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The Fraternal

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EDITORIAL—A MATTER OF URGENCY.

IN this number of THE FRATERNAL appears an article written by one of our country ministers. Its appeal is strengthened by the fact that it was repeatedly asked for by us before it was received.

It is a restrained and dignified statement. Not only does it reveal no sense of grievance, or voice any complaint, there is expressed gratitude for the privilege of being found in the ranks of the Baptist ministry, and for mercies received from many quarters. Added to this, there is an acknowledgment that, while he, the writer, is but a servant, he is a servant of Christ's by Whom he was called, on Whom he has counted, and to Whom he will continue to look for guidance and support. All this makes delightful reading and, we believe, reflects the general attitude of those represented.

We here, however, are concerned, not so much with what is written, as with what, by discerning minds, may be read between the lines.

Let us, in imagination, enter that Baptist manse. To some of us that presents no difficulty. We were born and brought up

under just such a roof. Let us share the life of that little home. The total income is about £4 a week. This must suffice to meet the cost of rent, rates, food, clothes, heating, lighting, travel, books (smokes?), education of children, doctor's fees, subscriptions, insurance, renewal of furniture and household requirements, income tax, and—sundries.

It is expected that Mr. and Mrs. Jones and their children should be well—not too well—dressed, and that they should make provision against a rainy day, which is sure to come.

To meet the much increased cost of living there has been a general rise in wages and salaries of those who make up our congregations. The minister and his wife, as a rule, have to meet the demands of to-day with resources which were pitifully inadequate before the War.

In his African diary David Livingstone wrote: "Pulled my belt in three holes to-day to relieve my hunger." "Indulged in sumptuous feasts of my own imagination." Baptist manses, known to us, are not unfamiliar with that kind of belt, and that kind of feast. (The story of certain retired Baptist ministers is an even more painful one.)

THIS OUGHT NOT TO BE! It need not be continued. It is not beyond the wisdom and the generosity of our individual churches, and of our great denomination, to devise ways and means of ensuring for every member of our ministry an income that shall enable him—and her—to fulfil their varied ministry, unhindered by worries as to how to meet bills that reach them with frightening regularity.

We are pleased to know that this matter is being considered by the Polity Committee, and that there is a rising tide of concern for labourers whose wages are unworthy of their hire. But this is not enough. It will not be enough until the urgency of the situation seizes the imagination, the conscience, and the purse of every one of us.

We make no apology for voicing our concern here. We feel, as Carey felt when he wrote to his wife: "The sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul."

We are not afraid of the gibe that we are becoming commercially minded, or that this is not a matter for ministers to

meddle with. If this plea for justice is "unbecoming," it was unbecoming for Moses to demand consideration for the oxen that trod out the corn, and for Paul to say that the husbandman had first claim on the fruits of the field in which he had laboured.

We must not rest until the reproach has been removed from our midst; and this, not only for the comfort of those immediately concerned, but for the glory of God and the greater prosperity of His Church.

MINISTERIAL STIPENDS.

SINCE the question of ministerial stipends is prominent in the thoughts of many in our denomination, perhaps I may be permitted to add a small contribution after several years of happy experience in country towns and village pastorates.

Why do men not shrink from the meagre incomes of smaller churches? Because the ministry is life to them. They humbly realise they have a message to give to their fellows, and are content to give it in those spheres for which their capabilities fit them.

Home needs, however, do sometimes cause anxiety. During the last War many pastors and their wives experienced real privations. Now again we are facing the rising prices of commodities, but the astonishing thing is "we always get through." As a lady of the manse surveying her past life said recently: "I have had everything a woman could wish for." So many lower salaried ministers can testify that life has brought them many of the finest things. A minister of more than three score years and ten was recently greatly elated on the receipt of the old age pension. Ought our men to have to wait for this—especially being subject to the means test?

Although adequate pastoral maintenance should be the ideal of aided churches, yet in many cases the resources of the individual church are too limited. Still, their contribution towards stipends calls for reconsideration in these times of rising incomes, when the labourer's wage equals, and often surpasses, the minister's. The natural tendency is for our people to argue that rising wages are to meet rising prices, and to overlook the fact that ministers have to face similar living conditions, quite apart from such special expenses as children's education,

hospitality, and worthy contributions to local causes. One Christian lady was comforted by the thought that her minister had a private income. When she found this was not the case, she immediately brought the matter before the church, with the result that the stipend was increased. Our people do need educating in conscientious proportionate giving to the church. They respond splendidly to great appeals. Perhaps we have failed in not putting the situation clearly before them.

Nor do we whole-heartedly agree that the recently discussed question of greater equalisation of ministerial stipends to be the true solution. Surely this is a matter to be dealt with by the whole denomination. Among the abiding joys of the ministry are the young people nurtured in our schools, and received into Church fellowship. Nearly all have removed to city churches. Is it too much to ask our people to maintain these feeding grounds of the denomination?

Many pastors labouring in restricted spheres derive inspiration from the wider horizon of corporate life. Our service is linked up through the denomination as an offering unto our Lord. Ought not the care of the churches, indirectly through pastoral maintenance, to be the concern of all our people? We are assured that this is so, and bear grateful testimony to the generous responses to the appeals made by our leaders from time to time. The Sustentation and Superannuation Funds, and now the Tax-free Emergency Gifts have been notable advances in the denominational consciousness of its privilege to make things easier in the manse.

Can more be done than is being done? The answer may be divided into current and future expenses.

Among the current expenses I would suggest that there are charges on the manse, not borne by people whose incomes are similar. The myth still needs to be exploded in some lay minds that ministers receive free medical attention. Our professional status and pastoral changes preclude us from being beneficiaries in doctors' clubs, as are many of our parishioners. At present stipends maintain the homes only in health; but there is always the underlying anxiety of sickness. Again, we are proud of the fact that so many sons and daughters of the manse have risen to worthy positions in our national life. If this Christian contribution to our country is to continue, we must give our children the best possible education in the formative

years of their lives. The cost of living in the country is very little less than that in towns, and some of our ministers' incomes are dangerously near the maintenance line.

Future liabilities are, however, a matter of much graver concern. Current charges leave no adequate balance to provide for retirement, when the care of the churches unduly taxes a minister's strength. While gratefully acknowledging our indebtedness to the Superannuation Fund, we must admit that its augmentation would be a great blessing to our men, especially to those who, by reason of age, were not allowed to join the Voluntary Pension Scheme. Several ministers and missionaries have experienced great difficulty in securing a dwelling place on retirement commensurate with their modest means. Is it beyond our lay people to make such gifts to the denomination?

Looking back over the years, we rejoice in any service we have been privileged to render, and are confident that the "goodness and mercy" which have followed us all the days of our life will continue even unto the end. A COUNTRY MINISTER.

EVANGELISM AND ITS MESSAGE.

THIS article has arisen from dissatisfaction with my own ministry and with the general level of our work, a dissatisfaction I believe many of us feel. So little achieved, so few won for Christ, and the excuse that one has been working in difficult spheres wears thin! I am convinced that the one urgent necessity is evangelism in its traditional sense—the bringing of men and women as individuals to Christ; that not even the clamant call of the modern world for the Church to "do something," nor our zeal for a Christian "New Order," must be allowed to push it into second place; that the matter is receiving far too little attention, and often left to those of small gifts, while our ablest and most scholarly brethren are busy with other things. My sense of this need has led me to a good deal of thought and study of the subject, and I welcome the opportunity of sharing with others some of the conclusions reached.

In thinking of evangelism we usually dwell on two things—the qualification of the worker, that he must be one who walks with God and whose life commends his message; and the method of approach, how best to get our message over to the modern generation. How much do we think about the message? Yet

it seems to me that, whether in speaking from pulpit or platform, or talking confidentially with one person, our real weakness lies there. The more frivolous among us may have seen in "Horse Nonsense" a parody on a famous poem of Browning's. The sole survivor of the three messengers gallops furiously into Aix, collapses in the market place, and is asked his errand.

"But imagine my shame when they asked what I meant,
And I had to confess that I'd been, gone, and went
And forgotten the news I was bringing from Ghent!"

That sounds to me uncomfortably like a skit on modern preaching—plenty of zeal and the best of methods, but what is the message?

Listening to modern preaching, when one has opportunity, it is noticeable how frequently, when the preacher comes to some vital point of doctrine, he veers off into unhelpful generalisations. The Atonement, Providence, Prayer, Sin and Salvation, Justification by Faith, the doctrine of the Holy Spirit are either avoided or treated philosophically, hedged round with tentative comments that may interest a student of theology, but can neither strengthen the believer nor convince the unbeliever.

Study of the great evangelists shows that their message, whether to congregations or to individuals, was *dogmatic*—not, that is, aggressive and self-assertive, but dogmatic in the technical sense, concerned with dogma. Is it true that God has revealed the saving truth about Himself and about man? If so, surely it will be something clear and definite. Hedging is a human, not a divine art!

The key, I believe, lies in Bible study. We declare, rightly, that modern scholarship has made the Bible more than ever for us the Word of God. Do we use it accordingly? Many of us—probably most—need to spend far more time prayerfully wrestling with the Bible to find by careful analysis what are the clear doctrines it gives us to preach. So essential is this that some of us must be ready to abandon some other activities—even apparently vital ones—in order to find the time and strength for it. An efficient, devoted, sacrificially active ministry without a clear Bible message is surely missing its whole point.

I almost suspect the Bible is despised! Suppose a young minister, fresh from college, proposed to his Fraternal that they

should meet for prayer and study round the open Bible; would he not in most cases be pitied for his naïveté? But what matchless opportunities we are losing here. Could we not in our Fraternalists set aside for a while the philosophical and theological treatises we study, the optimistic plans for a new and better world, and the endless discussions on denominational polity, and make the Bible our textbook, studying it on our knees to get the path and marrow of its evangelical message? Perhaps we fear controversial issues arising. What if they do? That risk is the condition of progress. We may purchase our peace at the cost of our effectiveness. Better even a live controversy than a dead unanimity. They never quarrel in cemeteries! We must learn to differ in love, in order that we may unite on the vital Gospel truths. May I make this a plea for definite action in our Fraternalists?

There is often the same vagueness in the application of our message. The preaching of the great evangelists has always been incisive. A hearer said of a Scottish "covenanting" preacher: "That man showed me all my heart." Our hearers ought to see themselves in our preaching, to congregations or individuals, as in a mirror. So often a preacher seems to be on the verge of touching the very problems and sins of his hearers, and then shies off, as if doubtful of the power of his message to save, into some vague platitude. One cannot, of course, discuss intimate moral and psychological problems in the pulpit. In these days one cannot even be as outspoken as the Bible is! But the preacher can, without offending even the prurient, carry his message home to the very needs of his people, so that the despairing realise that he knows their need and can give a remedy, and even the hardened perforce recognise their own sins, and cannot evade the darts of conscience.

Finally, our message must be *redemptive*. We shall not forget how young Spurgeon went the round of the churches, and never a minister showed him the plain path of salvation. We tell men that all they need is in Christ—and leave them guessing how to get it! So often we preachers seem unable to bridge the gap between the Gospel promises and our hearers' needs, so that some turn away, unsatisfied, while others, attracted by Christ, find after years of following Him that they still do not know how to secure His life-changing power for themselves, and many backslide. It is not enough to urge our people to "follow Jesus," or "give Him

their hearts." They want to know how. We must bring the path of salvation right to their doorstep, so that they may know exactly how to step out of a life of defeat and unbelief into one of faith and victory.

It seems to me that an earnest study of the vital Bible message of salvation, backed by heart-felt prayer, will do more to revive our churches and re-convert England than anything else we can conceive. May I appeal that we ministers make this quest our first business? And dare I suggest that the Editorial Board might find space for a series of articles by ministers giving the results of their prayerful study of the great truths we have to preach?

MAXWELL BERRY.

PREACHING WITH NOTES.

IN the "Fraternal" for July, 1942, H. S. Cuff writes persuasively on "Preaching Without Notes." I have enjoyed a second reading of the article, and I feel now, as I felt when I read it for the first time, that what he says is so wisely and moderately expressed that critical comment is difficult. But let me make the attempt. And incidentally I do so as one who for forty years has preached both with and without notes, sometimes following the manuscript throughout the discourse, sometimes committing no more than a few lines to paper, sometimes preaching extempore. When I interrogate my own heart I cannot honestly and decisively affirm that I have found one method so much better than the others that I am constrained to say: "This method ought to be cultivated and the others abandoned." So much depends upon the particular type of sermon, the occasion, the character of the congregation, and the mood of the preacher; and also—obviously—much depends upon the preacher's intellectual and emotional equipment.

When I began to preach I was influenced by a prevailing belief that a preacher should "trust to the Lord for utterance," and that dependence upon "notes" indicated lack of faith. Accordingly I eschewed all verbal preparation and looked for the "right word to be given me." Looking back, I am not prepared to say that this experiment in verbal inspiration stands out as the peak experience of my preaching life; but I do not doubt that there are times when this, and this only, is the right method to be employed.

What I found as my ministry developed was that this extemporaneous method was not the best for *all* occasions. For "exhortation" it is, arguably, always the best, but for the teaching ministry, where economy of words and precision of statement are necessary, a preacher may find it well to subject himself to the discipline of very thorough verbal preparation. Personally I found that purely extemporaneous preaching was getting me into a slovenly prolixity of expression, and often of verbal aggregations which by no stretch of meaning could be called sentences at all. Such a way of speaking may be admired by the half-educated as "fluency," or even "eloquence," but it is a poor instrument for the preacher. It may be that the whole-hearted Gospel exhorter intent on his mission is in little danger of falling into this vice. When a man is in earnest and is engaged to make a simple, direct appeal, his style will usually look after itself. But not all discourses are exhortations, and the preacher who has to develop an expository or metaphysical theme needs something more than "liberty" and "power"; he needs also logical sequence and conciseness of utterance; and here I think there is real danger for the man whose devotion to extemporaneousness makes him, no matter what may be the nature of his discourse, a verbal *improvisatore*—a slave to extemporisation.

This is where I think I should want to qualify Mr. Curr's statement that "the man of God who does not need to make frequent and furtive glances at his notes . . . is capable of a directness and intensity of approach to his audience, which is a great asset." This seems to me to be true of the orator or agitator, but I think there is a kind of discourse—that there are in fact many kinds—where directness and intensity are helped and not hindered by careful verbal preparation. And why should a man of God have need to look "furtively" at his notes. The "furtiveness" rather than the "notes" invites condemnation. There were no greater exponents of extempore preaching than Beecher, Spurgeon, and Maclaren, but they all, on occasion, used notes, and I can't imagine their doing so "furtively."

One other comment. Mr. Curr writes: "After all, the fundamental factor in preaching is personality. . . ." Yes, in a way; but I wonder if Phillips Brooks's much-quoted dictum has not been over-stressed. Mr. Curr uses it as an argument against "notes." This means that a preacher, I suppose, must say to himself: "I must get my personality across to the congregation

whatever happens, and these notes might spoil the transmission." I think Mr. Curr would agree that the preacher who is concerned about "getting his personality across" is in real danger of developing the wrong sort of personality and becoming a pulpit exhibitionist. What Mr. Curr really underlines is that preaching means truth *mediated through* personality. It is the *truth* that must be "got across," not the man; nevertheless, it is the truth *through* the man, I agree. But in that case the preacher's concern must be "How shall I most clearly and effectively present the truth to this people?" I have tried to show that the answer need not be invariably "By tearing up my notes or never writing them." Horace Bushnell, Phillips Brooks, Joseph Parker, R. W. Dale, J. H. Jowett,—the list could be lengthened out indefinitely of preachers (and most of them were great pulpit personalities) who, regularly or otherwise, used notes. It is well, I think, that a preacher should school himself to preach both with notes and without them. The less he thinks about his own personality the better, except in the sense of keeping it in subjection to the demands of the living Word. The preacher is something more than an orator, and the approved canons of oratory are not necessarily decisive in his calling. But to say this is not to challenge Mr. Curr, who would certainly assent.

GWILYM O. GRIFFITH.

CHRISTENDOM WAS HIS DIOCESE.

"IT is an interesting historical study," declared Mr. Churchill of the Duke of Marlborough, "to examine the causes which have made so great a contrast between the glory and importance of his deeds and the small regard of his countrymen for his memory." Of Robert Hall, the greatest pulpit orator since Chrysostom; a similar statement might fittingly be made. Between the eminence of the man and the obscurity into which his memory has been allowed to fade lies an astonishing contrast.

Born on May 2nd, 1764, Robert Hall was the fourteenth child of the Baptist pastor at Arnesby, near Leicester. His father, also named Robert Hall, was an able man of noble character, who taught Carey to preach, aided Fuller to formulate his theology, and, by his little book *Help to Zion's Travellers*, initiated the movement to liberate Baptist thought and life from the paralysing grasp of rigid Calvinism. "I shall ever esteem it,"

declared his famous son, "one of the greatest favours an indulgent Providence has bestowed upon me to have possessed such a father."

From John C. Ryland's school at Northampton the younger Robert Hall proceeded to the Bristol Baptist Academy, and thence to King's College, Aberdeen. At King's the youth who had read Jonathan Edwards on *The Freedom of the Will* and Butler's *Analogy* before he was nine years old and, while still a child, discussed the abstruse problems of philosophy with the erudite village tailor, was speedily recognised as easily the most brilliant student in the college. "There go Plato and Herodotus!" whispered the other students as Hall and James Mackintosh (later a famous legal expert and Recorder of Bombay) strolled together through the college grounds. A memorable Greek oration he delivered in 1785 marked Hall's award of the A.M. degree. Some years later he was honoured by a D.D.

In the same year Broadmead, Bristol, which had kept a watchful eye on the young genius and his striking pulpit talent, invited him to become co-pastor with Dr. Caleb Evans. Sunday by Sunday crowds thronged to hear the new star in the Baptist firmament, but Hall lived in a censorious era, and before long his intellectual approach to the Faith brought his orthodoxy under suspicion. This and a dispute between Evans and himself caused him to accept a call to the Stone Yard (now St. Andrews Street) Chapel at Cambridge. By endeavouring to raise this church from the pitiable spiritual condition in which Robert Robinson had left it Hall's own attitude was transformed, and the evangelical note which had hitherto been missing now sounded forth ever louder and stronger to complete the mighty harmony of the great Gospel he afterwards always proclaimed. Here Hall reached intellectual and spiritual maturity, and from this pulpit some of his greatest utterances rang out, to arouse the attention of the most influential circles in the land. A tragic break-down in health forced him to resign from Cambridge and, upon his complete recovery, he accepted Harvey Lane, Leicester. Hall's fame broke all bounds, spread across the country and far beyond. He identified himself with the new religious and humanitarian movements of the age and by his eloquence fostered their success. This happy pastorate came to a close when, upon the death of Dr. Ryland, Broadmead resolved to procure the century's mightiest preacher for its next

minister, and Hall triumphantly returned to the city he so much loved. There he died on February 21st, 1831.

Hall's first claim to fame is as a preacher. His sermons were massive utterances extemporaneously delivered in the thrilling flow of polished sentences and superb diction with which he clothed the majesty of his thoughts. His most frequent topics were the fundamental themes of the Christian Faith but, scriptural and doctrinal as his sermons were, Hall did not make the mistake of lifting them out of a social context. Some are classics in sermonic literature. The magnetism of his oratory often swept a whole congregation to its feet. All classes, high and low, rich and poor, famous and obscure, were represented among his regular hearers, and all acknowledged that rarely in its history had the Gospel been presented to men with such arresting and prodigious power. His printed sermons ran into numerous editions, and of one of them Pitt stated that its peroration could not be surpassed in the annals of oratory. "When he attacks error," affirmed a contemporary journal, "his strokes are tremendous. The Deist startles at the blow, the Socinian is confounded, the Antinomian slinks away in shame." The *New York Observer* referred to him as "the boast of Christianity and the pride of learning," and added: "His diocese is limited only by Christendom. . . . His existence is yet to be viewed as scarcely less important than that of Luther himself."

Profoundly influenced by the new thought of the times, by the works of Locke, Rousseau, Bentham, Adam Smith, Hume, and others, Robert Hall took his stand among the foremost champions of freedom. To the advocacy of those principles of civil, religious, and intellectual liberty which observation of life, the study of the philosophers, and intimacy with the Scriptures had caused him to cherish, he brought his own unique powers of thought and understanding. Armed with a mastery of political and economic principles and the rest of his panoply of talents, Hall charged into the battle against the foes of freedom, and some of his most notable sermons were weighty strokes in the cause he championed. "He who breaks the fetters of slavery, and delivers a nation from thralldom," he once remarked, "forms, in my opinion, the noblest comment on the great law of love . . . but next to that is the merit of him who, in times like the present, watches over the edifice of public liberty, repairs its foundations, and strengthens its cement, when he beholds it

hastening to decay." It was said in his own day: "There is not perhaps a man living . . . of whom the English politicians stand so much in awe as of Robert Hall."

For the ignorant, oppressed, and suffering Hall had a boundless and practical sympathy. In their cause he raised his voice and exercised his widespread influence. He was a lover of the common people and demanded for them an effective part in the government of their country, an opportunity of a full and happy life, with justice, freedom, and education for all. Typical of this concern for the ill-used masses was his, now almost forgotten, great pioneering work for the stocking-knitters of Leicestershire. In spite of Anti-Combination Acts and the hostility of many, he was largely responsible for the formation of a union of these factory workers to raise their wages, better their conditions, and save the unemployed from starving. From many owners he himself obtained signed agreements providing for improved conditions of work and higher pay. This precursor of modern trade unions eventually embraced the workers of three counties and won for Robert Hall the admiration and affection of the labouring classes.

In the defence of Nonconformity he was prompt to take the field whenever occasion arose. Against the virulence of those who made Dissent the target of their venom or disdain Robert Hall wielded his pen like a cutlass, and his opponents recoiled in dismay. Loyal to the most dissenting of the Dissenters, the Baptists, Hall remained unaffected by the efforts of the Prime Minister and the Bishops to lure him into the Anglican fold. The whole denomination regarded him as their brightest adornment, and his influence was immeasurable, while the young Missionary Society found in him an ardent advocate. All forms of Dissent were raised to a new level by his genius, and it has been affirmed by an authoritative historian: "The special influence of Robert Hall upon his own denomination has never been fully considered. When it comes to be, it will probably be judged that, in modern times, that body owes more to him than to any other man. Through him the Baptists gained an elevation in the eyes of their countrymen which they had not before enjoyed. It was impossible to sneer at a sect with which such a man had deliberately chosen to identify himself."

Of Hall's wide learning, personal charm, deeply devotional spirit, his nobility of character, far-reaching influence, the

eneration in which he was held, his victory over an entire lifetime of physical agony, and many other aspects of his life and achievement a great deal more might be said if the space were available. "Everything about him," a writer of another order of the Faith has said, "even to his physical sufferings, was titanic." This brief account, which the present writer realises is all too inadequate, can best close with the words of one of Hall's own contemporaries: "There may be another Hume, to poison the fountain of knowledge; another Voltaire, whose genius . . . may blacken and destroy. The Bar and the Senate, as they are stages on the road to power, may still display a throng of genius; but when shall we see another Robert Hall, a voluntary exile from worldly greatness, with the hopes of no other reward than the divine approbation and the luxury of doing good, expending his mighty powers in the lowly sphere of ministerial labour, to instruct and comfort the wretched and the lost?" When shall we see another Robert Hall? When, indeed?

GRAHAM W. HUGHES.

HOLY LIVING.

ARON, the chief minister of the Tabernacle in the wilderness, wore a "holy crown of pure gold," upon which was written "HOLY TO THE LORD." This continues to be God's chief requirement of all the ministers of the New Covenant, for the first word of God to the ministers of the Word is "Ye shall be holy; for I am holy." So also if the fellowship of believers were to express that which it most desires to find in its pastors, would it not be in Peter's words: "Be ye YOURSELVES also holy in all manner of living"? And this is the basic condition of an effective ministry.

But holy living is not, contrary to the opinion of most believers, any easier for the pastor than for his flock, for while he escapes many of their temptations, he has others which are largely unknown to them. What are these? The writer remembers a Communion address given by his college principal on the "Four cardinal vices of the ministry," in which he singled out slackness, self-conceit, insincerity, and discontent as the pastor's chief enemies. These are *our* chief obstacles to holy living. How can they be effectively overcome?

In his book "The Rule and Exercises of Holy Living,"

Jeremy Taylor considers "the general instruments serving to a holy life." This book, written by a minister, is especially appropriate for all ministers, and clearly indicates the manner in which these four chief enemies may be put to flight. In his warfare against this Satanic quadrilateral, the Christian pastor must be armed with three "general instruments," for "these three considerations, rightly managed and applied to the several parts and instances of our lives, will be, like Elisha stretched upon the child, apt to put life and quickness into every part of it, and to make us live the life of grace and do the work of God."

I. The first is **THE RIGHT USE OF ALL OUR TIME.** It is significant that Frances Havergal, like Jeremy Taylor, puts this in the first place in her well-known hymn "Take my moments and my days, let them flow in ceaseless praise," and both alike go at once to the heart of the matter. New every morning God fills our treasury with the precious coinage of time, and we are responsible to Him for the way in which we spend it. "Redeeming the time" is a synonym for "holy living," and by means of this weapon we shall put to flight our first great enemy—slackness. Unlike the ordinary Christian, a minister's time is largely his own, and consequently the deadly sin of sloth is more likely to attack him with success. But "the right use of all our time" not only involves the negative task of eliminating slackness. It is possible to work hard and yet waste the coinage of time. We are not merely to **USE** our time, but to use it **RIGHTLY**. Life is like the day excursion of a country cousin to London; out of the large number of things which we might do, we must select those which it is "right" for us to do. A time-table for the normal day, and for the week, is essential, even if we have sometimes to depart from it. With reference to our work as a whole, we need to beware of conferences, committees, meetings—and even fraternal! On the other hand, time given to the spiritual welfare of individuals is rarely wasted, and frequently yields a rich reward. "Look carefully how ye walk, redeeming the time."

II. William Law, in his "Serious Call," enunciates the principle which is the basis of "holy living"—"**THE INTENTION TO PLEASE GOD IN ALL OUR ACTIONS.**" Although Jeremy Taylor does not actually use this phrase (his phrase is "purity of intention"), this is nevertheless his second "general instrument of holy living." "We should intend and

design God's glory in every action we do, whether it be natural or chosen." Now this at once puts to flight our three remaining foes. Self-conceit, stimulated in a minister by the well-meant praises of his flock, is banished, once a man seeks to please God only in all his actions. We cannot serve two masters; we cannot at the same time seek God's glory and our own. So also insincerity, professionalism, cannot exist where everything, even the small habitual thing, is done "to please God." Discontent, the fourth enemy, arises either from a disenchanted egotism or, more commonly, from regarding the ministry as a career; but the ministry can never be a career if our sole intention is "to please God." But here also this "instrument" has also the positive function of transformation, for "this grace is so excellent that it sanctifies the most common action of our life, for a holy end sanctifies all actions." Even the most ordinary action can be transformed by the intention with which we do it; therefore the Lord, given this intention, can "turn my necessities into virtue, the works of nature into the works of grace, by making them orderly, regular, and profitable to ends beyond their own proper efficacy." This is a pure heart, the single eye, of which Jesus spoke—"the intention to please God in all our actions," or, as Paul expresses it, "do all to the glory of God."

III. "THE PRACTICE OF THE PRESENCE OF GOD." This phrase we usually associate with Brother Lawrence, and Jeremy Taylor perhaps borrowed it from him to express his "third instrument of holy living." Here again there is both a negative and a positive application. A man is no longer able to sin if he constantly recollects that he is in the presence of God, and this applies especially to his inner life of thought and desire, since "all things are naked and open to the eyes of Him with whom we have to do." This point is well brought out in the purity collect "Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid . . ."; the clean heart, from which words and actions proceed, depends in part on the recollection of God's Omniscience and Omnipresence. We cannot sin in the presence of God. But the constant recollection of the Divine Presence not only keeps us from sin; rather by living with Him "with unveiled face" we reflect "as a mirror the glory of the Lord" and are "transformed into the same image from glory to glory." It is this unfading glory that the new

Israel will desire to see when we come down to them from the mount of God bearing His word.

These are the three general instruments of holy living, and they will be seen to cover the whole of life—both the inner life and the outward action. There is no false antithesis here between what a man IS and what he DOES. It is, however, necessary to stress that they are only the *instruments* of a holy life—they do not supply the motives. The only motives which constrain us to use them are those stated by the two great Apostles: "Ye shall be holy . . . knowing that ye were redeemed, not with corruptible things . . . but with precious blood, even the blood of Christ"; and "Know ye not that your body is a temple of the Holy Spirit, Who is in you?"

STEPHEN F. WINWARD.

A COVENANT FOR BAPTIST MINISTERS.

ON the morning of October 2nd, 1942—Carey Day—members of the North London Fraternal met at a local church, and at the Lord's Table ratified the under-mentioned Covenant, the compilation of which had been discussed at previous meetings.

It is published with the idea that others might like to use it, and so one of the spiritual aims of our Baptist Ministers' Fellowship might be fulfilled:

We believe that "God was in Christ reconciling the world unto Himself," and that He has committed this same ministry of reconciliation to us. We therefore affirm our devotion to "our high calling of God," and reverently express our sense of accountability to God for its true exercise. As "stewards of the mysteries of God" we declare the Christian ministry to be both prophetic and pastoral, a ministry exercised in the name of God on behalf of men.

In the assurance of the abiding presence and aid of God through the Holy Spirit, we engage together to observe with the utmost fidelity the discipline and conduct as is here set forth:—

1. We will set aside a specific period each morning, if possible before the day's normal work has begun, for the culture of our own devotional life, chiefly by a meditative study of some portion of Scripture and by prayer, always including the special demands of the day.

2. We will give adequate time for the systematic study of the Bible, with a view to an intelligent and lucid exposition of its teaching on God and man, together with the application of such teaching to the life of our day.
3. We acknowledge our responsibility before God to care for the spiritual well-being of those committed to our charge, and in all our pastoral activities we will seek to deepen our people's awareness of God in all experiences of life.
4. We covenant to discharge our obligation to the One Holy Catholic, Apostolic Church, seeking so to do through our own Baptist Communion—(a) by a close loyalty to each other; (b) by furthering the co-operation and fellowship of our respective Churches.
5. We will commit ourselves to the work of Evangelism at home and throughout the world, especially remembering the work of the B.M.S.
6. Knowing that the Church of God, while not *of* the world, is in the world, we further promise to fulfil our responsibilities to the Society to which we belong, both within the prophetic function of our ministry and also as citizens, whose citizenship is an expression of their loyalty to God.
7. We undertake, also, in the interests of all we have thus far promised, constantly to pray for our deliverance from sins incidental to our ministry, and lest, seeking to minister to others, we should ignore our own need of spiritual succour, we would frequently re-examine ourselves humbly in the fear of God.
8. Lastly, we do solemnly declare this covenant abides while life shall last.

PROFESSOR JOAD THINKS AGAIN.

PROFESSOR JOAD'S recent articles in the "New Statesman" and in the "Evening Standard" are of the greatest interest. He confesses that he has had to give up agnostic views that he has held for thirty years. He is impressed with the world's need for God, and feels convinced that help which is so desperately needed must be available.

What has made him think again is the War. He is appalled at its disclosure of man's beastliness. He had thought that men were fundamentally decent, and would behave decently if they got a reasonable chance. He can think so no more, having seen the horror of subjugated Europe. And what he sees he is compelled to describe as original sin, the discovery of which has led to what he calls "a decline in optimism." What hope is there that such a creature as man will ever be able to get clear of the slime in which he originated? Try as he likes, will he not keep falling back into it? It is indeed a case of "God help him," but to come to that conclusion is somehow to feel that God can and will.

This change of outlook, Dr. Joad says, is shared by many. There is a widespread turning toward God which has been facilitated by the comparatively recent discovery that science is not quite omniscience. "The waters of revival are accumulating," he says.

How is the need for God to be satisfied, and thereby the very real danger of a turning to false gods, averted? Can the churches meet the need? Not as they are. They must drastically reform their ways, and Dr. Joad indicates two possible lines of reformation. They can go all out for social justice on the lines of Malvern, or they can give up all hope of making anything of this world and cultivate with High Church aloofness a devout life in preparation for a better world than this. And the latter course is essential if, as he says, "the worst comes to the worst." It would be "a bridge between the civilisation that is dying and the civilization that is yet to be born."

To us who believe that, in Christ, God has laid help upon One that is mighty, all this is deeply interesting; and if it be true that this change of outlook is widespread, then it is indeed a breath of Spring. Like the church in Jerusalem, when Peter was liberated, the answer to our prayer is knocking at the door. The question is what should we be doing to prepare ourselves to meet this new situation with which we may soon be confronted?

If the situation is as Dr. Joad has described it; if those who believed that the world could get on quite well without God are now disillusioned by the apocalypse of sin; and if it is their need for God that compels them to turn to the churches, then it seems

that what the churches should do is to prepare themselves to set forth as clearly as they can what Christianity has to say about God. That setting forth is not confined, of course, to verbal statement: it consists not only of the Church's message, but of her worship, her corporate work in the world and the lives of her members. The call that comes to her is to give men by all these means the truth as it is in Christ with the greatest possible faithfulness and clearness.

It may be true, as Dr. Joad says, that the Church ought to bear a new witness to the need for social justice, or that she should devote herself to-developing a High Church, other worldly piety; but it cannot be true that she should do either of these things because that is what she thinks those who are coming to her would like her to do. The primary question for her must be not What does the situation demand? but What have I to give? The great essentials of her message are laid down for her, and she can give no other if no man should listen. The new situation can only call upon her to give it with more, perhaps with an altogether new, fidelity and emphasis.

This implies that we know what that message is, and those who know it best will agree that we can never know it well enough. What is the Gospel? What has Christianity to say to the disillusioned who come seeking God? Are we not being called to a revival of theological interest and study? And it seems that we ought not to neglect the doctrine of original sin, the re-discovery of which has brought about this spiritual ferment. It is good that the over-optimistic should have come to realise the gravity of man's fallen estate; but may it not be our task to save them from overstating it and from plunging into an equally false despair?

Christian thought has held different views about the gravity of original sin. It has been interpreted both as original guilt and as total depravity, with consequences that surely have shown that both ideas sprang from an over pessimistic view of our inherited corruption. But what do we believe? We are surely required to make up our minds.

And ought there not to be a great and prayerful concern that the corporate witness of the Church and the lives of her people should adorn her doctrine? We cannot agree with all that Dr. Joad says in this connection. It is true that a cloistered other-

worldliness has kept the lamp of faith burning in dark days. But so has the fellowship of countless little Baptist groups in Russia in our own days, groups that had no other missal than the New Testament, and no cloister other than the Upper Room. Nor could we join in a witness to social justice that suppressed all the rest that Christianity has to say; it is difficult to see how any such mere fragment of Christianity could ever satisfy anybody who really wants to know what it is. The Church must try to declare the whole counsel of God.

But that there is an urgent need for a new witness to social justice many of us are convinced; and no less for the cultivation of a piety that seeks a Kingdom of God that can never be fully realised here: both belong to Christianity. What Joad says, too, about the need for poverty and equality among the Church's priests will have an answering response in many of our hearts. We have indeed much to do to prepare ourselves to deal with the situation described in these articles. Like Professor Joad, we too will have to think again.

J. C. RENDALL.

FROM A HOSPITAL WARD.

SIX months in hospital is not an experience easy to accept, yet looking back upon it the outstanding impression is not of disability and unhappiness, but of kindness and goodness.

Much is said in criticism of the churches. Let me set on record that the officers and members of my church have shown an unfailing loyalty and love that have often been overwhelming. How much kindness lies in the hearts of men, waiting only the needful occasion to find expression! If I had ever doubted the churches' power to love and serve—and I have not—the experience of these days would have settled my doubts for ever. My ministerial brethren, too, have manifested a friendship which has been a constant source of comfort and help, whilst they, and laymen equally devoted, have given their services freely to the Church, that its burden of a sick minister might be lightened as far as possible.

I owe much to my fellow patients. A minister has great difficulty sometimes in making contacts with men. In hospital contacts are not only easy, they are inevitable. Everything under the sun is discussed freely, and (in spite of the parson's presence) forcefully! Often I have found myself in profound disagreement

with men, and involved in eager debate. Often again I have been surprisingly cheered by the sanity, wisdom, and unselfishness of their views. Unselfishness indeed is the order of the day. Whatever a patient has is freely shared, as a rule, and no one need go without. If only that spirit could be carried into the world outside!

The courage and cheerfulness of patients is a never-ending source of wonder. Of course there are grouchers, but they are the exception. For the most part pain is bravely borne, and all the cares and anxieties attendant upon an illness are cheerfully faced.

That, perhaps, is due in large measure to the medical and nursing staff. What devotion marks the work of physicians and surgeons their patients seldom know, for these things are hidden from their sight. But the nurses are always on the wards, and their service can be more readily appreciated, although much of that is never seen. It is remarkable how unfailingly kind and cheerful they are. Their work is always arduous, and frequently unpleasant. Lectures have to be attended and studies pursued in off-duty periods. They must often end the day utterly weary. Like other people, they have their personal sorrows and anxieties, especially in war time. Yet on the wards they are utterly devoted to their work, and always at the service of patients who are by no means always reasonable or considerate.

Looking upon the world to-day, with its cruelty and selfishness, I have sometimes been tempted to feel that men and women have utterly lost the likeness of God, and that His image, once stamped upon them, has been completely effaced. The nurses have taught me otherwise. Many of them are ardent Christians, and serve, first of all, because of their devotion to the Master. I have seen the love of God look out through their eyes, and caught the accents of Christ upon their lips. Others seem to possess everything except that one thing—a personal faith in Christ as Saviour and Lord. How I covet for them the experience that will give them a joy they have not yet known, and resources of grace beyond their dreaming!

There is much that we might do for nurses. Visitors to our churches from the Forces and from the Auxiliary Services are made welcome and invited into our homes. Nurses slip in and out unrecognised, because not in uniform. Yet a welcome into a home, with its friendliness and comfort, would often be

appreciated by girls, many of whom are far from their own homes and have little to spend in fares.

Spiritual help is needed. Nurses can attend church but rarely, and although they have their own devotional services, something more is required. It cannot be easy for girls to keep their faith, or to maintain a true devotional life amid the complexities of a modern hospital; everything possible should be done to help them. Here is a nurse who has just said goodbye to her boy before he goes overseas. "Please pray for us," she asks. Here is another about to be married, the wedding day already fixed, when news comes of her man's death over Malta. She goes on with her work on the ward, and only the dull eyes betray her grief. "If only I could be sure of the future life," she cries. Can we not help such as these? Contacts may be difficult to make, and the kind of help needed difficult to give, but let the attempt be made.

This hospital is fortunate in its chaplains—one an Anglican, the other a Baptist. They are frequent visitors, and with the co-operation of neighbouring ministers arrange services in four wards every Sunday. It is cheering to find how the men welcome a service, especially when the minister has visited the ward previously and has made himself known to them. They like to select their own hymns and to have a word with the parson afterwards. I am convinced that many ministers little realise the opportunities that are close at hand in hospital visitation. Sympathy and friendship are readily appreciated by people when they are sick and in trouble. Moreover, a word of sincere testimony to the grace of God in Christ is never resented. "I have learned the power of prayer," said a man suffering great pain. "Please pray for me." An operation which he dreaded followed, and now he is well on the way to recovery.

A lad who had lain many weeks with a broken leg had at length to face a big operation, with the prospect of many months in hospital to follow. He said to me: "I have changed in many ways since I had this accident. I am not worrying and am not a bit afraid. I'm trusting Him." That lesson of trust had been learned in a hospital ward. We might help others to learn it if we tried. My ministry in future days, please God, will give larger place to such work, for in a hospital ward I have found God's grace for myself, and have seen it come to others.

F. C. S. FILEWOOD.

A NOTE ON POLITY.

I SHOULD like to thank the many correspondents of Fraternalists who have sent to me the findings of their members on aspects of Baptist polity, and to assure them that their views have been taken into consideration in the preparation of the Polity Report. The report has now been presented to the Baptist Union Council, and copies of it have been sent to the Associations for their examination and comment. It is also available on application to the Kingsgate Press, 4, Southampton Row, London, W.C.1, at a charge of 3d., post 1d. It is hoped that in the next few months there will be discussions of the report up and down the country. Some of the matters with which the report deals are to be further investigated by appropriate committees of the Baptist Union, but if the report is read it will be seen that these inquiries need not hold up debate in the country. In the light of reports from these committees and of the findings which are sent to it from the wider life of the Denomination, the Polity Committee hopes to make a final series of recommendations to the Baptist Union Council next November.

No doubt there will be discussions of the report in many Fraternalists, and these will be valuable. I hope that the important sections on Polity and Life and on Polity and Doctrine in the introductory part of the report will receive special attention in our Fraternalists. The discussions in which ministers and lay folk join together in the Associations will be of great importance, and I would urge our ministers to state their own ideals of Baptist polity freely and frankly in these discussions, and try to discover how far our churches and ministers can move together towards agreed aims.

Baptist polity is in process of change. Ministers, as leaders of the churches, have a special responsibility for seeing that those changes for which the situation calls are carried out. I would therefore appeal to all our ministers to take their full share in the fashioning of a more adequate Baptist polity.

JOHN O. BARRETT,

Hon. Associate Secretary, Polity Commission.

WHAT ABOUT YOUR BOOK TOKENS?

Dear J.,

You ask me about new books, saying that I see more book-shops and hear more literary discussions than you do. I am not sure that this necessarily means that I know any better what are the really worth-while books, but I certainly hope that your confident expectations of a few book tokens for Christmas from grateful deacons and friends will be fulfilled. I notice that you are specially keen to hear of books which give evidence of any new trends in the theological world.

There is one book, published in 1941, which continues to provoke discussion and which is having repercussions in a number of different circles. I wonder whether you have yet read it. It is *The Throne of David*, by Father Hebert, which has as its sub-title "A Study of the Fulfilment of the Old Testament in Jesus Christ and His Church" (Faber and Faber, 12s. 6d.). You will sympathise with much that he says in the opening pages about the all-too-frequent effect of wrestling with J., E., D., and P. in college classes on the Old Testament. He aims at showing how essential true understanding of the Old Testament is for the interpretation of the New, and seeks to make plain the unity of the Bible, which has often been overlooked of recent years. Father Hebert is not perhaps always quite as careful in his scholarship as he desires to be, nor does he always escape the dangers of the mystical interpretation of Scripture; but this is an interesting book, and the welcome it has been given shows that it meets a very real need. The same problem is dealt with from a different angle by Professor Godfrey Phillips, of Selby Oak, in his recent book, *The Old Testament in the World Church* (Lutterworth Press, 10s.). How soon, and in what way, should the Old Testament be given to the younger churches of Africa and the Far East? This is often a very acute problem for the missionary. I have often been a little disturbed to find what slow progress is being made with translation work in some of our newer B.M.S. areas. Missionaries are sometimes very divided in their judgment as to when and how the Old Testament should be presented. And when one thinks about the issues involved, one is back at many of the questions with which Father Hebert deals.

You should certainly get hold of *The Nature of Catholicity*, by Daniel Jenkins (Faber and Faber, 5s.), if you have not

already done so. The author is an able young Congregationalist minister who is now an S.C.M. secretary. He was trained at Mansfield College, and is much under the influence of Karl Barth and Sir Edwin Hoskyns. In places he is very unfair to those from whom he disagrees, and there is a note of intolerance that often jars; but when all that has been said, this is a book which Free Churchmen ought to read and ponder. It seeks to deal with the true nature of the Church and claims that the essential mark of real catholicity is loyalty to the testimony of the Apostles. At the moment the book seems to have created more stir in Anglican circles than it has among Free Churchmen, but it is increasingly clear that we must all of us give attention to the questions with which Jenkins deals. This book would make an excellent basis for discussions in your Fraternal. There are some very stimulating pages on what is implied by the Church polity known as "Independency."

I know you are interested in poetry, so just slip in the name of another book which is full of significance. It is by C. S. Lewis, of Screwtape fame, and is called *A Preface to Paradise Lost* (Oxford University Press, 7s. 6d.). It owes a good deal to the foreword which Mr. Charles Williams wrote for the World's Classics edition of *The English Poems of Milton*, which I expect you will know. Is it not strange that we should leave it to High Churchmen to rediscover the great Puritan poet? But that is only one of the many unexpected new alignments that are taking place in the religious life of our day. Mr. Lewis's book is an essay in literary criticism, some of it technical; but it is full of suggestive judgments and unexpected comparisons, and it covers a wide field. I think you would enjoy it, and I am pretty sure it would make you read some Milton again.

Yours,

P.

SCOTTISH NOTES.

THE Annual Assembly Breakfast of the Scottish Ministers' Fellowship was held on October 21st, under the chairmanship of Dr. John MacBeath. Over 100 ministers were the guests of an anonymous host. The guest speaker was Professor J. G. Riddell, of Trinity College, who spoke on "The Task of Evangelism"—the practice of evangelism in the light of Liberal or Conservative theological attitudes. A thoroughly relevant address enabled us to take accurate bearings. Rev. T. W.

Lister expressed the gratitude of the ministers for all that Dr. MacBeath had been to us during his Glasgow pastorate. The demands of his own ministry, preaching, pastoral, lecturing, and literary, have never diminished his constant concern for the welfare of his brethren. There have been many unobtrusive acts of kindness, evidenced only when one or two inadvertently broke the surface. On seven occasions Dr. MacBeath has been responsible for originating and organising Retreats at Cove, and latterly Largs, where ministers from all over Scotland met in Conference for three happy and profitable days. Railway fares were pooled, a nominal charge was made, and the balance of the hospitality met by interested friends. Dr. MacBeath addressed and chaired these functions throughout. At five Assemblies he has secured a host to entertain our men to breakfast at a City hostelry, and afterwards to hear some distinguished theologian. We Scots ministers are feeling somewhat "orphaned." The prestige of our friend has enriched us all. Rev. W. Holms Coats, M.A., D.D., has been appointed our Chairman for the ensuing year.

Rev. Angus McMullan, M.A., who has held notable pastorates at Bo'ness and Leith, has now settled at Lewin Road, Streatham. He has done most creditable work in Scotland and in the activities of the Edinburgh Association and the Scottish Baptist Union he has taken a full share. Mrs. McMullan is also a graduate, and Streatham has secured the services of a well equipped pair.

Rev. Stanley Andrews, M.A., after excellent work in Carluke and Cathcart, goes, in the flower of his youth, to the "loveliest of Nonconformist churches," the Coats Memorial, Paisley. He commences in January.

Rev. Thos. Long, M.A., of Fraserburgh, and the Rev. Wm. Spiers, B.D., of Edinburgh, have been appointed Army Chaplains. Rev. D. A. Black, M.A., of Mossparck, has received a chaplaincy in the Navy. Rev. Walter Macdonald, M.A., late of Oban, after service in Iceland, goes East with the Y.M.C.A.

J. D. JAMIESON.

WELSH NOTES.

THE South Wales Joint Board Area has in all about 200 Baptist churches. Of these, a hundred or so are in the East Glamorgan Association, while the remaining hundred are

fairly equally divided between West Wales and Monmouthshire. In districts such as Swansea, Rhondda, Merthyr, Aberdare, and the Monmouthshire valleys, where the churches are in close proximity to one another, ministers are able to meet quite regularly and in good numbers. At Cardiff, where there exists a strong Fraternal, many of the members attend monthly meetings from districts ten miles and more distant from the city centre. Gladly they make the journey, for at the end there awaits them a warm fellowship which is soul refreshing and faith creating in the Master's work.

What a diversity of gifts and experiences is found in it! Amongst the brethren—Welsh, Scot, and English—are the Area Superintendent, Principal and Professors of the Theological College, and a number of honoured men who have rendered splendid service in the ministry both at home and abroad.

When the Fraternal was formed in 1894 "for the strengthening of the spiritual lives of its members and the promotion of religious and denominational work by mutual counsel and combined effort," Alfred Tilley, of Tredegarville, in an inspiring address on "That ye might be filled with all the fulness of God," struck a note which has remained in the heart of the Fraternal's fellowship and service ever since.

In pre-War days the brethren at Cardiff have had the privileges of inviting members of other Fraternals to a joint "Retreat." One such memorable gathering was held under the leadership of Dr. Wheeler Robinson. Opportunity for the renewal of these fraternal contacts is eagerly awaited.

At present the Cardiff Fraternal is planning for the publication of a "Short Catechism" for the use of the young in the local churches. The need of combating the appalling ignorance of the fundamental and historical facts of the Christian faith has long been felt. The urgency for religious education in the day schools cannot be ignored. If the State is to educate, not only for vocation but also for citizenship, it will have to take cognisance of the fact that the essential basis of sound individual and social life is moral character. In any educational programme God must be acknowledged. This requirement is vital for children in general. But what of children and adolescents who attend our churches? They, surely, should be our special concern. Helpful though the Sunday morning ten-minute talk may be (and this is heard by only a small percentage

of our children), and magnificent though the work of our Sunday Schools is, a more concentrated effort in inculcating the fundamental truths of God's word is sorely needed. There is reason to believe that the teachers themselves would welcome such definite aid as a short Catechism could supply. It would provide a basis for further systematic development in Biblical instruction.

With this end in view the brethren have appointed three of their number to prepare a "Catechism," covering in broad outline the salient facts of the Old and New Testaments. In it will be embodied the best features of Catechisms already published. After prayerful judgment upon the work by the whole Fraternal, the final copy is to be circularised amongst the churches, in the hope that it will, under God's blessing, create the "believing mind" in the young. To do this, we believe, will be to contribute to the fashioning of a character in which insight and surrender to moral and spiritual values can operate.

G. SORTON DAVIES.
