with people coming into our church from other churches. At this moment there is a young man who came up to Cambridge with the intention of entering the ministry of the Church of England. During the two years he has so far spent here he has come to see the life and work of the ministry differently and has now applied to Regent's Park College with a view to going on there and training for the Baptist Ministry. The question arises about Believers' Baptism. Although he is persuaded that in the New Testament we read of the baptism of believers, he still feels strongly that the baptism he received as a child was valid. And who am I to deny it? Would you deny it? I cannot ask him to be baptised again on the grounds that his infant baptism was invalid. I can and have asked him to be baptised as a believer, so that he may minister in the Baptist Church. Yet we would not intend any discourtesy to the church from which he comes and still less would we be implying that had he exercised a ministry in that church his ministry would have been invalid because he had not been baptised as a believer. It may be that our Anglican brethren regard the laying on of hands in the Service of Reconciliation in the same way.

So then it seems to me that these conversations are of the utmost importance and that we of the other non-conforming churches should await their outcome with deep and prayerful interest. God grant they and we may discern His will for us.

A. B. JUSTICE.

INTRIGUING CONTRASTS

THE NEW NORTHERN COLLEGE CAMPAIGN

AS one of the results of accepting the post of Organiser of the £50,000 appeal for the New Northern College, I find myself intrigued by the many-sided contrasts with my service with B.M.S. Immediate differences suggest themselves. My Home Secretaryship of B.M.S. for example lasted for twenty years, whereas this College campaign is planned in short sharp terms with October 1964 as the opening date of the new College. Then also the immediate appeal on behalf of the new College is £50,000 (part of a full total of proposed expenditure of £150,000), a small figure as against the B.M.S. annual targets of £400,000 and over, but much more difficult to reach unless the Campaign is supported by full scale denominational effort.

The main differences however that are making themselves felt between conducting B.M.S. campaigns and this College effort are four, and how revealing they are.

CARRY OVER OF GOODWILL

In the first place, B.M.S. is "The Beloved Society" and responses to appeals begin to manifest themselves almost before the appeals are fully launched. There were some people to whom I almost felt I had to write when I had produced yet another leaflet of appeal, saying, "This does NOT mean YOU"! Also among denominational bodies engaged in campaigns perhaps B.M.S. is the only one that has had to call a halt saying "No More, No More", as was the case with the overwhelming response to the Serampore Fire appeal in 1812. But it is a very different matter with this College appeal though, fortunately, there is enough direct relationship with B.M.S. to share a carry over of goodwill. It is the Baptist Colleges that give theological students their training, whether destined for home or abroad (except for the year or so a few spend at St. Andrew's, Birmingham) and at Rawdon there is a missionary memorial window set up in June 1901 that has presented successive generations of students with an overseas challenge. Its list of names, nine in all, include those of men massacred during the Boxer Rebellion of 1900, men who figured in the early casualty lists in Congo pioneering days and men who played an honourable part in the continent of India and in the island of Jamaica. "Manchester" also has its outstanding contributions to missionary service in all fields. Both Colleges have, additionally, medical missionary scholarships with notable holders. Gifts for the new College appeal are within the missionary orbit.

THE WHOLE BRITISH ISLES

Another most valuable feature of work for B.M.S. is that it is "A British Isles Society" and, except across the Irish Sea, it meets no other Baptist Society of a like kind. The Home Secretary of B.M.S. is as much Home Secretary in Scotland and Wales as he is in England; there are no opposite numbers though, of course, he has the vital

and necessary help "nationally" of the Welsh and Scottish representatives. But what about this Northern College appeal in this connection? Rawdon with its rural beauty of woods and valley is to be evacuated in due course and sold. The joint College will be situated in Manchester. This means that the focus of attention remains on the North of England. For this purpose, Derby, Leicester and Nottingham are included in that the old Midland College "merged" into "Rawdon" about fifty years ago, was in Nottingham and received Midland support. Famous names connected with the Midland College include John Clifford, J. H. Rushbrooke and A. C. Underwood. The North will of course be on its mettle in a Northern cause, but surely the Baptists of the rest of the British Isles will not be prepared to see them "go it alone". A splendid lead has already been given in this direction by the Baptist Union Council in voting £20,000 from Ter-Jubilee funds towards the total expenditure, which kept down the appeal figure to £50,000. There are churches in other parts than the North that have sent men to "Rawdon" (e.g. Dundee, Haverfordwest, Taunton, etc.) and to "Manchester" (e.g. Cambuslang, Bargoed, Sheerness, etc.). Also men trained at these two Northern Colleges have entered upon pastorates in all parts of the British Isles and overseas. Already gratitude is fulfilling its pleasant task in that sons and daughters of ministers are commemorating their father, and individuals and churches are recalling with thanksgiving the service of pastors in the home, the community and the denomination. Also the missionary roll of honour is not being forgotten.

This Northern appeal will show how far modern Baptists treasure and express a sense of solidarity, and how far "the fellowship of believers" is but an empty phrase useful only in theological debates with other denominations at conference tables!

A SPIRIT OF ADVENTURE

Another aspect of the contrast between the two appeals, B.M.S. and the Northern College, is that the Society has an immediately romantic and adventurous appeal. And I for one was never afraid of the foreignness of foreign missions and the value of "crocodiles and coconuts", elephants and rickshaws, garlands and bathing ghats, etc., in missionary propaganda, especially among children. But all this sounds far removed from a College appeal especially when it is not on behalf of a Serampore, a Calabar or a Kimpese. Nevertheless it is true that the ministry in Britain today is being launched on a largely uncharted sea. Its character in itself, its functions, status and remuneration, its supporting Biblical and theological sanctions and the polity within which it finds itself are all under examination or, rather, critical analysis. It is in a state of flux, with men claiming to be able to fulfil their pastoral call in quite a variety of spheres, especially educational. Then also the whole world is caught up in change and modern man is "a new creature", technically equipped as never before, venturing outside

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the earth in machines of his own devising, turning his back on accepted codes of conduct, enjoying new political independence and being lifted (not too perceptibly) from the morass of poverty and hunger, disease and illiteracy. It is in the minds of those who are responsible for the decisions regarding the incorporation of "Manchester" and "Rawdon" (decisions taken in obedience to what is felt to be Divine leading and therefore with power to overcome a host of difficulties) that experiments be made with modern needs in mind and that church members of all grades be given facilities for lectures, courses, conferences, etc.

A GREAT SPIRITUAL HOPE

Finally (and how conscious I am of this), there is a tremendous difference in the supporting organisation in respect of B.M.S. appeals on the one hand and this College appeal on the other. In B.M.S. we had the smooth working and experienced brigade of missionary secretaries and their helpers, whereas in this College campaign everything is *ad hoc*. There is of course the body of men who are alumni of the two Colleges and they will do their part as donors, advocates and organisers. There is already excellent evidence of this, but how desperately they need the help of their brother ministers and of the churches in general. May I appeal to all ministers and laymen who are concerned for the future of the denomination to recognise the importance of this Northern venture. It is our hope under God that this campaign will help to bring a spiritual awakening to the North after long years of drought and that from the great industrial centres, the moorland and country villages and the seaside towns recruits will emerge in encouraging numbers and of the original quality desiderated as far back as 1773 in connection with a Northern College, namely, "lively, zealous, judicious, disinterested ministers of the Word".

J. B. MIDDLEBROOK.

Vox Evangelica II, ed. R. P. Martin. Epworth Press. 6s.

Those who enjoyed the first issue of *Vox Evangelica* will have eagerly awaited its successor, *Vox Evangelica II*. They will not be disappointed for this new issue contains a number of excellent contributions to the study of Biblical and Historical Theology by the staff of the London Bible College. Of particular merit is the Annual Public Lecture of the college given this summer by Dr. Ralph Martin. It is an informative and well-documented study of aspects of worship in the N.T. with special reference to the Confessions and Hymns found in N.T. literature. The latter part of the lecture examines the structure and content of the Christ-Hymn in 1 Tim. 3:16. Dr. Martin's contribution is followed by a survey of recent literature on the *Acts* (Donald Guthrie), *Religious Experience* (H. D. McDonald), *Legalism* (E. F. Kevan) and a review-article by John Savage. For 6s. this is remarkable value and is likely to be of particular help to men who wish to keep up with the various branches of Biblical and theological study.

RAYMOND BROWN.

OF INTEREST TO YOU

We are indebted to Smith's Printing Works, London, N.19, through Mr. H. T. Ellis, for the block of the photograph of S. G. Morris in our last Fraternal and we are most grateful for it. Sydney was the centre and soul of our Baptist Ministers' Fellowship, and the Fraternal became in his hands one of the chief means of building up and consolidating it, and of giving it an ethos of its own. We are glad to preserve for future generations of Baptist ministers this characteristic photograph of its founder.

*Calls have been accepted as follows:— J. E. Nicholson, Bunyan, Kingston-on-Thames; Brian Evans, Woodville Road, Cardiff; W. B. Rosie, Cranham; P. W. Stokes, W. Ealing; W. G. Channon, Zion, Cambridge; Anthony Davies, Hatch End; Leonard Knight, Hebden Bridge; I. G. Lewis, King's Norton, Birmingham; Malcolm Allan, Hugglescote; T. R. Lewis, New North Road, Huddersfield; D. E. Lucke, Rochester; P. G. Saunders, Andover; M. D. Kendrick, Putney; F. R. Cook, Sheringham; Bryan Love, Measham and Netherseal; W. R. McVitty, Cleveleys; K. N. Edwards, Rhyll; L. G. Harding, Birmingham; Frank Brown, Walgrave and Broughton; A. N. Sears, Efford, Plymouth; D. A. Jones, Ulverston; D. H. Sleigh, Putson, Hereford; D. W. Lewis, Cleethorpes; E. F. H. Knight, Wells, Som.; K. F. T. Matruncola, Drumchapel, Glasgow; E. J. Webb, Bishop's Stortford; D. E. Finch, Melbourn, Cambs; and T. Roy Jones and H. R. Bodenham who have taken up teaching posts. We understand that at least one of them hopes to return to the pastorate. We hope it will be soon. Students have settled as follows: from *Bristol*: D. Buckingham, Bitterne Park, Southampton; J. A. Tall, Chippenham. *Manchester*: J. J. Hunter, Swallownest, Sheffield; R. G. Cousins, Slaithwaite, Huddersfield; Arthur Howe, Stockton-on-Tees; D. A. Roberts, Gorton, Manchester. *Rawdon*: J. C. Shaw, Rotherham. *Regents Park*: R. L. Vincent, Chaplain to London students and assistant in the B.U., Y.P.D.; Peter Coleman, Darkhouse, Coseley; G. F. Witcher, Littleover, Derby; J. P. Button, Whetstone, Leics. *South Wales*: Brian Blandford, assistant, Welwyn Garden City; Terry Peasley, Ilfracombe. *Spurgeon's*: R. N. J. Nunn, Walsgrave and Shilton; P. F. Pearmain, Kirby Muxloe; Brian F. Butcher, Bewdley; M. O. Wilson, Barnwell, Cambridge; Graham Ingram, South Lee, London. *London Bible College*: Dick Coleman, Cowes, I.O.W.; Paul Harris, Sudbury, Suffolk; Murray C. Warren, Cotton Mill, St. Albans.*

Once again we have suffered heavy losses, two of international stature. Dr. Arnold T. Ohrn was for twelve years secretary of the B.W.A. which grew and flourished under his outstanding leadership. His first great test was the Baptist World Congress in Cleveland, Ohio, which proved his gift for organisation and was the beginning of a period of tireless service to Baptists the world over, especially those in countries where they are few in number and have many adversaries. Dr. George Gilmour was our outstanding Canadian Baptist.

Trained at Mansfield, Oxford, he returned to McMaster College in Toronto. It was largely through his genius and foresight that this Baptist College was moved to Hamilton where it now is, developing from a theological College into a University, of which he was, till he retired two years ago, the President. A modest but a truly great man. We have also lost R. W. Edmeades of the B.M.S. in India who passed away in S. Australia, a veteran in his 80th year who will be remembered especially in Dinajpur; and J. H. Marker, a Congo veteran whose name is indelibly linked with Upoto, Congo, his one and only station for nearly 40 years.

We also salute the memory of A. D. Webber, who began his ministry in Scotland then moved to London, and had a notable pastorate at South Norwood during which he was president of the Baptist Board; A. C. Miller, greatly beloved in East Kent during his two pastorates in Eythorne and his chaplaincy to the Royal Marines at Deal; James Nicholas for 47 years pastor and pastor-emeritus of Castle St., the rendezvous of Welsh Baptists in London, a man of humble spirit, honoured and loved, an ex-president of the Welsh B.U.; W. D. Prothero who had a long ministry in Carmarthen heavily handicapped by ill-health, but rich in spiritual influence and fruit; J. S. Chedburn who came from Scotland to assist Henry Cook with the work at Campsbourne, and had country pastorates at Stalham and Fooks Cray before retiring to Herefordshire, who passed away after long illness; W. T. Thorpe, one of the few left of the old Midland College, who had pastorates in the Midlands and latterly in Ilford and Chesham; W. H. Jones who had an outstanding pastorate in Nottingham where he served on the local education authority, an able administrator as well as an eloquent preacher and a much-loved pastor; W. C. Sargeant, 90 years of age, a faithful pastor in humble spheres; and W. W. W. Richardson who died in harness at the age of 64, at Bletchley in the pastorate he had served for 20 years, upholding his loved ones in his last distressing illness by his unconquerable faith and courage. We also extend our deep sympathy to T. E. Sims Davies and G. Sheriff Johnson who have lost their life partners; to F. F. Pepper who has had to undergo a serious operation, hoping, by the time these words are read, he will be well on the road to recovery; and to W. J. Bradnock on the accident to his son Robert who was badly injured while mountaineering in Norway on a university glaciological expedition.

We congratulate W. R. Miller on the attainment of the golden jubilee of his ministry, and R. P. Martin on a well-deserved doctorate; we salute Harry White and Vellam Pitts as they retire after forty years of varied ministry; and we welcome F. H. Wheeler who returns from his ministry in U.S.A. to retirement in Minehead, the scene of a former pastorate. Our best wishes go with F. A. Goodwin, President of the L.B.A., who is visiting U.S.A. to study church educational programmes, to preach, and to represent the B.U. at the executive meeting of the B.W.A.; to Ralph Darvell who is the

new chairman of the H.W.F. Central Committee which is no sinecure; and to Christine Perrett who is the first Youth Training Officer of the B.U. to be appointed under the new regulations for "Youth clubs catering for young people between 14 and 20". She hopes to live in the N. Midlands. A good idea. We are also glad to see that two of our students are taking a clinical course for their better equipment as hospital Chaplains. We hope there will be more to follow. Such training should add to the effectiveness of this highly important service. Seven men, we learn, who have left Manchester College this year, have sought and accepted pastorates in some of the toughest spots in the North where the shortage of ministers is particularly acute. All honour to them. And finally, congratulations to A. S. Johnston on his son's appointment as High Commissioner in the Federation of Rhodesia and Nyasaland. It is a highly critical time. He will value our prayers.

Among some brethren there is uneasiness at the setting up of a new department at the Church House and the calling of two good ministers from their churches to run it. Nevertheless, the matter of stewardship is urgent and our representatives on the B.U. Council feel it right to take this action. Let us therefore co-operate and avail ourselves of their services, even if we hope, one day before too long, to see these brethren, their job accomplished, back in the pastorate again. The thoughts and prayers of many will be with D. H. Pascoe as he takes up his great task at the Metropolitan Tabernacle. He and his fellow-workers confront a seething population abounding in problems, with stout hearts and a well-equipped modern building. May God give insight, grace and strength to surmount obstacles and match the opportunity.

It was a graceful gesture of Sir Herbert and Lady Janes to give a luncheon in honour of G. H. Morling and J. J. Burt, the one principal emeritus of our N.S.W. Theological College and the other director of the Department of Christian Education in the B.U. of New Zealand. And it was a happy thought to make it the occasion of the presentation to F. C. Morton of a silver tea-set and cheque. For who could more fittingly speak of his services to Baptists (from overseas) in this land than Principal Morling, this year's President General of the B.U. of Australia.

Many brethren who remember the venerable figure of Yakov Zhidkov at the World Alliance Congress in London will be glad that his son Michael is on the Executive Committee of the European Baptist Federation, together with Alexsej Stoyan who was trained at Spurgeon's with him. We were glad to greet them in London recently on their way to an executive meeting in Lisbon.

By all accounts the fourth World Assembly on Faith and Order at Montreal registered an increased sense of the urgency of a closer union of churches, even if it made no advance in setting out the way by which this may come to be. Dr. Payne's notable summing up is worth repeating and pondering. "I am sure that having looked

BAPTIST MISSIONARY SOCIETY

“ Missionary work is a conflict with the forces of darkness and needs to be waged with spiritual weapons, of which the chief is prayer ”

B.M.S. missionary in Ceylon

WE SEEK YOUR PRAYERS

and the prayers of your people for our missionaries and the national churches in eleven countries in which they serve.

“ Brethren, pray for us ”

1 Thess. v, 25

Inquiries to:

Rev. A. S. Clement, Home Secretary,
Baptist Missionary Society,
93, Gloucester Place, London, W.1.
Telephone: WELbeck 1482

into one another's eyes with a measure of charity . . . for the first time for centuries, neither the Roman Church nor the non-Roman Churches will ever be quite the same again." One is reminded of Galileo, forced to deny the heresy that the earth moves round the sun, muttering under his breath to a friend "All the same it does move". The ecumenical movement makes inevitably slow progress. But it does move.

From West Hartlepool. Father (looking out of the window) "Here's the minister coming. I think he's calling. Yes, yes, he is calling here."

Mother: "Goodness! What shall we do? I know. Quick! Give the baby the hymnbook to play with."

THE WIDER CIRCLE

AUSTRALIA

The Australian Baptist papers have featured the immigration problem. P. L. Audemard, himself a recent "new Australian", is keenly interested in this in Victoria, and draws attention to the fact that only half of the 200 Baptist families who emigrate to Australia each year appear to settle down as members of our churches. He wants to stimulate the Australian churches to be keener and quicker in their welcome. Without wishing to soft pedal his appeal we wonder whether all this is not paralleled by losses in this country when people move from a settled community and fail to put down roots in a new environment. How much do social, non-theological reasons count in church allegiance? The papers also praise the work of Mrs. Barker, successor to Frank Morton at the Commonwealth Society H.Q. in the Baptist Church House, London, in assisting British emigrants and incoming overseas visitors to Britain.

The South Australian B.U. is celebrating its centenary year. The Australian B.M.S. with 109 missionaries in East Pakistan, Assam and New Guinea celebrates her 50th anniversary, although the first Australian Baptist missionaries went to India in 1882. The Western Australian B.U. Theological College has opened at Kingsway, Nedlands under Principal G. N. Vose. Congratulations to all concerned.

A. H. Hawley (N.S.W.) has accepted an appointment with the South Sea Evangelical Mission to undertake Pastor-training and Church Organisation responsibilities in the Solomon Islands. G. W. Peck, on furlough from Jorhat, Assam, where he is Principal of the American Baptist College, will proceed to U.S.A. before eventually returning to India. Congratulations to N. F. Reeve, O.B.E. and T. H. Andrews, M.B.E. on being in the Queen's Birthday Honours List. Reeve is Superintendent of Sydney City Mission, and Andrews after overseas missionary service was Queensland representative of the British and Foreign Bible Society until his recent retirement.

Changes of Pastorate: V. C. Chataway, Kalbar, Queensland. S. G. Harper, East Camberwell, Victoria. F. H. Kingsbury, Deloraine, Tasmania. A. C. Le Claire, Clemton, N.S.W. A. J. L. Neate,

Liverpool, N.S.W. J. T. Tough from S. Australia to Scotland. A. R. Stark to Geelong and F. Horwill to Stawell, Victoria.

Letters have been received from A. H. Hawley; T. C. Cronau, minister in a rural district in Victoria where the idea of sending a dairy herd to the New Guinea Mission was first mooted; C. D. Howlett, newly settled in W. Australia from Tasmania; R. K. Clarke, who kindly collects members' dues in that State; Ian Emmett, energetic editor of "The Australian Baptist"; E. Edwards, our Queensland correspondent, whose son is now incidentally Queensland Chairman of the Department of Christian Education; and M. W. Hammond, whose views of Blackheath and the Blue Mountains of N.S.W. are astonishingly beautiful. What a pity we cannot have coloured illustrations in this magazine!

Overseas Baptist papers are grist to our mill. From a batch received recently we gather from *The Baptist Witness* that a Baptist Co-operative Housing Society is to be formed to enable British immigrant families arriving in Victoria to commence buying their houses. Churches will be helped to purchase houses to provide temporary rented accommodation whilst migrants obtain houses of their own through the Society. We also learn that Rev. John Morley, President of the B.U. of Victoria, has conducted a teaching mission addressed to "real life situations" and with "meetings for youth, young marrieds, business women, ladies, men and the family". Ministers would be interested also in the new Senior Young People and Adult Lesson Quarterlies which came into use in July in Australian and New Zealand All-Age Schools, as reported on 26th June in the *Australian Baptist*. We predict that there will be enquiries from Britain about this well planned literature.

NEW ZEALAND

J. T. Crozier has concluded a fruitful 23 years' pastorate at Roslyn, Dunedin. It may be a record for length in New Zealand. Latterly he has also undertaken the exacting duties of sub-editor of the denominational paper. He takes up a post with the Otago branch of the Council of Christian Education. J. J. Burt is back from a tour of North America, Britain, Europe and the Middle East, in which he has been specially interested in All-Age Schools. J. R. Arnold has gone to Stratford; G. N. Jackson to Berhampore. D. R. Edwards has resigned the pastorate to devote time to studies in the missionary situation today. Correspondence has come from D. Crompton, who left Preston, Lancs. for N.Z. in 1954, and A. G. White; and further membership subscriptions from our N.Z. representative, Arthur Metcalfe, who reports on a highly successful annual ministers' retreat at Carey Park, Auckland. Also from our N.Z. missionary in Tripura, N.E. India, Gordon Jones.

U.S.A.

Ward B. Hurlburt of Colorado Springs, President of the Ministers' Council of the American Baptist Convention, is a member of our

Fellowship. He writes about its annual Pastors' Conference held one weekend at Green Lake, Wisconsin. "Green Lake is a thousand acre estate with large hotel and many other fine buildings which serves as our denomination's summer conference grounds." The B.M.F. reciprocates the President's greetings and would welcome other American links.

SOUTH AFRICA

South Africa is again in our prayers. In Britain we deplore the direction of her national policies, but how do they look to our Baptist brethren inside the situation? A letter in the August *South African Baptist* asks "Is it too late?" and questions the wisdom of Baptist sub-divisions. Should there be an Africaanse Baptiste Kerk and a Federation of Coloured Churches outside of and separate from the European Baptist Church? Need there be Afrikaans and English-speaking theological colleges? We have no idea how wide-spread this contention is. Nor do we at this distance join in the controversy. But we assure our brethren of our deep concern, our continuing fraternal affection and our prayers.

A. B. Jack, whose death we lament, was a native of Scotland, trained in B.T.I., Glasgow. For some years he helped us by collecting subscriptions and he built up a considerable South African membership. More recently he had been in retirement at Parys. Our sympathy goes to Mrs. Jack and to their daughter, Mrs. Bacon, the lady of the manse at Palmers Green, London, England. A very generous and friendly letter has come from R. S. W. Ford, Secretary for the Mission to Lepers in South Africa. Incidentally it is a reminder that many of our members are Baptists holding executive office in interdenominational agencies of the Christian Church.

HONG KONG

Norman Kemp at Union Church, Kowloon, has something like ten denominations and twelve nationalities represented on his church roll. Hong Kong is one of the cross roads of the world these days. Welcome to Loren Noren, an American Baptist missionary helping the Swatow Baptist church.

BOOK REVIEWS

The Pattern of the Church—a Baptist View. Edited by A. Gilmore. Lutterworth Press. 21s.

This is the book mentioned by Dr. Payne at the Tuesday morning session of the Assembly. It is probably the most important book for Baptists in this decade and should be read by every minister.

The first chapter is by W. M. S. West and is entitled "Baptist Church Life Today". This is an admirable chapter to put into the hands of any non-Baptist on what we do, and why we do it. The answers to the second question could also be of great value to Baptists!

In the second chapter S. F. Winward describes the pattern of the Church in the New Testament. His fundamental thesis is that "our

Lord and Saviour Jesus Christ is the essential form of the Church", and this is worked out in terms of Christ as Servant-King, Shepherd-King, Prophet, Apostle and Priest, with the Church as a whole called to fulfil each of these functions. In parts the Biblical evidence seems rather to be forced into these four categories. A helpful part of this chapter is where the author deals with "the special ministry" within the early church and points out that this was both official (linked with a specific office in the church) and charismatic (based on a gift of the Spirit), both local and itinerant.

Neville Clark writes on the theology of the Church in chapter 3. There are sentences here which crystallise those insights which we believe God has given to our denomination: "Order is given to the Church precisely so that she may be 'ordered' by the living word". This leads to some trenchant criticism of our present position: "The christological reality is the one body, the holy catholic church, visibly spread through space and time, manifested congregationally, yet ever one. There can thus be no question of the omniscience of the gathered congregation or of the ultimate authority in all respects of the church meeting." There are other conclusions which strike the reviewer as being contrary to the New Testament conception of the ministry: "theologically the minister is not essentially a congregational figure . . . because word and sacraments belong together and belong not to any congregation but to the one Church of Christ in its wholeness and its apostolicity, only the ordained minister, called, trained, tested and commissioned may rightly preach the liturgical sermon and dispense the dominical sacraments".

Many of these principles are worked out in practice in chapter 4 by A. Gilmore. The section on worship is a useful summary of current Baptist thought on that subject, and includes a plea for each church to find the best time on Sunday for all its members to meet for one full service of worship including communion. The section on polity is a well-reasoned argument for authority to be vested in the national assembly (reconstituted to consist of delegates from associations only) in matters of faith and doctrine, in the association synod in matters of extension work, whilst the local church would plan its own witness and service and consult with the association during a ministerial vacancy.

The last chapter is entitled "Towards Church Union". One wonders whether the writers would still consider that "the time for Free Church union has long since passed" in view of the changed situation caused by the Anglican Methodist report.

The book as a whole suffers somewhat from having four authors. An earlier work of this nature, "The Gathered Community" by R. C. Walton, shows that one author can express the findings of a group, whilst avoiding duplication and giving a greater unity to the book. A sentence on page 146 of "The Gathered Community": "the minister is primarily a member of the church" expresses the viewpoint of the reviewer and the one area of serious disagreement with the

WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW

LONDON, E.13

My dear Brother Minister,

First of all, I would like to express my warmest thanks to all the men who have been kind enough to reply to my personal letter sent out in July. I now have a very long list of names and addresses, and I am grateful for the confidence which these replies have made quite plain.

Naturally enough, quite a number of our men have not yet replied, and if you are one of these, I would like to plead with you for your help. The Mission relies on the good will of our churches and particularly on the good will of our ministers, and I would like to ask all those who have not yet replied to be kind enough to send me a line or two giving me if possible half a dozen names and addresses of people to whom I can write in November.

I am glad to report that Baptist International House is beginning to function quite happily, and we have a very mixed family living in this hostel. I would like to remind our own ministers that we are always very happy to give hospitality in our hostels to young men or women coming up to London for work or study, and if you have any names and addresses of such people who need accommodation, I should be very glad to hear from you.

Then let me remind you once again that our coloured filmstrip is available for meetings of your organisations, and if you would like to book a copy, I should be glad to hear from you.

With all good wishes for God's blessing on you and your own work,

Yours very sincerely,

STANLEY TURL,

Superintendent Minister.

writers of "The Pattern of the Church". Is not "the special ministry" a misleading phrase? Does not the idea of the minister standing over against the church lead to a priestly authority which is in danger of stultifying the ministry of each member and of causing the church to become introspective forgetting her mission to the world? Is not this one reason why some leave "the special ministry" for a wider ministry in teaching?

This is a book which must be discussed at fraternal meetings and which one hopes will lead to changes in our denomination.

J. F. V. NICHOLSON.

Baptists and Unity. L. G. Champion. Mowbray. 5s. 6d.

There is first a detailed consideration of the rise of Baptist churches. The convictions in Baptist Dissent are then shown to be derived from acceptance of the supreme authority of Scripture. Those convictions concerning the church, the ministry, worship and baptism are revealed to be of the utmost significance today. The Ecumenical Movement being described as "an engagement in conversation", there follow valuable chapters devoted to what Baptists have to say and to listen to. Baptists with their stress on the significance of the individual, and the importance of the local congregation, are shown to be divided in their attitude to other Christians and to the Ecumenical Movement; but have a right to be listened to because Believers Baptism stresses the focal position of such evangelical doctrines as Grace, Faith and the Church. Baptists must, however, listen to what other communions have to say about Infant Baptism, Orders of Ministry, the Nature of the Church and Tradition. An excellent book, the writer throughout revealing the true spirit of ecumenicity while remaining unswervingly loyal to Baptist convictions.

W. D. CAMPBELL.

A Conversation About Baptism. R. L. Child. S.C.M. 6s.

Here is a discussion about baptism in the form of question and answer, ranging over a wide variety of topics. For those, like myself, who have done little detailed reading on the subject, it provides a useful introduction to the issues involved.

For instance, after looking at the New Testament evidence, we have, in an historical section, accounts of the origin of infant baptism, of the division of the rite into two, of how it came to be regarded as the mechanical removal of original guilt and, later, as the Christian form of circumcision which included children in the covenant. A whole chapter is devoted to the Anabaptists.

Many will find most of interest in the two chapters headed "What is Baptism For?" How welcome are such statements as: ". . . what matters most in Baptism is not man's part in it but God's". Three important features of the original rite are discerned, namely the announcing of the redemptive action of Christ, the effecting of the

THE BAPTIST UNION

expects to spend during 1963, apart from salaries, wages, office expenses, etc., the following:—

£75,135 on Grants to the ministry. This is always the first charge on the Home Work Fund. This sum includes grants to enable churches in every part of the country to have trained leadership by Ministers or Deaconesses.

£23,530 as a refund to the Associations for their own expenses. One quarter of all gifts raised by the churches within each Association are refunded to the Association.

£12,927 as the net cost of the various departments of the Union. The gross cost is nearly £41,000, but there is earmarked income.

£1,500 on propaganda.

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candidates union with Christ and his church, and the personal testimony of the convert. These, it is claimed, are not fully reckoned with in infant baptism.

There is probably nothing new here for those well-versed in the subject, except possibly the two suggestions made in the final chapter. The first seemed a little curious; the second that there should be a service of admission to the catechumenate, more helpful, since, "the prime object of bringing infants to church is not that they be may 'done' nor even that they may be 'dedicated' but that they may be *TAUGHT*". However one must surely agree, "that what is really involved in the controversy . . . is a differing conception of the nature and constitution of the church".

The general reader will learn much from this book, and we must be grateful to Mr. Child for deliberately putting himself in a position which most of us try to avoid—that of facing awkward questions which it is far easier to ask than to answer. M. H. TAYLOR.

Our Knowledge of God. John Baillie. O.U.P. 7s. 6d.

We owe a great debt to the Oxford Press for reprinting this book at so modest a price. Here is a strong, readable study of the philosophical grounds for belief in God. Here is a convincing case for the contention that many who cannot believe in God "with the top of their minds", do so "in the bottom of their hearts". Here is a persuasive refutation of the view that God is "Wholly Other", and a rejection of the fundamental views of Otto, Karl Barth and Brunner. Baillie is in the true succession of the great Scottish theologians with their insistence on the validity of human experience and reason in man's quest for God.

The testimony of the centuries is gathered together in a way so compelling that the voices of the past—Plato, Thomas Aquinas, Anselm, Descartes, and Kant—seem like voices of living men grappling with the great questions which perplex us still. When Baillie quotes from such sources he does so because he can find no better expression of the thought to be presented. Here is immense learning condensed and used for our guidance with an ease and naturalness which makes every chapter a delight to read. Here is a book which everyone who is disturbed by "Honest to God" should read in order to understand what the writer of that controversial book is trying to say. This book is a judicial statement of the problem which is there raised, but without its polemic spirit. This is a book to be enjoyed. One puts it down with a great desire to read it again, and at once, from the very beginning. How sad that John Baillie is now taken from us.

ERIC F. KNIGHT.

Traveller on Sacred Ground. Leslie Paul. Hodder & Stoughton. 21s.

This book is a combination of anecdote, scripture and geography—of the experiences of a modern traveller, the incidents of the Bible and descriptions of the scenery of the Holy Land. The personal

reminiscences belong to two different periods. The author spent some years as staff tutor at Mount Carmel college during the war. Some of the incidents described belong to this earlier period, prior to the Jewish-Arab war of 1948 when it was still possible to speak of Palestine. Most of the book, however, is a record of recent travels in a country tragically divided by a crazy zig-zag armistice line into Israel and Jordan. In the course of describing the various places, a considerable amount of biblical material is introduced. The account begins in the old Jerusalem and other nearby places in Jordan. After visits to the sea plain in Israel, to Acre, Caesarea and Beersheba, we are taken out of the country in a brief trip to Anatolia including Pergamum and Ephesus. Here and there one has the impression of a grasshopper mind, jumping too swiftly from place to place, reluctant to linger, or to describe any one place adequately. This is not true of the fourth and best part of the book about Galilee. It is extremely well written, accurate and well informed. It never fails to grip and hold the attention. This is no heavy study book to be read for the acquisition of knowledge. It is a light travel book for the hour of leisure.

STEPHEN F. WINWARD.

P. T. Forsyth: Revelation Old and New. Independent Press. 15s.

Many lovers of Forsyth will be indebted to Principal John Huxtable for editing this series of sermons, addresses and articles by his famous predecessor. During the past decade all the major works of this outstanding theologian have been republished and a number of other important books (e.g. A. M. Hunter's *Teaching and Preaching the New Testament*) have drawn our attention to his greatness.

Revelation Old and New contains addresses on a variety of themes—citizenship, missions, the resurrection, forgiveness, the importance of personal experience, suffering, etc. The second part of the book will be of immense help to ministers. It contains a group of articles about our work and, although written in the early part of this century, they are remarkable in their relevance to our present situation. "It is not preaching talent that makes the ideal ministry but the power of a preached gospel. . . (and this) is a spiritual gift bestowed upon much labour, conflict and prayer." "The Church is nothing if not apostolic. It must be in the apostolic succession It must have the propagandist passion, the contagious secret, the universal dream . . . the pity for mankind, the power of the Spirit." This is the only trouble with Forsyth; once you start quoting you never know where to stop! This is a great book. It will bring enrichment to many.

RAYMOND BROWN.

also received

How Shall They Hear? Murray. Independent Press. 7s. 6d.

Making Them Listen. J. Rivers. Independent Press. 3s.

In a School Chapel. E. A. Brown. Independent Press. 4s. 6d.

Praise in the Common Things. P. B. Cliff. Independent Press. 7s. 6d.