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EDITORIAL

SINCE Emil Brunner affirmed in *The Divine-Human Encounter* that " the contemporary practice of infant baptism can hardly be regarded as being anything short of scandalous " the subject of Christian baptism has had a prominent place on the agenda of British theological debate. Baptists received Brunner's dictum with surprised pleasure, as they did Karl Barth's later onslaught on infant baptism. Some Baptists may have entertained a hope that our ranks were soon to be strengthened by the accession to us of these distinguished scholars and of other paedo-Baptists who shared their views. Such has not, however, proved to be the case.

It must be confessed that apart from some useful translation work, a small book or pamphlet, a trenchant chapter or article here and there Baptists have taken an undistinguished part in the contemporary theological debate on baptism. In Britain it has been the Methodist scholars, H. G. Marsh and W. F. Flemington who have stolen the limelight. Was our Baptist failure due not only to the fact that we lacked scholars with the equipment and time to enter this field, but also to a traditional feeling that our position was so secure that its re-statement was hardly called for? If so, the recent determined attempts of scholars in the Church of Scotland to defend infant baptism on Biblical grounds should have come as a shock to our complacency. So far from their outlook being apologetic these writers are attacking the Baptist position hip and thigh. Their presentation of the case calls for a fresh statement of our position.

The publication of *Christian Baptism*, to which two articles in this number are devoted, is a landmark for us. It indicates that we have now begun to make a significant contribution to this debate. The book, however, will not please all Baptists; and to many Neville Clark's chapter especially may seem shocking. Nevertheless, his contention that " a church that settles on its past and closes its mind to new truth thereby seals its own death warrant " cannot be gain-said. Indeed, his chapter may prove of real value if it stimulates Baptists to think afresh.

It should be our concern in any controversy that may ensue to seek out the truth rather than defend a traditional viewpoint. The wisest and most spiritually-minded of our forefathers were forward-looking, truth-loving men, confident with John Robinson that " the Lord has more light and truth yet to break forth out of His Holy Word ". Our Lord's legacy to His church was not a written document, like the Koran of Mohammed, but His Holy Spirit to illumine the things He said and did and to guide His people into the truth.

One of the three main features of our ter-jubilee celebrations is education in Baptist history and principles. It might well begin among ministers in a fresh appraisal of the significance of Believers' Baptism. David Russell and Ernest Kevan have given us a good send off.

CHRISTIAN BAPTISM I

FOR the past two decades or so Baptists have been gratified, and not a little embarrassed, by the number of scholars of other persuasions who have openly criticised the Paedo-Baptist position and have seemed to support the plea of " baptism for believers only "—gratified because their claims for believers' baptism as the New Testament ordinance were openly upheld by scholars of world-wide repute, embarrassed because they themselves were largely silent midst the hubbub of baptismal controversy and, if the truth be told, because they themselves were not at all sure that they had adequately thought through the implications of their own beliefs.

Divergent beliefs have often been expressed by Baptists concerning the interpretation and even the mode of baptism. This new book, written by a group of Baptist ministers and scholars, may well bring out these differences into sharper relief than before. This is all to the good, for this volume is an honest and able attempt to present evidence and interpretation of evidence in the light of Scripture, History and Theology. Differences in literary style and divergencies of presentation show clearly the composite nature of the work, but a real attempt has been made, not without success, to make a true unity of the many different parts. The result is a most readable volume which is at one and the same time instructive and disturbing —for Baptists no less than for Paedo-Baptists. Here and there the writers indulge in a certain amount of " special pleading " which denies the claim of the " blurb " on the dust cover that " their aim is not to defend the beliefs and practices of their own denomination". Nevertheless, it should command the attention of scholars of all persuasions as a most worthy piece of work from a branch of the Christian Church which has been singularly quiet on the theme of baptism in recent decades.

The scene is set by an excellent chapter on " Scripture, Tradition and Baptism " in which many salutary things are said concerning the subject of authority to which Baptists have not always given sufficient attention. The writer, whilst upholding that God as manifest in Jesus Christ is the sole source of all authority and that this authority is mediated through the Holy Scriptures, nevertheless maintains that " the practice of the Baptists in appealing to the Holy Scriptures in general and to the New Testament in particular as the *sole* authority for the theology and practice of baptism is open to serious objection and criticism ". We can no longer appeal to Scripture and ignore tradition. It must be recognised, however, that the Scripture is the primary tradition, and by this " canon ", this norm, all other traditions must be judged. All ecclesiastical tradition must be tested by the apostolic tradition as embodied in Scripture. Within even the apostolic tradition it is necessary to distinguish between what is *essential* and what is merely *accidental*. The *essential* apostolic

practice arises out of the very nature of the Gospel itself; this is the *kerygma* in action which, *inter alia*, finds expression in the sacraments. The missionary situation of the Church, to which believers' baptism belongs, represents not a temporary phase but a continuing task.

The problem of continuity and discontinuity between the Old and the New Covenants is raised in a chapter dealing with certain Jewish rites regarded by many as interpretative of Christian baptism. There is a connection between circumcision and baptism, for example, but there is no justification whatsoever for the claim that baptism took the place of circumcision as the sacrament of admission into the covenant of God. Jewish proselyte baptism was probably prior to Christian baptism, although the date of its origin is still a matter of dispute. John's baptism was closely related to Jewish proselyte baptism, but John transformed this familiar rite by associating it with the dawning of the Messianic Age and by demanding the requirements of repentance and faith. The evidence of these Christian antecedents and their relation to Christian baptism is carefully sifted and a convincing case is built up. Perhaps more might have been said about the relation between John's baptism and Christian baptism, although the subject is treated elsewhere in the book in a different context.

The long chapter dealing with the biblical evidence for baptism indicates clearly the varieties of presentation even within the New Testament itself which readily lead to varieties of interpretation. It is rightly pointed out that the baptism of Jesus in the river Jordan and the descent upon Him of the Spirit meant that the rite of baptism could never be the same again. Its character was radically changed, and in particular it came to express not simply what man must do to fulfil God's will but what God does to make man's obedience effective. The biblical evidence, in its every part, emphasises that baptism cannot be explained by any *ex opere operato* formula, nor simply in terms of *nuda signa*.

The section dealing with the evidence of Paul's Epistles bears this out in a most scholarly and convincing assessment of the evidence. Baptists have from the very beginning protested against any magical notions being attached to baptism and have rightly stressed the involvement of the one to be baptised in an act of personal faith. All too often, however, the result has been to interpret baptism as a " mere symbol " of the death and resurrection of our Lord and to regard it primarily, if not entirely, as a public profession of faith. This is a dangerously subjective interpretation which fails to find support in the pages of the New Testament. It is true that the rite of baptism testifies to the *kerygma*, but the *kerygma* is itself effectively embodied in the rite. Baptism is an involvement in Christ's redemptive acts. The Pauline understanding of baptism is realistic rather than symbolical. It is a sacrament of the Gospel involving union with Christ; it makes the believer a living member of Christ's Body, partaking the life of the whole. " Baptism is thus an effective sign; in it Christ and faith come together in the meeting of

conversion." If others have erred in laying weight almost exclusively on the *passivity* of the one to be baptised, Baptists have often erred in putting almost the whole stress on the *activity* of personal response. There is a tension here between the relation of Christ's redemptive acts and the believer's response thereto in baptism. To stress the one to the neglect of the other is to do a great disservice to the New Testament understanding of baptism. Personal experience is grounded in the objective redemption. Conversion and baptism are so closely related that the writer of the Epistle to the Hebrews, for example, can regard baptism as the point in Christian experience where the results of the death of Christ are made effective.

One conclusion of this examination of the New Testament evidence is that there is no substantiation here of the practice of infant baptism, although the writer of the final chapter of the book states that " the New Testament witness remains indecisive " on this matter. Evidence drawn from the early Christian centuries and from subsequent history gives a clear picture of the rise and development of Paedo-Baptist belief, and the two chapters dealing with the rise of the Anabaptists and later baptismal controversies portray vividly that tradition within which Baptists have grown up through the years.

The final chapter entitled " The Theology of Baptism " will no doubt result in considerable controversy, particularly among Baptists themselves. It is a most illuminating essay which requires to be read more than once if some of its arguments are not to be misunderstood. Here and there these arguments might have been set out in simpler and less abstruse language, but even this may be justified if only it makes the reader go back and read the whole again!

Central to the thought of this chapter is the assertion that baptism is not a sacrament of the incarnation, but of the whole Christ. It is to be understood in terms of incorporation into Christ, but incorporation is of necessity based on atonement. In particular " baptism effects regeneration and new birth because, and only because, it sets us at Golgotha and the empty tomb ". The statement of Bultmann, " ' in Christ' . . . is primarily an ecclesiological formula", is here quoted with obvious approval, but in another section of the book (page 139) the same quotation is less ready of acceptance. In each of these sections the relation of baptism to the doctrine of the Church is discussed, but perhaps more space might have been given at some point to a more detailed working out of the ecclesiological significance of the baptismal rite, particularly in the light of the Baptist doctrine of the Church.

In an important section dealing with " the theology of childhood " the writer distinguishes clearly between believers and their infant children; but he distinguishes equally clearly between believers (and their children) who belong to the sphere of the Body of Christ, and unbelievers (and their children) who belong to the world which is marked by the seal of redemption. Here is surely a matter to which Baptists must give greater thought, because Baptist history as well as

present practice show that no real attempt has been made to define the place of infants in the Gospel and in the Church, particularly those who are children of Christian homes. Paedo-Baptists have been at fault in introducing at this point the rite of baptism; Baptists have been no less at fault in overlooking the element of prevenient grace. Paedo-Baptists have made use of the wrong rite; Baptists have given the wrong emphasis.

Allusion is made to the theological confusion among Baptists which permits that baptism be not observed in any form and allows first communion to be received apart from, or prior to, baptism. The question of " rebaptism " reintroduces the question of the validity of infant baptism. The writer concludes that this cannot be dismissed as " no baptism " at all, for such a claim must result in the " unchurching " of all Paedo-Baptist communities. This is a most pertinent issue in which Baptists must be prepared to exercise the greatest charity and to speak not only with conviction but with humility.

The questions raised here are of vital importance not only within the Baptist communion itself, but also in its ecumenical relationships. They are disturbing questions which call forth no easy answers and must result in painful self-examination in the light of Scripture and the continuing witness of the Church. This chapter, and indeed the whole book, whilst confirming the stand taken by Baptists on the matter of believers' baptism, nevertheless challenges them to re-examine the principles on which their faith is based. Such a challenge is timely and must be taken up seriously if Baptists are to continue to play a worthy part in the onward march of the living Church.

(*This volume, which is very well produced, is almost entirely free from misprints. Note should be taken, however, of two slips:* **McGlothlin** *should be read for* **McGlochlin** *on pages* 274, 275, 276, 277, 278 *and* 338, *and in the Hebrew phrase on page* 169 **mem** *should be read for* **pe** *and the* **nun** *should be written in its final form*).

D. S. RUSSELL.

CHRISTIAN BAPTISM II

A SCHOLARLY book on Believers' Baptism has been long awaited, and it was encouraging to learn of the project that has now materialised.

It is impossible to present a detailed examination of a book of three hundred and forty pages in an article of this kind, and so it must keep to the simpler task of making observations. By far the most helpful chapter is the Introductory one which, while it is no formal part of the symposium, provides the reader with a lucid account of recent discussions. A further valuable aspect of the study is that contributed by Chapter II on the influence of tradition in the formulation of Baptismal doctrine, and the important point is made that " all

ecclesiastical tradition must be tested by the apostolic tradition as embodied in Scripture ". [1]

" Baptism in the New Testament " is the title of Chapter IV, and this is the most consequential in the whole book. It is divided into six sections and allocated to four writers. The four authors show a commendable modesty in expounding the well-known problem passages of Scripture, but here and there they seem to be timid and yielding. There is too great a readiness to see a Baptismal reference in passages that have not normally been held by Baptists to have even the remotest connection with the subject. In this the authors reveal a kinship to Justin Martyr whose principles of exegesis led him to detect a reference to the Cross of Christ in almost every Old Testament allusion to a piece of wood. On the whole, however, the writers are true to the Baptist understanding of the more important passages, and it is a pity that such good work should be accompanied by a nervous submission to Paedo-Baptist exegesis. It is understood, of course, that passages such as John iii, 5 and 1 Peter iii, 21, would call for particular attention, but there are others, such as John xiii, 1-11, [2]; xix, 31-37 [3]; 1 Corinthians vi, 11 [4]; 2 Corinthians i, 21, 22; Ephesians i, 13, iv, 30 [5], v, 25-27 [6]; Titus iii, 5 [7]; 1 Peter i, 3 f. [8] and 1 John ii, 20, 27 [9], which no one would ever have dreamed of interpreting sacramentally unless the dilemma of Paedo-Baptists had brought them into the discussion. It is astonishing, therefore, to find that the authors are willing to concede a reference to Baptism in these passages, and their concessions in this respect must be viewed as a blemish. They, like some whom they rightly criticise, " put Paul's words to a use never intended by him ".

The authors are prepared to acknowledge that Baptism is a " seal", though nowhere do they produce Scriptural evidence for this. They are prepared to quote Karl Barth as an authority [10] and to fall down before " the exhaustive researches of G. W. H. Lampe ", and meekly to acquiesce in his exposition of the seal of the Spirit in such a way that " it is unnecessary to attempt a further demonstration of its connection with Baptism " [11]. The Second Epistle of Clement is invoked [12], but still no Scripture, save a reference in the footnote to a comment by Lampe on 2 Corinthians i, 21-22; Ephesians i, 13-14 and iv, 30.

The same may be said about the association of Baptism with purification, which these Baptist authors think they can see. The relation of the Old Covenant and the New is an all-controlling concept and deserves a more thorough exposition than it has received here, for the comment that " the Baptist case persistently violates the unity of Heilsgeschichte, sundering old covenant and new covenant, old Israel and new Israel " [13] is palpably false. The Baptist case does nothing of the kind, but recognises the true homology involved and the elevation that belongs to the Gospel.

One of the greatest problems which this book raises attaches to the ease with which some of these Baptist writers drop into the use of such

language as would imply a kind of spiritual effectiveness in Baptism. On the one hand, they earnestly reject an *ex opere operato* view of Baptism and hold that to believe that the purpose of infant baptism is " to impart spiritual life or regenerate the soul " is to reject and deny the whole of Christ's teaching on discipleship [14] and " to unmoralise the Gospel " [15]. But on the other hand, there is a free use of such verbs as convey, effect, incorporate, and an unqualified allusion to the " efficacy " of the rite.

In the account of the Baptismal Controversies, 1640-1900, approval is given to a remark of Dr. J. R. C. Perkin that " for the Baptists of the eighteenth and nineteenth centuries the greatest problem lay in the definition of the relationship between baptism and the doctrine of the Holy Spirit. This led some, at the close of our period, to stress a more ' sacramental ' view. In baptism, they hold, God really acts; by it the believer enters the Church and receives new power by the gift of the Spirit. This view emphasised the God-to-man aspect of baptism, rather than the man-to-God, which had characterised much of Baptist thinking " [16]. It may readily be agreed that in more than one place there is an association of the Holy Spirit's blessing with the believer's act of Baptism. But does this warrant the statement that Baptism " is in some way effective "? [17]. Does it authorise an endorsement of the view of P. T. Forsyth that while Baptism does not produce regeneration, " it richly conveys it "? [18]. Is it correct to say in respect of New Testament Baptismal theology that " Baptism, in this normative period, implies, embodies and effects forgiveness of sin, initiation into the church, and the gift of the Holy Spirit " ? [19]. Is the change of word from " marked initiation " to " effects " initiation justified ? [20]. Is it the Baptist view of the ordinance that " Baptism effects regeneration and new birth ", and does it make that statement any better by adding " because it sets us at Golgotha and the empty tomb " ? [21]. One of the authors says, " The mark of the cross is substitution; the mark of Baptism is incorporation " [22]. Is the second part of the sentence true? Is Baptism " a means of incorporation " ? [23]. And is the author really saving the situation by adding, " in response to the redemptive word " ? Is 1 Corinthians xii, 13, rightly interpreted when it is made to support the opinion that insertion into the body of our Lord is that " which believers' baptism accomplished " ? [24]. What is meant by the reference to the " efficacy " of baptism? [25]. Most of these quotations have come from the final chapter of the book, and it is to this that the most serious attention must be given.

It was an editorial blunder of the highest kind to assign this important chapter to a man who, apart from his pastoral inexperience, is an individualist in his views and does not realise how completely out of step he is with his fellow Baptists. Anything less Baptist written by an avowedly Baptist minister it will be hard to find. It is difficult indeed to recognise a Baptist in this chapter, for the magic wand of ecumenicity has been laid on his thinking. Was it for these

attenuated ideas that the early Baptists risked imprisonment in the Clink or the Gatehouse? Was it for these compromises that they disciplined themselves in suffering through the years of ecclesiastical intolerance? The historical sense of every Baptist will rise up within him and say, " John Smythe I know, and Thomas Helwys I know, but who are you "?

In the Preface it is stated that the re-examination of the doctrine of Baptism has been with a view " to make it clear to members of other denominations how Baptists view these matters " [26]; but no Paedo-Baptist enquirer could gather from this chapter even the remotest idea of what is normally in the mind of the Baptist minister and the believer at the time of Baptism. Anyone searching this chapter for this purpose will be completely confused, and will know less at the end than he thought he knew at the beginning. Further, no Baptist can recognise himself in the portrait that is here painted. Paedo-Baptists will wonder what reason there could have been for the distinction between Baptists and Congregationalists during the past three and a half centuries, and they will certainly be pardoned if they find themselves perplexed about the Baptist unwillingness to combine in a united church. Has the Reply to the Lambeth Appeal, which was adopted by the Assembly of the Baptist Union at Leeds in 1926, to be abandoned? Have Baptists to say to the Anglican Church that the view of Baptism held by their forefathers for over three centuries, and believed to have been derived from the New Testament, has now been discovered to be erroneous?

The chapter is astonishing, and it is nothing short of calamitous that, in a time when clear thinking is needed, a chapter so confusing as this should go out as the conclusion of a scholarly work.

How many Baptists will agree that as to the rightful recipients of Baptism " it must at once be admitted that no immediately obvious or conclusive answer to this question is provided by an appeal to the practice of the New Testament age " ? [27]. Are Baptists to be brow-beaten by that oldest and weakest of all arguments—the argument from silence about household baptisms ? [28]. It is possible to respect many arguments in this book—even those to which exception must be taken—but it is very hard to respect this sort of reasoning. The author's argument about the possible connection between proselyte Baptism and Christian Baptism [29] proceeds on an assumption that the members of the early Church were quite uninstructed, and his discussion of the continuity of the Old and New Covenants [30] reveals an inability to recognise that though the sacred history is continuous and is a Covenant of Grace throughout, yet there is a change in the manner of its dispensation.

In the light of all this, it is not surprising to find that this ecumenically-minded author cannot see any sufficient ground for " absolute condemnation " [31] of Paedo-Baptism, nor can he find an " unqualified approval of the characteristic Baptist position " [32]. He thinks that the Baptist practice of seeking a blessing on infants is

to be equated with the Paedo-Baptist's search for a theology of infants, and that the Baptist apologist might well listen to a *tu quoque*. This sacramentalist writer finds himself unable to go farther than to say that " whilst all have sought the expression of one reality, Paedo-Baptist practice has made use of the wrong rite, and Baptist practice has enshrined the wrong emphasis " [33]. As for " rebaptism as believers of those who have received baptism in infancy ", the author says this " constitutes a blow at the heart of the Christian faith " [34]. This was not the answer of the pioneer Baptists who denied that infant christening was Baptism at all. But this author finds it quite easy to affirm magisterially that this denial is a radical conclusion to which it is in this day impossible for Baptists to follow their forefathers [35], and so his final compromise with the Paedo-Baptists leads him to write, " The assertion of the partial nature of infant baptism and the serious theological distortion it involves does not carry with it the unqualified dismissal of it as ' no baptism ' " [36]. It most certainly does.

ERNEST F. KEVAN.

[1] p. 49; [2] p. 162; [3] p. 164; [4] p. 141; [5] p. 142; [6] p. 143; [7] p. 143; [8] p. 171; [9] p. 166; [10] p. 62; [11] p. 142; [12] p. 192; [13] p. 316; [14] p. 101; [15] p. 102; [16] p. 274; [17] p. 62; [18] p. 62; [19] p. 308; [20] p. 309 (lines 7 and 26); [21] p. 313; [22] p. 318; [23] p. 320; [24] p. 323; [25] p. 324; [26] p. 7; [27] p. 310; [28] p. 310; [29] p. 310; [30] p. 316, 317; [31] p. 320; [32] p. 320; [33] p. 323; [34] p. 325; [35] p. 326; [36] p. 325.

THE B.M.S. IN BRAZIL

WHEN China was closed to foreign missionaries in 1951, the B.M.S. was faced with the challenge of deploying her resources in other areas. Three new projects were started, the first two dealing specifically with the Christian literature problem in the Far East, and the third a pioneer evangelistic project in a new area.

Brazil was chosen as presenting a unique opportunity for just this type of work for a number of reasons. It is large, the fourth largest country in the world, slightly smaller than Europe. It is developing rapidly, the population of sixty million growing at the rate of a million and a quarter a year. It is forward looking, being a relatively new country with its history all in the future. Its doors are wide open, geographically, to the explorer, as there are over a million square miles of unexplored territory; and economically, to the trader, engineer and skilled worker, to the land-hungry farmers from Japan, refugees from Communist dominated countries, and young men and women from all over the world, eager to reach a country where there is infinite possibility of expansion and development.

Open, too, are the doors of the heart and mind; and religions, ideologies and philosophies find a ready hearing in a country whose mind has not yet been made up, and which has no strong cultural heritage to cling to. Brazil was once a Portuguese colony, the

headquarters of the Portuguese Empire for some years, and so has inherited the culture, language and religion of the Portuguese people; but it is far from being only an outpost of Portuguese culture. Miscegenation was the common practice from early colonial days, and with the importation of a large number of African slaves to work the big sugar plantations, the mixture has been even greater, so that the Brazilian people as a whole are a mixed race, incorporating the Indians, the white Portuguese and the black Africans. They are also mixed culturally and religiously. The animism of the aboriginal Indians, the fetischism of the Africans and modern exotic cults from the east are so mingled with Roman Catholic practices, that most thinking Roman Catholics look upon Brazil as a field for missionary activity. The Brazilian historian Rocha Pombo has called it a country without a faith, and Rodolfo Anders, the secretary of the Evangelical Confederation of Brazil, " a nation of orphaned children ". Gustavo Corçâo, an eminent Brazilian writer and Catholic layman calculates that less than 10 per cent are genuine Catholics. The masses are in a state of ignorant superstition.

In North Paraná, where we have begun our venture, we are dealing with a frontier situation and a pioneer people. Thirty years ago this area was virgin forest, but the jungle is being cleared, roads cut and bridges built, new towns laid out, and large and small holdings cultivated. Some of these pioneer peoples are already evangelical believers, but the vast majority have never met genuine Christianity and are extremely ignorant of the Bible and Christian doctrine. In this " new " situation, with few friends and no cultural roots, there is an unusual opportunity for the friendship of believing Christians and the presentation of the Divine Friend. We have had a warm welcome and a ready hearing almost everywhere. With believers who have come from other states, we have been able to organise congregations in six different localities; there have been 37 baptisms, and the promise of many more.

There are several principles of work which we are trying out. We plan full cooperation with already existing evangelical groups in the country. The Southern Baptists have been active over a long period in Brazil, and the resulting Brazilian Baptist Convention is a large, vigorous and forward-looking body. We have been warmly welcomed by these, and have been glad to avail ourselves of the Bibles printed in the excellent Baptist press, and Baptist Sunday School literature.

Much has been said in recent years about the static nature of much missionary work. Lesslie Newbigin in his booklet, " One Body, One Gospel, One World " (I.M.C.), says: (p. 45) " The modern missionary movement has not been successful in following the example of St. Paul, who could leave behind a living church at the end of a few months or years of work, and move on to a new region. The profound theological reasons for this failure have been brilliantly analysed by Roland Allen in his well-known books . . . . By far the greater number of foreign missionaries in the past two centuries have

been those who spent their lives in one area, perhaps one station, building up one institution or one group of churches . . . . To have an institution or a station manned by generation after generation of missionaries, and to be told after a century or two that it is still urgently necessary to send a new missionary to fill the vacancy caused by the retirement of the last one, may be traditional in modern missions, but it is something very remote from the missionary methods of St. Paul." It is worth-while reading the whole of this searching contribution to modern missionary strategy. In our approach to the situation in Brazil, we are trying as far as possible to avoid the creation of " mission-stations "—to be mobile, to help create churches which are from the beginning self-governing, self-supporting, and self-propagating. It is only natural that initial leadership should come from the missionary, but the genius of true leadership is surely its own self-effacement.

Again, many of the problems of the mission-field today arise from the use of money. The problems are many-sided, and there is no easy solution. Often the problems created by too much generosity are even more difficult than those created by shortage of funds. Over-generosity is not truly creative. Self-support should never be regarded as a goal to be aimed at, but as a principle of existence, a mark of selfhood. There may be occasions when loans and grants are necessary, but these should always be regarded as steps to self-hood, and never as benevolent paternalism or even bonds of partnership. We are attempting to face this difficult problem in Brazil through the encouragement of an independent spirit, and the avoidance of western standards and methods. Already at the congregation of Jussara, one small church has been built by the local people. Architecturally nondescript, it is adequate for the needs of the people and within their financial capacity.

We have been glad to adopt the Sunday School system generally accepted in the Southern States. The Sunday School is not an optional extra specially for the children, but the central Bible training agency of the church. The study of the Bible in groups is, I believe, the most effective medium of spiritual growth and fellowship; but it should be " study " and not merely " listening " to an exposition. Bible Classes for all sections of the church, immediately prior to the service of worship, tend to create an atmosphere where the voice of God is truly heard.

With the emphasis on the achievement of true self-hood, it is natural that stewardship should be stressed as the real expression of obedient faith. The concept of a life held in trust to God is the basis for the education of a Christian conscience and the cultivation of a responsible Christian character. It has been most heartening to talk to the manager of one of the big coffee plantations and to hear his comments about the reliability, honesty, and industry of the group of believers who work on his estate. Groups like this one can make a deep impression on the whole life of the community. Furthermore,

there can be no sense of responsibility without active material participation in the life of the church. Stewardship involves direct, systematic and proportional giving. Again it is encouraging that approximately 30 per cent of the church members are prepared to accept the principle of tithing. I am convinced there is a very close connection between systematic giving and spiritual maturity.

The question of leadership naturally involves training. We, as Baptists, adhere to the doctrine of the priesthood of all believers, and our earliest Baptist history would confirm that the layman has always had an important part to play in the leadership of the church. It would be unwise to try to reproduce overseas the exact set-up of church and ministry which has not been altogether successful in this country. There is need for trained leadership, but not necessarily of a professional leadership which might become a financial burden. In the initial stages there is much to be said for the ordination of lay-pastors, and one of our first tasks will be to give to those who show qualities of leadership, some rudimentary training.

The third main emphasis in the realisation of the self-hood of the church is self-propagation. There has been for many years an unfortunate division, whether conscious or not, between the " church " and the " mission ". The underlying thought has been that the aim of the " mission " is the establishment of the " church ", and when this aim has been achieved, the " mission " can go on to other unevangelised areas. It is becoming increasingly clear that this division is both unfortunate and wrong. The church *is* the mission and a " mission " which does not create a self-propagating church has failed in its primary purpose. European Baptist growth has been due almost entirely to Oncken's famous slogan, " Every Baptist a missionary ". As we face the situation in the world today, Laubach's principle, " Each one teach one," as the only effective means of combating illiteracy, is surely needed in our task of evangelism. We have been stimulated by the evident zeal among Brazilian converts to win their neighbours and friends. " Every Baptist home a preaching station," is a slogan which is finding full expression in the new project in Brazil. The centre of evangelism has become the home, and it is in the homes of converts that new congregations have started. Perhaps the truest mark of genuine discipleship is to be found in the desire to win others for our Lord and Master. We hope and pray that with this emphasis on the achievement of true self-hood in the earliest stages, we shall succeed in establishing strong, living and truly indigenous churches in Brazil. A. C. ELDER.

PHILADELPHIAN INTERLUDE

ON my younger daughter's return from Philadelphia, where she had served for a year as an exchange teacher, she told me that the Rev. W. T. Vandever, Minister of the Oak Lane Baptist Church, was interested in the possibility of an exchange pastorate.

After consulting my Church Officers I opened up a correspondence with Mr. Vandever that eventually led to an exchange of Churches, Manses, stipends and cars for a period from April to September, 1958. It was mutually agreed that one month should be taken as vacation in order to give the opportunity of " going places ".

At the first appearance of Mrs. Thompson and myself at Oak Lane Church we were warmly and hospitably received by the Officers and Members, and our first impression that we had come to a most delightful body of people was deepened and strengthened during our stay. Their hospitality was unbounded and we were rarely at home for the main meal, an experience particularly appreciated by the lady of the Manse.

Although I had some contacts with other Churches, any views I express here will be mainly influenced by the impact this one Church made upon me. Oak Lane is one of the most desirable suburbs of Philadelphia and the members of the Church were far more affluent, enjoying a much higher standard of living than do the members of most Baptist Churches here. The membership also contained a larger proportion of business and professional men. It was a pleasant change not to minister in a community where any one Church was dominant, as is our State Church, and indeed as far as our vicinity was concerned the Episcopal Church had the least imposing building, and seemed to be the poor brother as compared with the Baptist, Methodist, Lutheran and Presbyterian Churches.

As is the practice of most other Churches each member of the congregation was given a printed order of worship containing hymn numbers, Scripture lesson, text and Sermon topic and the notices for the week, so that the service goes through without any announcements and keeps within the hour. As the copy for this order had to be in the Secretary's hands by the Tuesday one had to decide early on the subject and stick to it. All the Churches of any size have either a full or part time paid secretary, thus greatly lightening the Minister's labours. The Secretary's office is well equipped to deal with most of the Church's printing and propaganda material.

Sunday started with School for adults and children at 10 a.m., followed by morning worship at 11 a.m. The Church doors closed soon after noon, and were not open for the rest of the day. There was no Sunday evening worship. With few exceptions this was the pattern followed by the majority of the Churches in Philadelphia. Occasionally during the winter months Churches would arrange a service of a special nature on a Sunday evening, but in spite of all manner of efforts and experiments they found it impossible to maintain a regular evening congregation. Sundays seemed strange days to us. On the first Sunday we were invited to dinner by the senior Church officer and his wife. We were surprised when they took us not to their home but to a restaurant. We did not feel quite at ease, but it became such a frequent occurrence that we soon took it as a matter of course. We discovered that not only was Sunday the

most popular day for eating out for the general public, but that this was a common practice with Church members, even Baptists.

Very great emphasis is laid on Christian education for adults as well as for children. In many Churches a large proportion of the membership attends the Sunday School classes which often have most talented leaders. At Oak Lane the men's class was conducted by Dr. Miles Smith, the Book Editor of the Baptist Publication Department. During the long summer vacation local Churches combine to form a School of Christian Education. This is usually from three to four weeks duration, and the children gather every morning from Monday to Friday for three hours instruction. It is claimed that through this intensive method they can more than compensate for the lack of Scripture teaching in the State Schools.

I gathered the impression that the majority of preachers incline to topical rather than expository sermons. This may be due partly to the fact that many members of the congregation already have had a session of Scripture study in the Sunday School. Nevertheless, the people seemed most appreciative of expository preaching when they heard it. But when each Sunday nearly every member of the congregation said " we enjoyed the sermon, Pastor ", one began to wonder if it was just a kindly habit.

Making every allowance for the much higher incomes, the standard of giving for the support of the Church is far higher than here. Not only do many tithe, but not a few give their tithe to God through the Church of which they are members. The collections are almost invariably announced as " tithes and offerings ". Tithing seems to be taken for granted, the only differences of opinion being whether the tithing should be on gross or net income, and as to the channel through which it should be paid. Prior to the beginning of a new financial year all Church members are canvassed and asked to pledge their gift both for the general expenses of the Church and for the Benevolent Fund, which includes Overseas and Home Missions as well as other Charities. Two envelopes are provided each Sunday, one for each fund. Non-resident members are expected to pledge equally with the others. The Sunday Congregation at Oak Lane rarely touched the 200 mark, yet the weekly offerings averaged about 500 dollars, say £175, about 25 per cent of which was for the Benevolent Fund.

Ministers' stipends are considered low by comparative standards, but any Minister receiving less than £1,500 would be regarded as being a poor brother. It is a growing practice not just to provide a Manse but to meet the cost of all the utilities, including light and heat, a considerable increment in view of the expense of maintaining the centrally heated houses. The Minister's retirement allowance makes our Superannuation Scheme look most pathetic. True, annual contributions to the Retirement Fund are assessed at 12 per cent of Stipends; but in most cases the Churches pay this.

I sensed a rather greater tension between Ministers of the Conservative and more Liberal school of thought than prevails here. Each side seems somewhat suspicious of the other. There is no guarantee that a Theological student who has completed his College course with great credit will be approved for ordination by the Candidate Board. I was startled, not to say shocked, when told by the Minister of one of the largest Churches in Philadelphia, a Minister known and honoured in this country, that he had been carefully schooling one of his own members seeking ordination as to the type of question asked by the inquisitors so that he might avoid the worst pitfalls.

They also have the problem of down-town Churches, but it differs from ours. In recent years there has been a great influx of coloured peoples from the South to the industrial cities of the North. When they move into an area property falls in value and the whites start moving out. There is a consequent decline in the membership of the Churches, for, generally speaking, white and coloured are not to be found in the same Church, although the schools are very much mixed, for Philadelphia has always led the way against segregation, and is regarded as a real haven for coloured folk. However, when it comes to worship, the coloured people themselves prefer to have their own Churches. Thus it not infrequently happens that the Churches in those areas where the coloured people have moved in are, in due time, handed over to them entirely and become flourishing causes again.

As well as a Diaconate the Churches have an active Board of Trustees and this latter is the most influential body regarding Church management. It handles all matters of finance and indeed all the practical side. The Deacons are thus free to concentrate on the spiritual aspect. Both bodies have their own chairman and secretary. Oak Lane, in common with many other Churches, also has a Church Moderator elected annually, who presides over the quarterly business meeting of the Church. From what I saw of the working of this method, while it functioned well regarding the Board of Trustees, it proved a drawback in that a layman and not the Pastor, presided at Deacons and Church Meetings. Talented professional and business men serve on the Board of Trustees, although not members of the Church.

It fell to my lot to conduct several funerals. I shall never forget these. Almost without exception the Services are held in a Funeral Home. These are magnificent buildings more luxuriously furnished than many first class hotels. One such Home in which I conducted three funerals had large rooms capable of seating several hundred people. The body is embalmed, painted and adorned. Beautiful dresses were on show and could be purchased at the Home, as also could shoes. " All God's chillun got shoes." The coffin, or casket as they call it, may cost anything from £100 to £500, and the body enthroned therein and surrounded by masses of flowers is " on view "

the day prior to the burial. Quite a modest funeral will cost a thousand dollars. No wonder outside one Funeral Home is displayed the notice " No need to hurry, we will wait for you ".

There is a wonderful Baptist Old People's Home in Philadelphia which is run more on the lines of a hotel, and has its own Chapel and hospital ward. They can take some 230 " guests ". There is a long waiting list, but once accepted the guests are well looked after for the remainder of their days. One of the conditions for admission is that 450 dollars, or an insurance to cover that sum, must be provided for funeral expenses. It's dear to die, as well as to live, in the U.S.A.

However, there are tremendous opportunities for the Minister in America, and quite frankly if I had been a younger man I should have been tempted to follow up some of the tentative offers that came my way. I was made to feel that the office of the Minister was held in high esteem by the people there, and not only by those within the Churches. It was an enjoyable and enriching experience to visit that great country and to serve a Church there for nearly six months.

Many Ministers in Philadelphia were deeply interested in the exchange arrangements between Mr. Vandever and myself, and I believe many more exchanges of a similar nature could be arranged to the mutual advantage of Ministers and Churches. My own people at Immanuel greatly appreciated the Ministry of Mr. Vandever, and both he and his wife won a warm place in their hearts. Enduring links have been forged between the two Churches. True the cost of travel is perhaps the greatest difficulty from the English Minister's viewpoint; but providing an exchange of stipend could be arranged, or some other means agreed on to subsidise the English Minister, then some if not all the cost of travel could be met.

BERNARD THOMPSON.

THE GOOD NEWS IN A HOSPITAL WARD

SEVERAL years ago I spent some months in hospital. One Sunday afternoon the chaplain was unable to conduct the ward service and the Sister asked me to take it. When, to my shame, I said " But, Sister, I'm off duty now ", she replied, " I did not know that a minister of God was ever off duty ". Since then circumstances have brought me several times into a hospital ward as a patient and I have never forgotten her just rebuke. The inclination to let everything go, to accept the role of one who is ministered unto, is to be resisted and the new situation accepted as yet another opportunity of ministry.

What an opportunity it is for a minister. In a ward you have a cross section of the community, most of them men who never enter a church or hear the Good News. In our ordinary work we rarely minister to such a congregation. They present a fascinating variety, differing widely in age, education, occupation and temperament,

Among others in the ward at one time were an accountancy clerk, a French chef (who was horrified at the way the surgeon massacred the Christmas turkey), a bearded Russian tailor with little English, and a Malay seaman with none. There was a country solicitor, the manager of an engineering works, a bookmaker, a science student, a dealer in scrap metals and a schoolboy. Two beds away there was an undertaker. A new patient, a football pools canvasser who was put into the intervening bed, was genuinely frightened when he found he was between an undertaker and a parson and implored the Sister to move him from such dangerous quarters.

The components of this community were continually changing, for the average stay of a patient is only two weeks. In a five months' spell in hospital the bed next to mine had eleven occupants. It is this which creates the major obstacle to an effective ministry by the visiting minister. Many men he will only see once, or twice at most. Men are usually reserved at the first meeting and are not likely to reveal their real thoughts and needs. But the minister who is a fellow patient has two men by his side for twenty-four hours in each day, and when he is able to move he can get to know everyone in the ward. Moreover, he is not an unknown outsider but accepted as one of themselves.

Most of the men were willing to talk about religion, not least the one or two militant atheists one met. There seemed to be little hostility to parsons as such. Indeed, the fact of being a minister helped because they rather expected one to talk about God. It is true that the effectiveness of his words largely depended on the quality of the life he was living in the ward. It was no good talking about faith in God if one obviously had the wind up about one's own impending operation. But it was interesting to find that, while they liked a parson they could speak of as " a good chap " or " a good sport ", there were a number who expected, even if they did not altogether welcome, something more. They reckoned, as one man put it, that " he should be up to his job ". There is both rebuke and encouragement here.

The difference between the younger and older men was very marked. Most of the latter had been to Sunday School. They were familiar with many hymns. Some of them had believing parents. They understood what one was talking about. Few of the younger men had this background. God, the Church, the parson, represented a realm of which they knew little and cared less. The thought never entered their heads that religion had any relevance to their lives. All of them had been to school, where presumably they had morning prayers and Scripture teaching, and it was a continuing puzzle to me that apparently this had left no effect on their minds or memories. Even the question " At any rate you know the Lord's Prayer? ", led usually to a very halting response.

I have rarely felt more grateful to the Divine Mercy which brought me into the grace of God than when talking to my fellow patients,

THE BAPTIST INSURANCE COMPANY LIMITED

4, SOUTHAMPTON ROW, LONDON, W.C.1

To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

Shepherds' Boys on Bicycles

A minister wrote to us in the spring concerning a bicycle owned by his son. The letter said:—

" I have to report an accident last evening. My son was coming home just before 10 p.m., it was raining fairly hard and he had his head down, so that he ran into the rear of a stationary car. It was parked by the kerb, not under a street lamp, and had only a small parking light at roof level, so that my son did not see it until he was almost on to it, when he braked, but the wet road prevented the brakes from acting as they should. His brakes are quite in order.

" The front wheel and front forks of the cycle are badly damaged. The car is a small one, with the engine in the rear, and there is a dent in the grid and body. There is also a sizeable dent at the back of the roof of the car, presumably caused by my son's head, although he seems to have escaped injury beyond being badly shaken."

The repairs to the cycle cost £8 12s. 6d. and repairs to the damaged car £13 12s. 6d. a total of £22 5s. 0d. Fortunately the minister had taken the trouble to effect a Pedal Cycle Policy and the cost of repairs to the cycle and the claim by the third party were met as a claim under that policy.

I personally have such a policy for bicycles ridden by my two sons and I am hoping they will continue their riding free from accident but one never knows! The premium for this kind of policy is moderate and the experience of the minister who wrote to us underlines the wisdom of taking out this type of insurance.

Yours sincerely,

C. J. L. COLVIN,

General Manager.

How sorely these men needed God. Serious illness robs a man of most of the things which had made up his life. His health, which he had taken for granted, is threatened; the work which had occupied his mind and time is abruptly ended; he is separated from home and friends. So often he has no resources with which to meet such a situation. He is plucky and uncomplaining as a rule, but underneath there is a nagging anxiety, a sense of futility and helplessness, and often a feeling of resentment. He lacks that peace of heart, that restful confidence, given to those who trust in the wisdom and grace of God.

What can the parson, or any other believing patient, do in this situation?

First, and most important, he can pray regularly for every man in the ward, and for the doctors and nurses who tend them. The knowledge that he is a praying man soon spreads round. It comes as a salutary shock to some, while more than one man said that somehow he felt steadied and heartened by the knowledge that day and night he was being held in the presence of God. In our praying our own sympathy is deepened and our insight quickened.

Then we have to get men to talk. This is not difficult as a rule, for patients get bored. Many soon get tired of reading and are glad to talk. A useful opening is to ask them about their work. They are usually pleased to tell one about it, which leads naturally to our talking about our work and telling what we have seen God doing for young and old, for sick and healthy. When they find you are a good listener they will go on to speak of their homes and of themselves. To listen is essential. The more we listen the more clearly we see their needs and the doors by which Christ may most readily enter into their lives.

The results of such personal witness are impossible to measure. They are certainly not spectacular. One had often a feeling of inadequacy and failure. I felt this especially when I had let myself be drawn into argument. Discussion and the attempt to meet difficulties were inevitable and useful, but long-drawn arguments were fruitless. There was stony ground and shallow soil. Sometimes there was a readiness to grasp at the thought of a God who would relieve the weight of anxiety and fear, but no readiness for that repentance and whole-hearted committal of life which the Gospel demands. They were willing for no more than to treat God as a temporary convenience. Yet perhaps even this was a step in the right direction.

There were more hopeful results, helped by the fact that there was a nucleus of long-term patients in the ward, giving time for a more intimate relationship than was possible with men who were in for only a brief time. A number of men had their thoughts directed to God, and, I think, gained a clearer understanding of His nature and purpose. A few began to pray regularly who had never done so before, and found a quietness of mind and often a relief of pain. The number increased of those who " listened in " to the prayers

relayed each evening to the ward, and of those who attended the services in the hospital chapel when they were fit enough to walk or to be wheeled there. There were individuals who entered into a new experience of God. I think with thankfulness of one man who was awaiting a similar operation to my own. He worried about it continually. We talked from time to time, but he continued to worry. As I was praying for him after my own operation, which was four days before his, I felt a strong urge to see him. The Sister at first refused to allow me to be moved, but after I told her what had happened she reluctantly consented to have me put into a chair and taken down from the surgical ward to which I had been transferred. I found him very strained, now that his ordeal was drawing close. I urged him to put himself in repentance and faith into the hands of God, and prayed with him. Four days later I saw him again. He was still weak from his operation but a transformed man. He told me that he had given himself to God, and God had given him a wonderful sense of peace and confidence, so that he had gone down to the theatre without fear. He was indeed rejoicing in God. We kept in touch, and the last time I heard of him he and his family were regularly attending a church in their home town.

One of the things which these experiences impressed on my mind was the remarkable opportunity which is nearly always open to the layman. The minister mixes mostly with the converted. It is these he visits for the most part and it is these he comes to know well. There is all too little time or opportunity to become the friend of the " outsiders ". But the layman is with them day after day, working beside them in factory, shop and office. It made me deeply regretful that I had done so little in my ministry to open the eyes of my members to their opportunity and privilege, or to guide and encourage them in their witness.

One cannot know how lasting are the effects of this kind of ward evangelism. The condition of mind of men in hospital is not altogether normal. " When the devil was sick, the devil a saint would be " is a saying with truth in it. Would the seed come to fruition when a man became once more immersed in the familiar activities of work and home and companions? God only knows the answer. The important thing is that the seed be sown, in the assurance that the Word which is of God will accomplish that which He pleases and prosper in the things whereto He sends it.

ANON.

" THE MINISTER AND THE BAPTIST UNION "

Brethren are recommended to read an interesting and important article on the above subject by Principal K. C. Dykes in the April number of *The Baptist Quarterly*.

CHURCH AND COMMUNITY IN A VILLAGE

This article is intended as a little brother to the fuller treatments of its subject by R. J. Stephens and R. P. Taylor, and is dedicated to our dawning realisation that the village pastorate is not one for the superannuated, the beginner or the failure, but for the specialist.

Special Situation

WHAT a biologist would call the natural habitat of a Baptist Church is a suburb. A village contrasts with this by being small enough for the illusion that " everyone knows everyone else " to colour thinking, conversation and conduct. Its community is closely interrelated, with natural consequences for both eugenics and diplomacy. It has a comparatively slow turn-over of population, and this often expresses itself in a slow turn-over of ideas. It has a long memory—events, relationships, good influences and rows of ten years ago still affect today's attitudes, prejudices and decisions. Superimposed on this pattern is an urban veneer: education, entertainment and employment are sent from, or sought in, the town. Therefore, on the surface but influential, is a diffused discontent with the village amongst villagers, who nevertheless lack intelligent understanding of the town life which employs, exploits and unsettles them.

Special Church

Bypassing obvious implications (e.g., a village Church consists of village people), I would stress one particular effect of smallness on our type of Church life. Here, certain *proportions* look worse than they do in town. If a town of 20,000 souls yields a congregation of 300, we may feel " satisfied " perhaps. Our village of 1,200 sends 25 or 30 to a Sunday service, and that can feel awful if one's faith, imagination and arithmetic are momentarily off-duty; yet the actual proportions compare well. A Church Meeting of 50 people out of a 250-member Church feels quite a worthwhile gathering; not so when 5 of your resident membership of 25 turn up. Then again, the vocal quarter of 50 can supply a useful conspectus of opinion and a helpful variety of spoken prayer; it is a different matter when the same proportional division yields a discussion between one Church Member and the Minister, or a simple duet in the Prayer Meeting.

One great blessing for the village Church is the transparency and comprehensibility of the situation. For instance, if the proportions of response *feel* worse in the country, we ought really to give thanks that false reassurances are removed, rather than deplore the fact that occasions of depression are more readily to hand. Another blessing is that an active and vocal force within the membership measured only in single figures permits great ministerial freedom; few, surely, are the rural diaconates whom pastoral enterprise need fear, although there are always individuals whom it must woo.

For even measure, two bugbears: and the first is isolation. The village Church is cut off from even the denominational world, and a limited fellowship in this sense brings the danger of a limited mind. The other bugbear is . . . " You carry on, chum! " The road to delegates' expenses for the Minister and his wife is smooth; the way beyond, to lay delegates and a coach-load of laity for the Association Meetings is beset with newly married wives and yokes of newly purchased oxen. In certain aspects of village service, too, the Minister must be content to represent on his own the love and concern of the " Chapel ".

Special Relationships

A prefatory thought: new blood comes into the village after this pattern. The community as a whole receives it all, obviously. The parish Church receives the larger number of religiously-disposed newcomers; even those whose town affiliations were nonconformist become drawn (for reasons whose polite name is " cultural " and whose rude name is " snobbish ") to the parish Church. The smallest number finds its way into the Chapel. So " Chapel " remains the least affected by the turnover of population, and hence the most conservative section of the village.

1. Of Dependence

That said, the " Chapel " is found in a relationship of dependence to the community, first spiritually. The Baptist Church is a supplemental part of the whole Christian fellowship of the village; the prayers of the Anglicans and the comradely loyalty of the Vicar are vital to us. Failure to recognise this would be ungrateful and disastrous. There is personal dependence too. One rightly deplores the attitude of those who merely " support the Chapel services ", but with the particular interplay of goodwill and the other thing which obtains in a village, a boycott of the Chapel is possible and could be fatal.

Then there is dependence in practical matters also. On the scale on which we still, perhaps mistakenly, try to work in village Chapels, the non-member helper and the non-Christian well-wisher are cardinal factors. There is constant danger in the peasant knack of remaining uncommitted through years of loyal service to the cause of God; also constant opportunity to keep such people in sight of the claims which they appear to ignore. Soft to be spoken, there is also financial dependence. Unutterably repugnant is the feeling each " Gift Day " brings, of asking people we have failed to evangelise for money to help us to carry on failing. Each year my Gift Day Letter becomes ruder. Last year's amounted to: " If you believe that via the Chapel you receive something from God, give Him something and we'll thank you; if you don't so believe, for pity's sake don't give ! "

No suburb owns its Free Church as a village owns its Chapel.

The Rev. C. H. Cleal will be pleased to visit Churches to confer with or speak to Church Members or groups on citizenship subjects

Write to him at the Baptist Church House

The Citizenship Department, Baptist Union, 4, Southampton Row, London, W.C.1

DO YOU KNOW

what happens week by week in your Sunday school? Remember the unpopular saying of 1959 which formed the basis of Dr. J. R. C. PERKIN's article in a recent *Baptist Times*— " The Minister's place is in the Sunday school ". Even if you are not free to visit the Sunday school or able to share in its work, you should know what is going on. Read the curriculum outlines given in *The British Standard Graded Courses* 1959-60 (price 9d. from Carey Kingsgate Press), encourage your teachers to use the Baptist edition of the Concise Guides, and write to us if we can help you.

The Young People's Department, Baptist Union,
4, Southampton Row, London, W.C.1.

2. Of Service

A small proportion of the village looks to Chapel rather than Church for a birth-marriage-death service. The barrenness of this particular kind of accommodation is relieved by an occasional, genuinely religious impulse from the other side, as for instance when the village band, having received a gift of new uniforms, wanted a Thanksgiving Service arranged. Service to the rest of the Christian community lies the more open, and is the more successful, in proportion as it is rendered without denominational strings. Let the Chapel sponsor a Women's Meeting, a Men's Discussion Group, a Bible Study Group, which are open to all Christians, and the things deservedly thrive. Even Sunday School work needs to be inter-denominationally-minded. We do not lament the recapture by the Vicar of children who were always " his "; but we do seek to prepare children to take *either* confirmation *or* baptism seriously, and urge them to undergo neither frivolously.

The usual Christian social services are there to be rendered in the village as in the town; bucolic innocence is a myth. They are open for us to undertake, and we have found that Chapel folk are especially willing to bear their part in " Over-60 " work and Civil Defence. A constant conundrum for the Minister, when he has in this sort of thing to represent the Chapel, is how far he dare actually become a leader in the secular side of village life, thus risking immobilisation by committee.

3. Of Evangelism

All service can be pre-evangelism. One says, and exhorts one's people to say, why we are doing such and such a thing, and in Whose name—but warily, tactfully, not too often, and never in clichés, infiltration into societies and groups, by offering legitimate service first and appropriate opinion second, is also good Christian tactics and should not be left to Communists and Quakers. The campaign approach is useless, as is shown by the man who asked me whether I could arrange one of those campaigns again because they were something nice to go to in the winter, especially now the travelling cinema had stopped coming. On the other hand we manufacture special occasions. There is a maximum number of these beyond which it is not safe to go, but it is higher in the village than in the suburb. They supply the greatest aid possible to evangelism through worship and preaching, by offering the seeker a chance to merge in Chapel with a crowd he can recognise as his own sort. Read R. P. Taylor on village reaction to " conversions ", and think well. Still conversions happen, slowly.

4. Of Apologetic

A village Chapel must face the question " Why Chapel as well as Church? " at the bar of heaven, before the rest of the Church and the village, and all the time. Many villages, where the parish Church is a perplexed Vicar with a faithful few and the Chapel is a faithful few

with an evangelical emphasis, no Minister and no money, ought by now to have one Church with an encouraged Vicar, twice as many faithful, an evangelical emphasis and plenty to do. But in those villages where we think that Baptist influence is supplementally effective, needed and healthy, the Baptist Church needs to make clear to the community what it stands for and why it is there. Whatever suggests that there is more to our part of the Christian Church than *what this village sees*, is part of our apologetic ministry.

The village is a quasi-divine institution in that from it no secrets are hid, not even by the Church Meeting. This is a fact to exploit: let the Church have no secrets from it. Much of our denominational procedure sets an undue value on privacy. Let in the light between Church and village. Then when we are called to help in village rows, which are full of " I wouldn't like to say what I think BUT . . .", we can ask for the light to be let in; and we can ask from a position of strength. And when the light is doing its work, it is not difficult even for the peasant to see Who the light belongs to.

S. J. WALLACE.

OF INTEREST TO YOU

Pastoral Changes. P. F. E. Amies, Arnold, Notts.; D. R. Banfield, Eastleigh; W. M. Barton, Edinburgh (Stenhouse); C. W. Becket, Harrow (College Road); J. D. Blain, Chesham (Zion); P. S. Bragg, Broughton, Hants.; D. Bugden, Shepshed; N. Clark, Amersham; J. H. Clarke, Birmingham (Hall Green); A. B. Davey, Leytonstone; C. J. W. Doble, Kettering (Fuller); J. H. Freshwater, Norbury; J. R. Glover, Morecambe; A. F. Harries, Huddersfield (Lockwood); W. G. Howells, Maesteg; P. L. King, Spalding; E. J. F. Looker, Westbury, Wilts.; A. Loudon, Chudleigh; H. Marsh, Bradford (Idle); G. V. Newton, Bristol (Hillfields); R. C. Rowsell, Erith (Slade Green); R. H. Rust, Stalham, Norfolk; H. P. Simmance, Upper Beeding, Sussex; F. J. Smurthwaite, Pinchbeck, Lincs.; R. J. Stephens, Maidenhead; W. A. Stewart, Leicester (Robert Hall); D. Swift, Addlestone, Surrey; J. M. Tosh, Beckenham; W. J. Weaver, Reading (Anderson); D. H. Yates, Birmingham (Glebe Farm).

The following students will enter upon their first pastorates at the end of the Session: *Cardiff*, Leonard Jones, Abersychan; W. J. Rutter, Abergavenny. *Bristol*, T. E. Bowman, Southampton (Shirley); L. Jones, Bushey. *Dublin*, G. Finney, Workington. *Manchester*, T. A. Taylor, Chesterfield. *Rawdon*, P. G. Weeds, London (Chalk Farm). *Regent's Park*, T. W. Davis, Hainault; W. J. Simmons, South Oxford; B. R. White, Andover. *Spurgeon's*, J. Hopper, Northolt.

A Ministerial Jubilee. Our ministers will rejoice with D. J. Michael who, on leaving Cardiff College in 1909, became minister at Fern Hill, Clynderwen. Pembs., his one and only pastorate, and with W. Erskine Rankin, who also has completed fifty years in the ministry.

Appointments. E. G. T. Madge, General Foreign Secretary, B.M.S., in succession to V. E. W. Hayward, Secretary, International Missionary Council. L. J. Taylor, Congo Field Secretary, has joined the Bible Society as Secretary for British West Africa. K. W. Bennett, Laymen's Secretary, is now Assistant Accountant, H.Q. Paul H. Ballard, Spurgeon's College, Travelling Secretary, S.C.M., Birmingham. P. L. Ham, Regent's Park, Secretary, Inter-Varsity Fellowship. J. T. Caldwell and R. F. Panter have joined the Canadian ministry. W. G. Crispus Jones has accepted a business appointment.

The following have entered the Teaching Profession: F. N. Carpenter, R. S. R. Cox, L. B. Crowe and J. H. Taylor. Professor T. Ellis Jones succeeds J. Williams Hughes as Principal, Bangor Baptist College.

Retirements. Impaired health has compelled F. J. Hearn and W. G. Davis to relinquish the active pastorate. Some of our senior ministers have laid down their work after long and valued service. W. Degwel Thomas entered the ministry from Cardiff College in 1911, Neath being his only pastorate. He was some time Chairman of Glamorgan County Council, exercising a wide influence. R. T. Evans, for twenty-five years the honoured Secretary, B.U. of Wales and Monmouthshire, is succeeded by J. M. Williams of Milford Haven. John McKendrick, the Scottish President, retires after twenty-eight years in a ministry notable for its evangelistic emphasis. E. Murray Page, leaving Regent's in 1913, ministered at churches in Leeds, Northampton, Finchley and Amersham. Leonard Plested, ordained to the Methodist ministry, 1914, filled Baptist pastorates from the year 1919 onwards. For nearly twenty years he was pastor at Wallington. F. H. Rollinson, a Rawdonian, entered upon his life work in 1922. From 1932 he was the honoured minister at Chipping Norton, and served the Oxford and East Gloucestershire Association as its Secretary for twenty-seven years.

Obituary. The death of P. N. Bushill removes from our ranks a brother beloved. A Bristol student, he was with the B.M.S. in India. From 1925 he filled, with great acceptance, churches in the home ministry, being also Secretary of the Kent and Sussex Association. Facing lingering illness with calm courage, he died triumphant in Christ. His was the pen of a ready writer. Meticulous in secretarial duties, a thoughtful, persuasive preacher and of deep spirituality, he won and retained the love of all who knew him. Together with warm sympathy to the family in their great loss we also think of R. W. Crow on the death of Mrs. Crow and of G. B. Girvan, similarly bereaved. W. E. Morgan died at his home at Sketty, Swansea, where fifty years ago, on leaving Cardiff College, he began his ministry. He was pastor of churches in Wales and the North of England, and in 1940 came south and ministered in Devon and South Wales. Ever an able preacher, his greatest sermon, nevertheless, was the manner in which he bore prolonged and painful illness. He glorified

God in his death. To Mrs. Morgan, who tended him with unfailing devotion, and to her daughter, we send our loving sympathy.

Illness. While attending the Assembly, J. R. Cargill of S. Shields, was overtaken with illness which involved a surgical operation at St. George's Hospital. We were grieved to hear also that W. A. Stewart of Bramley, was stricken with illness which necessitated two periods of hospital treatment, all the more unfortunate as he is about to enter upon a new pastorate in Leicester. Spurgeon's men and others have heard with sympathy, that their ex-Principal, Eric Worstead, because of appendix trouble, has had to receive surgical treatment. Among others laid aside are J. P. Leng of Aberdeen, Mrs. L. G. Wilson of Paignton, Ernest Price, formerly of Jamaica, and his son Dr. E. W. Price. To all these friends the Fellowship extends its sincere prayerful support.

More pleasant it is to record the return of Townley Lord, whose breakdown in the U.S.A. caused so much concern. We rejoice to know of his progress towards recovery; and we are equally thankful that T. G. Dunning is feeling the relief from his year of Presidency. He is in retirement, after thirty years of devoted labour in the interests of Temperance and Social Reform.

B.M.F. Secretary. Our members will wish well to Frank A. Taylor on the dual Presidency to which he has been elected; that of the London Baptist Association and the Baptist Board. These Offices, together with the demands of a busy pastorate, leave little leisure. May all grace and strength be granted him for his many duties.

Congratulations. We share the satisfaction which must be felt by A. S. Johnston, in that his son has attained the high position of Deputy High Commissioner for the U.K. in the Union of South Africa.

Homeward Bound. A warm welcome awaits Dr. Russell Aldwinckle as he returns to England from McMaster University for a sabbatical year of study! He is receiving hospitality at Regent's Park College, Oxford, by the kindness of Principal Henton Davies. Ralph Mitchell, returning to U.S.A. from his work in Australia for Billy Graham, hopes to spend a short time in Britain. His former churches and his many friends will be delighted to welcome him and Mrs. Mitchell. E. T. Laxton will be in London for a short period. His services to our Denomination in Victoria, Australia, are well known and greatly appreciated. Eric Ruden, of Sweden, will soon enter upon his office as B.W.A. Secretary for Europe in succession to Dr. W. O. Lewis. The Alliance is indebted to Henry Cook for his valued labours as interim-secretary.

The B.M.F. Change-over. As reported to the Annual Meeting, Charles Bullock and Sydney Morris hand over the Offices which they held respectively for ten and twenty years. Their successors are

B.M.S.

ANGOLA MEDICAL APPEAL

£25,000 Wanted Immediately
for
a New Hospital at Quibocolo
(£20,000)
and
a Medical Unit at Calambata
(£5,000)

These are the minimum requirements for the reorganisation of our medical work in Angola —a reorganisation which has become urgently necessary in view of the age and condition of the hospital buildings at San Salvador and in the light of present developments and needs.

For further information, write to—
THE GENERAL HOME SECRETARY, B.M.S.
93, GLOUCESTER PLACE, LONDON, W.1

V. F. Sumner and T. Llanfair Cotes, whose postal addresses may be found amongst the list of Officers on page 1. Correspondence, re subscriptions and *Fraternal* despatch should now be addressed to these brethren. It will reduce the great volume of work if subscriptions are paid regularly each January. Our Fellowship owes much to the local correspondents to whom sincere thanks are accorded. They can render further assistance if, in sending subscription lists, they write the initials as well as the surname of members and add the postal address when this is not published in the Baptist Handbook.

Call it a Day. In reply to a warning from a senior minister, lest a multitude of engagements should detract a younger brother from his first duty to his church, a letter was received giving an unintentional disclosure of his day's work. The publication of a citation will surprise but, we hope, not annoy the writer.

" Actually I am the possessor of a very long day. We rise at 6 a.m. regularly, and I am thus able to get into my study by 7 o'clock. This gives me six solid hours before lunch—except for a break for elevenses, and I begin afternoon visiting at 3 o'clock." This, together with the evening engagements, surely constitutes a day's work which may be called an ostrich egg in the ministerial nest!

God's Seal to Faithful Work. Formerly for fourteen years in China, Eric Sutton Smith returns overseas to become pastor at Cinnamon Gardens, Colombo. For the past seven years he has been Chaplain at Eltham College. During that time he has seen many of the boys take up useful work in our churches and at present no less than seven are training for the ministry. We pray God's blessing as he takes up the important pastorate in Ceylon, and we remember also R. E. Cooper who, after six years at Westbourne Park, succeeds to the Chaplaincy at Eltham College.

THE WIDER CIRCLE

NEW ZEALAND

L. W. Matthews, who left Scotland some years ago for a pastorate in South Africa, now returns to Rhodesia, after ministering in Christchurch, N.Z. Gordon Jones, N.Z.B.M.S., writes of blessing received in Tripura State where 270 baptisms have taken place. He is acting-Principal of the Bible School during the furlough of B. N. Eadie. A. G. White has been appointed organiser for Church Extension. Greetings to all these, and indeed to all our overseas members.

AUSTRALIA

For the first time in its history the Triennial All-Australia B.U. Assembly will meet in Perth, 29th August—6th September. The Guest Speaker is Gardener Taylor, the first Negro to hold the Office of

President, Protestant Council, New York. Travelling expenses to our London Assembly are heavy, but from Sydney to Perth the single fare is £34, first-class. Those who can afford to travel by plane, can do so for £78 return! Dr. Sandford Fleming, Ex-President, Berkeley Divinity School, has spent a happy holiday visiting his native Australia. Our brotherly sympathy goes out to the family of A. E. Holloway whose sudden death deprives our Australian friends of a greatly honoured worker. We commend M. C. Lee, who shortly leaves Banbury, England, to become minister at Perth Central Church. F. H. Kingsbury will doubtless be glad to welcome another minister from Britain. Our warm sympathy to L. L. Bird and his devoted people in the loss, by fire, which destroyed their beautiful sanctuary in Melbourne. Interesting letters are to hand from F. C. Aldis and T. H. Brunton. We have passed Brunton's letter to the local Fraternal in Plymouth. Members changing pastorates include Law-Davis, J. B. Redshaw, J. W. Lindsay, E. R. Philp. We shall be thinking of the various State Assemblies, as well as the notable gathering in Perth. Doubtless Sidney Hall will soon be busy with correspondents' letters enclosing subscriptions from new members and old friends. Thanks be!

BILLY GRAHAM MISSION. We rejoice in the astounding success which attended the meetings in Australia and New Zealand. It has exceeded highest hopes and has stirred to the depths both countries. Reflecting on the Mission, a writer in the *Victorian Baptist* makes a comment which Christian workers everywhere might take to heart. He speaks of the immaculate dress and well-groomed appearance of the Team, the scrupulous care given to details of organisation, the quality of the printing, the unfailing courtesy and efficiency of the Staff. The impression created was, that " nothing but the best would do for Christ's work ".

SOUTH AFRICA

Dr. Stern, having resigned as College Principal, is planning to spend some time in England. May all guidance be granted him and to the Committee in selecting a successor. The disastrous floods in Natal cause us concern and call forth prayerful solicitude regarding all sufferers, especially our friends in the Baptist Churches. Ministerial changes in South Africa include A. J. Pearce, Kimberley, and G. Dennison, Claremont. We are glad to record that Dr. J. Ennals is enjoying his stay in Bournemouth, England, and bears cheerily the weight or rather the lightness of his ninety years.

CANADA

Dr. Dixon Burns, Ontario and Quebec Convention, has cheered us greatly by his list of forty subscribers, thirty-five of whom are new. We regret inability to supply April *Fraternal* Magazines, but with this July issue we send to one and all our warm welcome.

R. J. Foster of New Brunswick, a Cardiff student, is also an excellent contact man. Will he please give our greetings to another New Brunswick minister, a former Manchester student, M. M. Nesbit. College chums will remember S. J. Nicolaski, Vancouver, and E. A. Fellows, Alberta, Regent's men; and Ian Brown, of Regina, Spurgeon's; and Rawdonians will follow with interest T. J. Caldwell as he travels to Nova Scotia.

NO CHANGE

The general post amongst our B.M.F. Officers has not affected Sidney Hall. He " stays put ", continuing his invaluable correspondence to members in every country—a labour additional to that involved in the despatch of some 700 quarterly Magazines. We call attention again to the fact that he has removed to Portsmouth, and his postal address is: 92, Gladys Avenue, Portsmouth.

DEATH OF F. W. BOREHAM

Dr. Boreham's death removes from the Baptist world a well-known and highly respected figure, one of Spurgeon's notable sons. He entered the College in 1892, and two only of his " batch " remain—J. T. Castle and Fred King. At the instigation of Tom Spurgeon, Boreham went to New Zealand in 1895 and, ten years later, Australia became the home of his adoption, where the sense of personal loss will be most deeply felt. Able preacher and lecturer, he ministered to a wide religious community in many countries, but it is as an author that Boreham made his greatest contribution. The London *Times* rightly observed that " his winsome evangelical essays were read all over the world ". He well deserved his D.D. and his O.B.E., but his chief honour consists in the gratitude of thousands who thank God for his written word and his pulpit and platform ministry.

THE COMMONWEALTH SOCIETY

The increasing influence of the Commonwealth Society and its manifold help, found illustration in the speech of F. C. Morton at a meeting held in Assembly Week. In addition to keeping in close touch with the churches, his aid is in constant demand by visitors to London and those leaving for abroad. Much time is taken in arranging preaching engagements and, together with the B.U. Secretary, in introducing ministers to churches overseas. Some 150 attended a Reception at which addresses were delivered and messages received from various parts of the world.

U.S.A.

The visit of Dr. Theodore Adams, B.W.A. President, added to the value of the Assembly. His colourful missionary sermon and the closing address, his visits to College and other meetings, and his

so genial personality, made him a welcome guest. He may truly be counted as one of the great men of our Denomination.

Several ministers are crossing the Atlantic this summer, whose visits to the churches must be mutually beneficial, as may be gathered from Bernard Thompson's article in the present issue. Our U.S.A. membership continues to increase, thanks largely to the help of many ministerial friends.

EUROPE

The attractive Report of Ruschlikon is to hand, revealing the invaluable work of the Seminary. Many Conferences are held there during the vacation, in addition to their main work of training pastors for Baptist churches in European countries. Principal Josef Nordenhaug sends warm greetings which we, as warmly, reciprocate.

POLAND

Z. Pawlik made many friends during his London visit and spoke with great acceptance at several meetings. We assure him of our brotherly interest and, by the help of a renewed grant from the Southern Convention, our willingness to post a *Fraternal* Magazine, free of charge, to pastors in Poland and elsewhere.

GERMANY

Pastor Egon Wilms, now of Bremen, writes cheeringly regarding his work. His church of 650 members meets in a new building seating 1,000 and there are excellent attendances. He speaks kindly of the sense of belonging to a great Baptist family, as seen in the *Fraternal*. May blessing continue upon him and on our European membership.

THE SECRETARY'S NOTES

ONE of the best Pastoral Sessions ever! This is the judgment of many. We are indebted to Mr. C. A. Joyce for the exhilaration of those well spent forty minutes, when he applied himself so richly to his theme, " Religion and the Adolescent ". We are now planning next year's programme, but have no definite answer from the speaker we have approached. From the business side I should say a word concerning the appointment of John O. Barrett's successor as Chairman. It will be well, here, to print the Resolution which received unanimous assent:—

> " The General Committee recommends that the constituency be invited to make nominations of suitable names to the Secretary by the 30th September, 1959, and that the General Committee be asked to select one name from the list of nominations and submit it to the Annual Meeting of 1960 for election as Chairman."

This needs no amplification as it is clear enough in itself. Will all Fraternal Secretaries please be good enough to bring this matter before their brethren immediately, so that we may get the mind of the whole constituency in good time. An important office such as this needs careful and thoughtful consideration on the part of all. I shall be pleased to receive nominations in due course.

With real gratitude we thank those who have given over their duties to others, S. G. Morris, C. Bullock and A. J. Westlake have been stalwarts. We shall still have the first two with us to contribute to the work of the Executive. We welcome their successors heartily, Llanfair Cotes, V. R. Sumner and B. W. O. Amey. God bless them in their labours for the B.M.F.

Thank you, everybody, for your support during my first year of office.

FRANK A. TAYLOR.

BOOK REVIEWS

The Baptist Union—A Short History. E. A. Payne. Carey Kingsgate Press. 21s.

Several qualities go to make this an absorbing book, but it has a peculiar interest for Baptist ministers. It relates a story in which we are intimately involved. I am not just thinking of the fact that in its later pages a number of our contemporaries find mention, but rather of the way in which it traces the origins and developments of denominational arrangements and relationships in which we share.

The standard stipend may be taken as one example. Few thinking people, ministerial or lay, are happy about the level of it; but that there is such a thing at all belongs to the story related here. For one section of the denomination the Particular Baptist Fund used to meet this need as best it could. Its work was (and is) valuable, but the need was greater than its resources could possibly meet. It was a sign of the growing effectiveness of the Union that in 1870 it brought the Augmentation Fund into being, then the Sustentation Fund which was itself taken up into the Home Work Fund. It is because our nineteenth century forefathers learned, however slowly and hesitantly, to see the necessity of union that the Home Work Fund is a reality today. One of the original objects of the Union was "to excite brotherly love" between ministers and churches. But brotherly love could remain only a cliché unless it had the means and organisation for expression.

Inner conviction and pressure of outward circumstance have both played their part in the developments of the past 150 years and, inevitably, these have led to changes in the structure of our Baptist life. Serious attention to the financial support of ministers, for instance, was one of the important factors necessitating some system of accrediting. Developments such as these have brought us towards a kind of connexionalism. Not a few are asking whether we are yet

geared for the day in which we live. What Dr. Payne urges is that before radical change is considered, it is needful to know something of the history of the Union and to reflect upon it. It is no small service to have given us the materials for that study and reflection.

Sometimes the Union is accused of going ahead of denominational opinion. In one most significant instance denominational opinion went ahead of the stated objects of the Union. When the latter, as such, joined the Free Church Federal Council it was evidently regarded as a body " competent to enter into federal relationships ", and this certainly went beyond its avowed object of conference and co-operation " with other Christian bodies as occasion may require ". But new occasions taught new uses and, if the Union exceeded the letter of its functions, it well reflected the spirit of the denomination in this matter. It had in fact become the means whereby the denomination found embodiment in its relations with other Christian communions. All this has to be brought to bear upon our Baptist doctrine of the Church and only a naive theology could ignore the history set out for us here.

None would claim that the Union is a perfect instrument. It has much to gain from constructive criticism but little from the " in it but not of it " attitude. What the Union is and what it is to become is up to us. It is our family unit, and all who long to see our Baptist family serving the Kingdom of God, as it is surely called to do, will find that this book contains many implicit lessons to pray and to think about.

G. W. RUSLING.

The Church Youth Club. K. R. Matthews. Independent Press. 6s.

The Albemarle Committee, which is now at work, is drawing attention to the serious situation which faces the Youth Service as the " bulge " reaches school leaving age. With the great increase in the number of young people, pressure for closer partnership between official and voluntary organisations will arise as both are expanded. Many churches are likely to take a fresh look at their opportunities and to consider venturing into " open " youth club work. Fortunately, a great fund of relevant experience has been built up, especially since the war, and now just at the right time much of it is made available in this wise and good-natured book.

The author envisages a situation known to few of our churches in which there is room for a full-scale " open " club system with the possibility of salaried leadership surrounded by young people five nights of the week. This makes his book somewhat overwhelming, but he does take helpful account of more modest circumstances. Congratulations to the publishers on the low price of a volume which is full of good things and has but few errors. A select book list would have added to its value.

DAVID JACKSON.

THE BAPTIST HOME WORK SCHEME

Ministers are asked to pray that the

Home Work Fund

may achieve what it sets out to do

INFORMATION CONCERNING LITERATURE AND VISUAL AIDS, ETC., FROM:

The General Secretary
The Baptist Union, 4 Southampton Row, London, W.C.1

Let us help!

A job—or course of study—in London is the aim of many girls, but suitable " digs " are hard to come by. When your advice is sought do not forget the HOSTEL FOR BUSINESS GIRLS AND STUDENTS run by the Baptist Women's League; it provides comfortable accommodation and happy companionship for thirty-eight young people.

Particulars and application forms from the Warden:—

Miss Lily Reece, " St. Andrew's ", 173-5, Green Lanes, Clissold Park, London, N.16

Steps to Christian Understanding. Edited by R. J. W. Bevan. O.U.P. 15s.

The list of contributors to this volume, which is intended primarily for Sixth-Formers, is impressive, but unfortunately the editor has not succeeded in welding the articles together to form a satisfactory whole. The section on Christian doctrine is the best, and Archdeacon Hartill's exposition of the Holy Trinity is particularly lucid. In the chapters on God's relationship with man and the world, that vagueness so much despised by young scientists is alarmingly obvious, and the difficulties of adolescents in renewing their childhood faith are hardly realised, though the classical proofs of God's existence are well stated. Dr. Hooke's article on creation is outstanding, and Professor Butterfield discourses with his usual vivacity on " God in History ". Dr. Micklem's concluding remarks are an excellent summary of the claims of Christianity. The authors very wisely decided to " talk up " to their readers. The publication of such a book is a brave venture, though the high cost is regrettable since young people's means are small.

A SIXTH FORMER.

The Promise of the Father. John Huxtable. Independent Press. 6s.

The Principal of New College, London, has given us a Lent book that is different. Prompted by the suggestion of a thoughtful deacon that " we might have a few more sermons on the Holy Spirit ", Mr. Huxtable has developed, in attractive simplicity, a series of meditations on the functions of the Spirit in mediating the Word and in moving the spirit of man to respond to the reconciling work of God in Christ. He goes on to work out his theme, first in the personal life and next in the fellowship of the church. Ministers who read this little book will find in it ample, sound and suggestive material which should issue in many of the sort of sermons for which the Deacon was asking.

H. V. LARCOMBE.

The Savoy Declaration of Faith and Order, 1658. Edited by A. G. Matthews. Independent Press. 9s.

This reprint of the only major Confession of Faith and Order of the seventeenth century Congregationalists is of importance for its similarity to the Westminster Confession of 1648 (the few divergences are helpfully printed in bold type in this edition), for its influence on the 1677 Particular Baptist Confession of Faith, and for the light its Preface throws upon the political relationships of its authors (admirably assessed in the introduction of 40 pages by the editor). The Rev. D. T. Jenkins, in a short additional note on its theology draws especial attention to the principles and limitations of the Declaration of Church Order, which is separate from that of Faith (unlike the Westminster Confession).

J. F. V. NICHOLSON.

An Introduction to the Theology of the New Testament. (423 pages). Alan Richardson. S.C.M. Press Limited. 30s.

Anyone who works carefully through this scholarly study of New Testament theology will be informed and stimulated. An index of Scriptural references, extending to 23 pages, each page with three columns, indicates the author's thoroughness in searching the Scripture. He offers his book to help " in the task of preaching the faith of Jesus Christ ".

All the major themes of New Testament theology are well handled. There are informative discussions, for example, of the New Testament titles for Jesus—Messiah, Son of Man, Son of God, Lord; of the doctrine of atonement as reconciliation, redemption, propitiation, new Covenant, justification; of metaphors for the Church—body of Christ, bride, vine, household.

In spite of these excellent discussions the book offers numerous statements that many will want to question. Here is one! It is said that " justification by faith must be understood to mean justification by the gracious and saving righteousness of God through baptism and incorporation into Jesus Christ ", and " there is no justification apart from baptism into Christ's body ".

The chapter on " The Theology of Baptism " could be studied profitably by every Baptist minister. We shall not agree with the author's conclusions about infant baptism, but his comprehensive survey of the New Testament evidence, and even more his perception of the close integration of Christology, nature and purpose of the Church, ministry and sacraments will challenge every careful reader.

This is a book to study, to argue with, to examine the Bible with; a very useful book for students and ministers.

L. G. CHAMPION.

LATE NEWS

The passing of Seymour Price, suddenly as his father, is a sore loss. Worthy tribute to his talents and devotion has been paid elsewhere. We remember him here as a ministers' friend and thank God for him. Two more of our brethren have passed on: G. P. Rees of Melbourne, formerly secretary and president of the Australian B.U., and H. J. Warner who did good work in each of his churches in the homeland. Cowell Lloyd, at ninety, has met with and survived another serious accident. He seems to thrive on them. John Pritchard hopes to visit England before taking up post as tutor at B.T.I. in New Zealand, after successful pastorate in Auckland. J. K. Zeman of Czechoslovakia and Ruschlikon is to be " counsellor for home mission churches " in Baptist Jubilee Advance in Ontario and Quebec. Dr. C. Howard Bentall, President, Baptist Federation of Canada, is leaving Walmer Road, Toronto, for Calgary, Alberta. And the Southern Baptist Theological Seminary, Louisville, Ky., has celebrated its centenary with a great concourse of Baptists.