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The Fraternal

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EDITORIAL—THE POLITY REPORT.

AFTER prolonged investigation by some thirty ministers and laymen constituting the Polity Commission, the Report of their findings has been issued, and remitted by the B.U. Council to the Associations for consideration at their forthcoming Assemblies. Upon the views then expressed, the Council will, in November, formulate definite proposals for submission to the 1944 Assembly. It is important, therefore, that every minister should acquaint himself with the contents of the Report, and should encourage his deacons and church members to consider a document which has a vital bearing on future denominational policy.

We can here indicate only some of the chief recommendations:—

Candidates for the Ministry.—Suggestions are made concerning the reception, training, and probationary courses of candidates for the ministry and, arising from these, is the question of closer co-operation between the colleges. In this connection it may be mentioned that another Committee has before it the proposal that all candidates, whether for college training or for the B.U. examination, should, before making application, receive the approval of their local Associations.

The Pastorate.—Guidance is offered to churches inviting ministers to the pastorate, with a view to eliminating certain unsatisfactory features at present obtaining. The time-limit arrangement is considered, and an important change is made which applies alike to aided and non-aided churches. Grants in aid are reviewed and recommendations made towards “more adequate” remuneration of ministers. The Report does not commit itself to any stated sum, but, in our opinion, no married minister, of an affiliated church, and duly accredited, should receive less than £250 per annum. Such an ideal should surely be laid upon the consciences of ministers and laymen alike. We recognise, however, that to secure even this moderate minimum a financial effort would be necessary equal to any previously made by the denomination. A corollary of a “more adequate” stipend would be the further grouping of churches, involving increasing use of lay help. Accordingly, important proposals are made regarding the selection and training of young men and women for this sacred office; there is clear recognition that, thus qualified, they should be given definite status within the denomination.

General Superintendents.—The work of the Superintendency has received earnest consideration, and the hope is expressed that such arrangements shall be made as will enable them to place greater emphasis on the essentially spiritual nature of their office.

From all this it will be seen that the Report makes a serious and weighty contribution which, in turn, calls for equally serious review. The obvious criticism that the proposals are cautious, and even hesitant, must be viewed in the light of the principle of Independency, which is the basis of our Baptist Church government; it must be remembered, also, that no change can be effected apart from the voluntary agreement of the individual church. On the other hand, there is here presented an opportunity to initiate reforms which, when adopted, may well be regarded as the basis for further action. Some amount of determination will be needed to carry into effect even the modest proposals outlined, and no minister, therefore, should lose this golden opportunity to achieve something for the lasting benefit of ministers and churches generally. Buy a copy of the Report: it can be had at the Kingsgate Press, 4, Southampton Row, W.C.1, for 4d., plus postage 1½d. See that it is discussed in your Fraternal, take it to the deacons’ court and the church meeting, and make your mind known to your Association.

Finally, whatever be the measure of agreement, or otherwise, we earnestly urge that the recommendations of the Commission should not become the casualty of merely negative criticism, but rather that such criticism should offer reasonable, positive, concrete proposals as real alternatives to those advanced in the document. In this way, and in this way alone, will something be accomplished which shall enable our denomination the better to adapt itself to post-war conditions, and to become a greater power for the extension of the Kingdom of Christ.

A COVENANT FOR MINISTERS.

I WAS impressed with the Covenant of the Baptist Ministers of North London printed in the January issue of "The Fraternal." I admired the humble boldness of those who ventured to publish their own high resolves. I have been trying to put the contents of the Covenant into simple propositions which could more easily be carried in the mind, as with the Scouts and their law. The particulars are seven, as follows:—

1. I will read the Scriptures, meditate, and pray at a particular time each day.
2. I will diligently study the Scriptures and in preaching explain and apply their message.
3. I will, as a pastor, watch for souls, as one that must give account.
4. I will be loyal to my brother ministers, and lead my church to co-operate with theirs.
5. I will seek to win souls myself, encourage others to do the same, and support the work of the B.M.S.
6. I will fulfil my responsibilities to society, both as a citizen and as a minister.
7. I will seek personal holiness, especially guarding against the sins which weaken me as a minister.

These simple propositions commit us to nothing that we ought not to have promised on our ordination day, yet it is good to have them presented sharply to the mind once again. Of course, one might say that there are other things incumbent upon a minister. That is so, but I think those other things would be added unto anyone who had achieved the spiritual discipline involved in the seven simple promises set out above. If these things were done the others would not be left undone.

The kind of ministry outlined in the Covenant is most properly and hopefully based on the Scriptures. When Chater and Robinson, two very early missionaries, went off to India, Andrew Fuller wrote them a farewell letter in which he charged them not to read the Scriptures in the first instance to get something to say to others, but to get something for their own souls. He besought them to turn into prayer the thoughts that came to them in meditation. Thus their prayers would be worthy of them as children of God. They would reflect the great purposes of God, not mere selfish wishes. They would find that out of such a use of Scripture there would come, as a by-product, the richest and most profitable themes for public discourse.

This is one of the greatest pieces of spiritual counsel which has ever come my way. It is precisely when I have been able to follow it best that my ministry has been most useful both to the people of God and to them that are without. The Covenant links these two uses of Scripture together in its first two clauses.

The pastoral care referred to in Clause 3 is one of the heaviest responsibilities of our ministerial calling. We keep a watchful eye upon those ripening for baptism and church membership, but what about the same persons after they have joined the church? They need much care, much teaching, much intimate friendship. This is especially the case when converts are given us from the world. For Christ's sake they have broken off the old ties with the old company. We must see that they find something in our fellowship which meets on a higher level, their need of fellowship and love.

• It is said that Cromwell knew the spiritual state of every trooper in his company. We are to emulate as ministers that notable achievement of the great leader of cavalry. This watchfulness for souls and over souls is one of the great tests of pastoral efficiency. It requires that we shall be living very close to the Master, and that our minds shall constantly be charged with divine influence. Coldness of heart and neglect of prayer will find us out in this field sooner than anywhere else. For the pulpit we can make out by hard reading and thinking, by speaking louder and working ourselves up. But in personal dealing, and in the loving care of the souls entrusted to us, and (mark it well) *accepted* by us, we are lost if we are not "walking in the fear of the Lord and the comfort of the Holy Ghost."

Loyalty to our brother ministers in the same body is mentioned in Clause 4. One does not want to be too exclusive in friendship, but it must be remembered that our first loyalty is to our own. As churches of the Independent order we have not the organisational ties and compulsions that make connexional bodies so tough in their clannishness. All the more reason, therefore, why the attachment of a common faith should hold us together, and the cement of affection make us one.

Brethren who develop special interests are apt to find alliances outside their own denominations to the neglect of their first obligations. They may boast of this as tending to church union, not seeing that it is nothing of the kind. For to segregate a few from each denomination, detaching them as well as ourselves from our first loyalties, is not union at all. Without wishing to be harsh, we can only call it the essence of sectarianism. It is the creation of new and needless division. Both in ourselves and in our churches we need that loyalty which the Covenant so rightly stresses. A minister's life should be centred in his own denomination. His anchor should be there, however long the cable on which he swings.

The duty of soul winning is accepted in Clause 5, and the imperative obligation of personal holiness closes the list. How important these are for all ministers, but especially for Baptist ministers, if one may say so. In our churches we can recruit only from conversions. Fullerton likened the church to a column marching through time into the Eternal City, and unless recruits were constantly falling in at the rear the column would march clean off the earth. Others may recruit in this way or that—by initiations of many sorts which are not based on conversion. We can do nothing of the kind. We, above many, therefore, must be wise to win souls or perish from the earth.

As to the matter of fighting our own faults and passions, what can come right if we fail here? Power will forsake us, light will fail us, influence will not be ours, prayer will languish, and the enemy will laugh at our efforts to hurt his empire if we do not seek holiness. Intellectual interest in theology may live on, eloquence (of a debased kind) may still be with us, but we shall not have power either with men or with God.

We are Baptists. That means that we have been buried with Christ by baptism into the likeness of His death; that, like as He was raised from the dead by the glory of the Father, even

so we also should walk in newness of life. This commits us to everything in the Covenant—and much more. To whom can the plea for personal holiness be addressed more appropriately than to us who have professed so much.

There are seven hues in the rainbow, and there are seven lines in this Covenant. If many more could feel it right to join the North London brethren, the Covenant might be the Bow of God in the cloud that overspreads the world to-day.

GILBERT LAWS.

ORIGINAL SIN.

Dear Editors,

I am not surprised to find you somewhat apprehensive about the modern discovery—shall we call it?—of what is termed *original sin*. Your apprehension springs from the fact that you are Baptists, and no doubt at the back of your consciousness somewhere there lurk the words of that famous John Smyth, the so-called se-Baptist—namely, “That there is no inherited sin, but all sin is actual and voluntary—namely, a word or deed or a design against the law of God; and therefore infants are without sin.” That is neatly put, and wasn’t it the General Baptists who protested against the idea that unbaptized infants, dying, could not be buried in consecrated ground, and, in fact, went to hell, or at least not to heaven. (This, by the way, must have been one of the earliest bits of lay theology; till then the theologians had all been clerics and bachelors.)

Well, it certainly is interesting that a fellow like Joad should talk about original sin, and that, too, on the wireless. He evidently has discovered a few blocks of sarsen stone lying about in the fair plain of his chirpy optimism, and, being a new discovery, they quite fascinate him. By the way, you know that man Davies who wrote *On to Orthodoxy*; he equally is fascinated. In his second book he gives the impression that if only everybody would acknowledge the fact of original sin, the millenium would be here; and he has a clever way of getting over John Smyth’s point. He suggests that man must have sinned in a previous existence, so as to make original sin really sin.

There, however, is the difficulty. How can it be sin if it’s original sin?

As Baptists, of course, we have no interest in denying that there is something there—a hard, stubborn core of evil entrenched in our world, our civilisation, a core of evil, in fact, which no amount of civilisation can soften and dissolve. The frank recognition of that is all to the good, and can lead only to a more humble attitude on the part of the race, from which, as we know, might well spring the impulse to reform. * If people are getting a bit frightened to-day it will do them good, and their fellows also; it may even produce a second Jeremiah to protest against the cry of peace, where there is no peace. (Query? Would he get on the wireless?)

I've been reading Augustine's *Confessions* again lately. You remember the pear-stealing incident. As a youth he robbed an orchard. (Had it happened in Bristol he would have been dismissed in the court by the magistrate's remark: "I did it myself." Our magistrates don't read Augustine!) Augustine, in his acute psychological analysis, points out what we parsons all know, that stealing pears may be one thing or another. A kid may do it because he's hungry. Or he may do it because he has a passion for pears—the lust of the belly and all that. Again, he may do it to sell the pears in order to buy fags, which are prohibited, or to put a ring on the finger of his best girl, or even to buy a Latin grammar, his parents being poor. But for none of these reasons did Augustine steal. He did it, he tells us, so as not to appear shameless before his companions. There was in it, according to his own statement, a veritable love of evil. And to-day there is in the world, obviously, wrong doing for wrong doing's sake, sadism, for the sheer delight which sadism brings. Is it this that Joad is thinking about? Is it this that is shocking the modern world? If so, then, I repeat, we admit that there is something there.

And to get rid of that "something" is, as you and I know, very difficult—far more difficult than getting rid of the desire to steal for the sake of gain, and so on. You must here let me quote Augustine in the Latin, not because I am good at Latin (as a matter of fact I'm reading him in the Loeb series, Latin one side, English the other). But what about this: "*Quis exaperit istam tortuosissimam et implicatissimam nodositatem?*" I reckon he puts it into knotty language to indicate the very knottiness of the problem. It's Paul's cry: "*Who shall deliver me from the body of this death?*"

But is this "something" rightly called original sin? I'm

prepared to admit its original "something," but my objection is to the word *sin*. Sin has to do surely with conscious and responsible personality. In a child there are possibilities of evil as of good, but sin properly comes in only with the knowledge of the law. In a word, we must insist on individual responsibility in the fullest sense of the term, never more so than to-day.

But then does it really matter what people call it so long as they see it and feel it?

In the long run, yes; and here is where we Baptists come in. In the Church it opens the door to church ceremonies, sacramental grace, and infant baptism. After all, if the trouble is original sin with which we enter the world, then it is surely common sense to deal with it at the earliest possible moment, even before the child is awake or aware of anything. The logic of that is surely unanswerable. The correlative to original sin is ceremonies from the birth to the grave.

But wouldn't this apply if you call it original evil instead of original sin? No. Evil has to be dealt with in one way, sin in another. Evil must be fought, overcome, eradicated; sin can only be forgiven. If the Church openly claims, in its baptism, to destroy evil, then we know where we are. But then, if the Church did that, a good deal of the confusion concerning the sacraments would be done away; in fact they would become magical without more ado.

If, on the other hand, we reject the term "sin" in this connexion, then we visualize as the true goal the proper organization of the raw material of personality into a person rightly integrated into good. This implies teaching and training from the earliest days, in a right sort of environment, and, sooner or later, a right orientation of the soul towards God (conversion).

If I had the space I would, at this point, say a little about the environment. Evangelicals are apt to overlook this factor. Yet a very great deal of what is loosely called original sin is nothing else than the evil entrenched in our civilization, which, from the beginning, exerts its steady pressure upon the child. This is a factor which in the near future is likely to receive a good deal of attention. I hope the Church will look at it very closely.

There is one other point. Outside the Church I fear that the term original sin may do more harm than good. Is it another of those woolly, abstract terms which serve only to throw dust

into people's eyes and blind them to the real needs of the times. The great thing is the remedy. The diagnosis is important; but we all know well how, when the doctor has told us what is the matter, we are immediately better, and the more incomprehensible the word he uses the better we are. Yes, but only for an hour! After the diagnosis comes the medicine, and the weariness of the uphill road. So it is with men and with society. There's a lot of evil to be got rid of, to be fought and overcome. The good, every bit of it, has to be achieved. For this men have to be called to the battle, and they have to be willing to take up the weapons and to use them. Now, original sin is no battle cry; it can easily become a pillow for a weary head, and an excuse for the lazy. It can, indeed, seem to shift the responsibility for all our *malaise* upon God. You can be sure that everybody will try to shift it on to somebody else. And when Hitler is dead there'll be a vacancy.

As I see it, there never was a time when individual and personal responsibility needed to be stressed more. All the best.

Ever yours,

ARTHUR DAKIN.

THE CHURCH AND THE CHILD.

"WHY don't you baptise children, the same as other churches?" asked a Lambeth woman of her Baptist friend. "Oh, there's not much difference," replied her friend, "only we give 'em a dry christening!" This example of Cockney humour is, we suspect, not isolated as an expression of the vague understanding our people have of the significance of the Dedication service and the estimate of the child implied therein. Yet as this is their point of departure from the other great communions of the Church, Baptists can least afford to be ill-informed on the matter.

There can be little doubt that the importance of infant baptism in the early Church was due to the prevalent notions on original sin. The Fathers were unwilling to observe the reticence of the New Testament writers on the subject. Their speculations led them to believe that a child was a fully constituted sinner, responsible for its sinful state, and so liable to the penalty of eternal damnation. This remarkable conclusion was founded upon Paul's statement in Romans 5: 12, where "all sinned" was construed as "all sinned at one time in Adam." When this interpretation was objected to on the ground of the voluntary nature of sin, Augustine replied that the wills of all

actively co-operated with that of Adam in his transgression, hence all were equally guilty. It was not to be wondered at that Gregory of Nyassa suggested that this inborn sin was removed by baptism; nor were the consequences of his contention to be wondered at. By the time of the Council of Trent it was held that justification was not by faith, but by the infused grace imparted at baptism; penance and the priestly absolution sufficed to safeguard the recipient in later years. Apart from mitigating the condition of deceased unbaptised children, Catholic theology has not essentially departed from this position.

This historical background ought not to be forgotten by Baptists, if only so that they might point their Paedo-Baptist friends to the hole of the pit whence they were digged. For clearly infant sprinkling on the Augustinian basis has a magical flavour. But our point is that any sacrament which confers grace *ex opere operato* (i.e. purely by virtue of its administration and apart from faith in the recipient) is magical. Since infant baptism is usually conceived of in this way, it is difficult to see how the charge can be avoided by those who practice it.

How, then, do our Free Church fellow-believers interpret the rite? Many of them, uncomfortably conscious that there is little difference between the giving of grace that regenerates and that which inclines to the faith that regenerates, have frankly given up the idea that there is any effect wrought on the child by sprinkling. The value of the rite is that it signifies the dedication of the child by its parents, and that in later years, when the religious instruction of the child begins, that act may be made the basis of appeal to the child. All ideas of the ceremony being the means of absolving the guilt of the infant, or of making it a child of God or an heir of the kingdom, are dismissed. Such candour we applaud, but we wonder why the "baptismal" rite is preserved at all. Others would go further and regard the service as a *means* (not sign) of the child's dedication to God. Both these interpretations are rejected by a third and growing class who accept the position never abandoned by orthodox Presbyterians (who, by the way, still vigorously defend Augustine's views of sin)—i.e., that infant baptism is the means whereby a child is claimed by the Church as a member of its communion and of the Kingdom of God. This sacerdotal view of the ceremony finds its latest exponent in Dr. J. H. Whale.

In his book on "Christian Doctrine" Dr. Whale finds himself in the same difficulty as other Protestants when comparing

the Eucharist with baptism (of infants). He unhesitatingly affirms that a sacrament is of no avail apart from faith; yet he advances the opinion that "nothing illustrates the Christian doctrine of the Sacraments so unambiguously as the Sacrament of Baptism." The reconciliation between these two apparently contradictory positions is effected by the proposition that the faith exercised in "baptism" is that of the Church (page 166). To most of us such a solution subverts, not illustrates, the fundamental significance of a sacrament. It implies that saving faith can be exercised by one on behalf of another. It endorses what the Congregational Commission of 1933 calls "the sub-Christian practice" referred to in 1 Cor., 15: 29—viz., that a living believer may be baptised in the stead of a deceased unbaptised person, with the intent of transferring the efficacy of the rite to the latter. The implications of this principle are boundless. And all for the sake of perpetuating a rite which has nothing in common with the spirit of the New Testament!

It becomes evident that Baptists need to be clear not only as to the significance of their dedicatory service, but as to the theological background assumed by it. In the limits of this article, statement will of necessity take the place of argument.

First, whether or not we hold to the reality of "original sin" in the child, few will be prepared to maintain that that concept includes guilt. Paul, in Rom. 5: 13, lays down that sin is not "reckoned" when there is no law—i.e., when it is not realised that deeds committed are wrong, then legally there is no offence, though Paul was sure that "sin" was present (they all died from Adam to Moses!). The only beings without law are children, for the "heathen" have the law of conscience. That Paul believed children to have within them the principle of sin appears from Rom. 7: 9: "I was alive once without the law"—i.e., as a child, "but when the commandment came, sin sprang to life and I died." If we cannot translate the term "*anaxao*" "spring to life *again*," then at least we may infer that it implies that sin was no invader from without, but a dormant principle operating from within; and Paul still calls it "sin"! But certainly the positive and negative effects of such sin are fully covered in the principle revealed in "Christ died for all." There is no warrant in Scripture for Limbo.

Is an infant naturally a "child of God"? Two complementary ideas are involved here—viz., fatherhood and sonship. Many hold that God's Fatherhood has never been interrupted despite

the rupture of the relationship on man's part; yet others affirm that man is always a child of God, at least ideally, whatever his moral condition. This reasoning appears to ignore that "Fatherhood," as applied to God, is a metaphor which represents a *moral* relationship between Himself and His creatures, not a natural one. The infant is *constituted* for sonship, but only attains it through regeneration, the Spirit's response to conscious faith (Gal. 3: 26: "Ye are all the children of God by faith in Christ Jesus.") A father without sons is as difficult to conceive as a moral relationship between two persons which is one-sided.

This inclines us to the view that children enter (=become members of) the Kingdom of God in the same way that they enter His family—by faith. Dr. Wheeler Robinson has suggested ("Doctrine of Man," p. 145) that the Johannine concept of eternal life is the parallel to the Synoptic presentation of the Kingdom of God; whether his suggestion be adopted, or the former be regarded as an integral part of the latter, on either count an unconscious entrance into that kingdom is inconceivable. When Jesus said of children "Of such is the Kingdom of Heaven," He surely referred to the qualities of the child-mind, trustfulness, sincerity, receptiveness, etc., and not to their supposed status in that kingdom. In this connection "Except a man be born again . . ." is a principle admitting of no exception.

In view of the foregoing, what is the purpose of our dedication service? Not, to be sure, to secure a pardon for the imagined guilt of the child, nor to procure its entrance into the family and kingdom of God, nor even to gain some supernatural grace that will materially assist its later decision for Christ. It is rather a setting apart of a *child* by its parents for the "nurture and admonition of the Lord," a setting apart of *themselves* to the task of making it a disciple in its tender years, and a united seeking by the *assembled congregation* of the blessing of God on the infant.

This definition will not satisfy those who regard the child as "dedicated" to the Lord in a similar fashion as e.g., the Temple furniture of the Old Covenant was dedicated. In truth, the idea is a reversal to Old Testament ideas of personality, as is shown by the examples of "dedication" that are adduced—viz., Samuel by Hannah and Jesus by Mary. The peculiar relation of the Jew to Jehovah, the external conception of the Kingdom consequent upon it, and the parental absolutism that was considered natural

under it, have been superseded in the Revelation in Christ. Hannah, e.g., when she "lent" Samuel to the Lord, did no less than make him a *Nazarite priest for life*, a servant of the Temple all his days. Such an act has nothing in common with that of the modern mother in our dedication service. So also when Jesus was brought to the Temple by Mary; it was in recognition of the fact that the first-born son belonged to the Lord, and required to be "ransomed" from the necessity of being consecrated to the service of God and the sanctuary. Do we desire to take our people back to the observance of Levitical legislation in this age of the Spirit? No more than we desire to be in bondage to the Galatianising heresy of Catholicism or any of its emulators.

Our service, then, is a fitting introduction of a child to the community of believers in Christ. It is a practical remembrance of an unchanging invitation: "Suffer the little children to come unto Me." If it is true that none is brought to Him in vain, that intercession for another avails with the Father, and that He often uses the interceders for the accomplishment of their prayers, then it has a value by us immeasurable and is not lightly to be esteemed.

G. R. BEASLEY MURRAY.

FIXED THEOLOGIES.

IF one were asked to define the attitude of present-day Baptists to theology, it would seem to be on the whole true that they have inherited a deep suspicion of the value of credal formulas to which has been added, under the stress of modern confusion and the rise of new faiths, a longing for more theological definiteness. The latter appears difficult to get without that precise formulation of beliefs as a test of church membership, from which Baptists, both by tradition and instinct, are averse; on the other hand, the decline of Calvinistic theology has left a vagueness which is a definite weakness when we are confronted with the attractive humanism of a man like Julian Huxley or a clear-cut system of beliefs such as that of Marxian Communism. A new, and perhaps more subtle, enemy has appeared in that revival of mysticism divorced from history, which claims the right of immediate access to God, and has no use for a specific Mediator, not even Christ Himself. Aldous Huxley's latest biography of Father Joseph, and the novels of Charles Morgan, both seem to tend in this direction, and both are dangerous in that their sincerity and religious

fervour might lead the unwary to claim them as allies, whereas the logical implication of their position is to make the central fact of Christianity, the Incarnation, a superfluity.

There seems to be no adequate way of facing this situation, except by a resolute return to the New Testament portrait of Christ, in the faith that when men are confronted with Him, and respond in penitence and love, the Holy Spirit will witness within their own hearts that He is indeed the Son of the living God. At first sight there seem to be special difficulties in the way of this solution, for there is no return to a Biblical infallibility which safeguards the supremacy of Christ at the price of a man's intellectual integrity.

We cannot disregard the historical criticism of the New Testament, but that does not mean that every theory put forth in its name is binding. The fact that the Gospels are not biographies, in the modern sense, and that there is theological interpretation of the Fact of Christ, even in Mark, does not mean that all knowledge of the "Jesus of history" is impossible. Some modern theologians have drawn the reactionary conclusion that because the Church existed prior to the Gospels, we can reach no sure conclusions about the mind and character of Jesus, and we must, therefore, humbly submit to the authority of the Church. There is no reason to accept this type of argument as valid. Without subscribing to all the detailed conclusions in Dr. Cadoux's impressive study, *The Historic Mission of Jesus*, we can agree wholeheartedly that "knowledge regarding the personal character and aim of Jesus Himself is in large measure attainable through a critical examination of the Gospels." Baptists therefore need have no fear in sending men back to the New Testament, in the confidence that when criticism has had its say, its central Figure will emerge once again as the Way, the Truth, and the Life. There is no absolute security in theology, any more than there is in life, but if Christ is what Christians believe Him to be, it is lack of faith, not reverence, which makes us fear that human criticism can alter the fact that He is God's supreme gift to sinful men, their redeemer from sin, and the victor over death. Baptists, therefore, should have the courage of their convictions, and without enslaving themselves to precise theological formulations, appeal to the New Testament, in the confidence that there Christ may be found, and that the truth shall make them free.

If we are afraid to make this venture, then it were better to achieve some measure of security by returning to the Church in its Anglican or Roman form, where tradition and creed give support and stability; but let us not be deceived by thinking that in so doing we are continuing the historic Baptist position. We are really embracing a different conception of the nature of the Church and of the Christian ministry. The priesthood of believers is 'attractive in theory, but not always alluring in practice, when ignorance may masquerade as conviction and the Church meeting does not always seem to be under the guidance of the Holy Spirit; but it is an evasion, not a solution of the problem, to abandon the claim in favour of a more authoritarian conception of the Church. Our Baptist polity, however it may be modified in the future, is unworkable if we give up the faith, conspicuous in Jesus Himself, that the ordinary man or woman can become a temple of the Holy Spirit, and an instrument in the working out of the divine purpose. We do well to remember, as C. S. Lewis points out in the Screwtape letters, that because our neighbours in church sing out of tune, or have boots that squeak, it does not follow that their religion is ridiculous.

The absence of any fixed theology in our Baptist churches, in the sense of carefully defined creeds, does not mean theological anarchy, or should not do so if we make clear to our people the principles involved in believers' baptism. In Dr. Robinson's concise sentence: "Believers' baptism is scripturally sound, psychologically true, intellectually free, symbolically rich in meaning."

Baptism of believers, in the name of the Father, Son, and Holy Spirit, coupled with our emphasis on the New Testament, will keep us as orthodox as it is good for us to be, whilst allowing for the glorious truth that the Spirit, like the wind, bloweth where it listeth, and that where the Spirit of the Lord is, there is freedom, or liberty.

R. FOSTER ALDWINCKLE.

WOMEN IN THE WORLD CRISIS.

IF the Editors had unlimited space, I should begin this article with some paragraphs on the place of women in the New Testament, in the early days of Christianity, and in the establishment of the Gospel in this country, to show that the faith and constancy of women have been used by God to shape the moral and spiritual progress of nations.

I should doubtless proceed to tell of what women have done in the conduct of war. One day there will be a great story to tell of their splendid work in nursing, in factories, in the three fighting Services, on the land, and elsewhere.

All this must be taken as read, for my concern is with the moral and spiritual life of the people and the contribution that women can make both inside and outside the churches to the new Britain for which we all labour and pray. Even so, the subject is enormous, and I can start only one or two lines of thought.

It will be generally agreed that we live in one of the most critical and perilous periods in history. I am not thinking of the military situation merely, though one hardly dares to imagine what would happen if the war were lost. It is a perilous time for millions of young people who are to be the makers of the new world. War is always a disturbing experience, but especially now, when it takes boys and girls from the protection of home and plunges them into a vast sea of temptation.

What I saw in the last war has caused me to say many a warning word, especially to lads leaving the homeland and going out to face strange ways in foreign parts. Time was when I said too little, because I was afraid of too much preaching. Now I am afraid that young men may come back from the campaign and complain that they were never warned of the moral dangers they would meet. I cannot bring myself to write about some of the things I saw in Egypt, but they made me feel that the dangers of the Base may be greater than the perils of battle. There is hope for the man who is wounded on the field: he may recover. One may believe that there is something glorious in giving one's life for a great cause. But there is nothing but shame for those who fall morally, with minds infected, and possibly bodies marred for life.

. Don't imagine that I want to sit in judgment upon the lads. I know too well the monotony of their lives, and sometimes the despair that possesses them. I have felt indignant about those who have thrust temptation in their way. A Chaplain to the Forces is likely to be overwhelmed, not by censoriousness, but by a great compassion, and then by an awful feeling of his own impotence. There is so little he can do. He may say a word here and there. He may bring some interests into boring days, but he feels that the best he can do is next to nothing.

Women and girls can do infinitely more. If bad women cause many moral casualties, good women cause many to stand, and help some who have fallen to rise again. They will limit themselves if they do too much preaching. But by their friendship, their frankness, and their modesty, and by their letters overseas, they can exert an almost magic influence. I need not appeal in a publication like this for loyalty to those who are absent. If I were writing in some journals I should tell of distress I have known by reports of unfaithfulness coming from neighbours—possibly too talkative neighbours—to men far from their families.

But there are not only present moral dangers. There are future opportunities. Sooner or later the war will be over, and I wonder if that will not be a severer testing time than the war itself. A largely destroyed civilization will have to be rebuilt, and different people will have different ideas as to how it must be done. Some will insist on privileges and profits. Some will cry aloud for vengeance, and be more intent upon judging others than examining themselves. There will be millions of young people to be fitted into industrial life, and many will play for their own hand and not for the public good. Unless we have more charity and wisdom than in 1918-19 the national unity we now enjoy will be menaced. It is indeed questionable if we can endure the period of reconstruction unless a spiritual revival lifts us to a higher plane.

How can such a revival be achieved?

I doubt if it will come through national leaders, though there are some who occasionally speak as though they have seen a vision. I doubt if it will come from the present leaders of religion, though here again, while some seem to be absorbed in secondary matters, others are speaking with prophetic power. We must face the fact that in some quarters all Church dignitaries are suspect, and even the humblest pastors are under suspicion.

May it not be that the revival will come through the instrumentality of women?

I am not thinking of women's movements as so many thought of them early in the century, when it was assumed that if only women procured the vote, and went into public life, all abuses would be swept away. Those expectations have not been

realized. I never have been opposed to women's suffrage and the rest, though there has always been a suspicion lurking in my mind that by claiming official positions women might sacrifice real power.

Nor am I thinking of ordination and pastorates in the Church. Again, I have never said a word against women in the Christian ministry. I believe that occasionally the claim to an open door has been proved by experience. Here, as in secular reforms, there are exceptional women who seem destined to official positions. But I do not believe that we make any great step forward simply by saying that we will permit no sex barriers. We do not guarantee revival by filling pulpits and diaconates with feminine figures.

Women's greatest influence always has been, and probably always will be, personal. That is the witness of the historical introduction that might have been written to this article. And the opportunities to-day are as great as ever, possibly greater. If only the women of our churches and of this country will keep the lamp of faith burning; if they will maintain the ministry of prayer; and show in their own lives the excellence of Christian values; if they will insist that life is the supreme wealth, and that happiness comes through godliness, and that abiding good is far, far better than passing pleasure—then we need fear neither the moral dangers of war nor the disturbance of post-war reconstruction. Turn back to I. Esdras, chapter 4, and to the fine story of the three young men who set themselves to prove to the king what is the strongest thing in the world. Turn back especially to the words of the third, who spoke of woman and of truth, and meditate upon the noble passage beginning: "O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath lordship over them? Are they not women?" It is true the story goes one step further, and contends that stronger even than woman is the Truth, but there is food for reflection in the previous passage and its triumphant question: "O, sirs, how can it be but women should be strong, seeing that they do thus?" It used to be said that England's greatest need was a godlier race of mothers. We must face the fact that after a holocaust like this many good women will never be mothers. But it remains true that England's greatest need is a godlier race of women.

FRANK H. BALLARD.

INDIA, GANDHI, AND CHRIST.

I HAVE been requested, at very short notice, and in short compass, to send the "Fraternal" my views of the Indian situation. Events move so fast, tragic changes come so suddenly, and communications with India, and Indian friends, are so scant that any clear, realistic understanding in England of the real situation in India is difficult. What many of us are fearing is what the Archbishop of Canterbury has called "a spiritual alienation" as the result of the political deadlock, alienation between Christian, Hindu, and Muslim. That would be calamitous. So the question we have to ask ourselves, as the drama unfolds, is—What would Christ have us do?

I am no politician, no partisan either of the British Government or of the Congress. It is so difficult to know the facts, and without them, to take an impartial and just view of the tragic circumstances which to-day finds Gandhi and all members of the Working Committee of the Indian Congress in political confinement. After what I have read in the Press, in reviews, and magazines, my considered conviction is, however, that the truest political, social, and religious interests, both now and hereafter, of the four hundred millions of India herself, of the British Commonwealth of Nations, and of Asia and the world, compelled the Viceroy and his Indian advisers to act as they did in regard both to Congress policy and to Gandhi's fast. They had to prevent Congress from attempting to paralyse British administration throughout British India, in the hope that Britain might have to quit India. Mr. Gandhi had definitely stated more than once in his paper *Harijan* that he had no intention of embarrassing the Government. Yet he approved and sponsored the civil disobedience campaign which, in the throes of a war threatening the frontiers of the Indian Empire itself, meant, and could only mean, disorder, anarchy, and bloodshed.

Mr. Gandhi is the greatest living Indian. I sum up my judgment on his splendid service for his motherland by acknowledging the lofty ideals for which he has worked. He has led a disciplined struggle for political independence during the last thirty years which, as *The Times* acknowledged in a recent issue, had created a national political consciousness. It was this achievement that made possible the offer of Parliament last year to establish unconditional self-government to India, the pledge to be fulfilled when the representatives of all the main Indian races and communities, through their leaders, had agreed to a

Constitution of their own framing. Mr. Gandhi's social work, too, has been wonderful. The despised Hindu outcast has been taught self-respect, women have been freed from the tyranny of debasing traditional ideas and customs. Men and women alike have been educated to assist in helping social service, and have been willing in their thousands to suffer in their work for others. His personal poverty and persistent example have fired his followers with passionate love for their motherland. His efforts for dealing with illiteracy and the dire poverty of India's agricultural millions, though associated with a futile attempt to eradicate the influence of machinery and other benefits of modern civilisation, have had some success.

Nevertheless it is clear as daylight that neither Mr. Gandhi nor the Congress represents National India, or India as a whole. The Indian Princes, for instance, insist on the maintenance of their treaty rights under the aegis of the Crown, which implies the antithesis of sympathy with the "Quit India" demand of the Congress. Or again, the Moslem League (according to Sir Hassan Suhrawardy, Adviser to the Secretary of State in this country) has no sympathy with Congress politics, has a much larger number of adherents, and defines its plan of Pakistan (the land of the pure, *Pak*, Persian for pure or clean; *istan*, Sanscrit for 'the land of'), as a reasonable way for the pre-British conquerors of India to escape the political yoke of the Hindu Raj of India, from whom it would not receive social co-operation nor economic justice. The Muslims of India, ninety million strong, do not wish, he says, to divide a united India, but to be allowed to form Moslem States, having the status and independence of the Dominions of the British Commonwealth. They demand the right of a flag of their own, independent political existence, and the right to conduct their own foreign relations. His dream of the India yet to be is the beauty of a bouquet of flowers, different in colour and fragrance, but each flower providing a special contribution of its own, "a Rajistan of the Indian Princes, a Pakistan of the Muslims, and a Hindustan of the Hindus, united under a great pan-Indian conception of Confederate Nationalism." Then there are many millions of Hindus and many millions of the outcasts who have no connection with and no sympathy for Congress politics.

All this implies not only that Congress does not represent India, but that for the time being the Muslim-Hindu political

cleavage is deep, real, and dangerous. While it lasts any true political unity of India is imperilled, if not impossible.

Why did Mr. Gandhi fast? If we read his letters to the Viceroy before he started, it will be clear that his arrest, with all the members of the Congress Working Committee, was rankling in his mind. Congress had been misjudged and had been rendered practically powerless. He and his colleagues were wronged innocent men. He had hoped that in six months they would be free again. That period was over; his patience was exhausted. The law of *satyagraha*, fidelity to truth, suggested one further remedy as a last resort. He would "crucify the flesh by fasting," a fast "according to capacity"; "my wish is not to fast unto death, but to survive the ordeal of the feat, if God so wills." "If I do not survive the ordeal I shall go to the judgment seat with the fullest faith in my innocence." Mr. Gandhi has survived the ordeal, thank God.

What would Christ have us do? A letter to *The Times* from Mr. Norman Goodall, one of the L.M.S. secretaries, suggests a solution. Christian statesmen might follow the better impulses of their hearts rather than follow the logic of political fears. Let us make his suggestion a matter of prayer. Here it is:

"Could not the Viceroy take the initiative in personally drawing together the leaders of the many divergent groups in India and laying upon them anew, for India's sake and the world's, the responsibility of finding common ground for a new beginning? Could he not at least offer to the imprisoned leaders—including Mr. Gandhi—liberty for this purpose, and, still more, so identify himself with the deliberations of such a conference as to facilitate its quest?"

That is a sensible Christian solution of the impasse, though Mr. Goodall and we are not near enough to the centre of Indian feeling and its emotional throbs to realise how far Hindu and Moslem antipathies and Congress opposition to British rule in any form make it possible.

Who is to be our next Viceroy? If Christian ideals decide that choice there is a glimmer of hope on the political horizons of India.

HERBERT ANDERSON.

OPEN AIR PREACHING

DR. DAKIN, in his "William Carey" says that when Carey was converted the Evangelical Revival was in full flood, and Carey could hardly have escaped the spirit of his time. The Movement showed with abounding clearness that conversion

was possible . . . and that it could happen in the open air. From all this, says Dr. Dakin, it is not a far step to the preaching of the Gospel in the villages and bazaars of India. It is a challenging thought to recall that the great missionary pioneer was inspired, in some measure at least, by open air preaching.

The Background. The efficacy and importance of open air preaching need no defence. Since preaching was first known the open air has been a profitable venue for the proclamation of the Word of God. Old Testament preachers addressed vast congregations under the arched skies. In the New Testament, John the Baptist engaged in a great open air crusade, and the largest audiences addressed by our Lord were those assembled on the Galilean hillsides and beside the seashore. Through the centuries since, open air preaching has a great and honoured record. When the dark ages fell upon Europe the itinerant friars kept piety alive among the common people by open air preaching. With the coming of the Reformation, great men of the Protestant faith were driven to deliver their message in the open air, and in so doing found a joy in preaching they had never known before. Others in the great succession were Wishart, Whitfield, Wesley, Spurgeon, and William Booth.

This reflection on the historical background should give us courage to exploit the possibilities of such preaching as a means of propagating the Gospel in our own day.

The Challenge of To-day. Probably the biggest single factor which causes disquiet is the problem of the empty pew. The empty pew is plainly a reminder that the church is out of touch with the average man. Happily there are signs of an awakening to the real challenge of this situation. Archbishop Temple's call to the Church of England to take the Gospel to the people, Dr. Sangster's meetings with cinema audiences, the appointment of industrial chaplains are all signs of a new sense of urgency to reach non-church-going people.

It is this sense of urgency for the unsaved that I plead, and I believe that one effective instrument we can use for their redemption is that of open air preaching. It would need very powerful arguments to prove that a church has done its duty if it never attempted to preach the Gospel beyond the walls of the sanctuary. The commission "Go ye into all the world and preach the Gospel" reaches to the ends of the earth, but it begins at the house next to your church.

The Advantages of Open Air Preaching. Open air preaching offers to the churches a ready means of reaching a larger constituency, and provides a point of contact with many who are out of touch with the Church and the things for which she stands. These people must be informed before they can be interested and inspired. Immediate results may be few, but it is highly probable that the proclaimed message will influence some and convince them that the local church has a concern for their welfare. Open air preaching may be the vital link to bring many into touch with the Church.

Another advantage of open air preaching is that it brings refreshing power to the Church. We are entrusted with a message of reconciliation, but too often our congregations consist largely of those who are already reconciled to God. The range of preaching and the general ministry of the Church are in consequence restricted, and the Church is in danger of being overtaken by the stagnation of a community that lives unto itself.

The open air platform will serve as a spiritual corrective, for it offers to the minister and members the opportunity of proclaiming a full-orbed Gospel, and it brings to the Church a revived sense of duty fulfilled.

Leadership and Method. All I have said presupposes the best possible leadership and methods. I cannot emphasise too strongly the need for capable leadership, and for efficiency and dignity in the planning and conduct of open air services. This important ministry has often been left to the few enthusiasts who were willing to make the extra sacrifice involved, though sometimes they were not the best qualified for the task. We gladly acknowledge that such service has been blessed of God. But the need to-day is for an open air crusade under the direction of our most capable leaders employing the best possible methods. This leadership falls inevitably on the ministers. We are the spiritual leaders of the churches. Except on the grounds of health, few ministers can escape their responsibility in this matter for effective open air preaching depends more upon the informed mind and the passionate heart than upon a big voice. It is the responsibility of the minister supported by his deacons to enlist the enthusiasm of the whole church in order to evangelise the masses who now pass our doors. If the leaders lead the people will follow.

Conclusion. I am mindful that our variable climate restricts effective open air preaching to certain seasons. There is no special virtue in preaching in a rainstorm. But the coming summer season does present an opportunity we should grasp. Open air preaching has proved its value in the past, and it will help to fill the empty pew to-day. Let us "go to it" this summer, and in the meantime learn from the Greatest Open Air Preacher that the secret of success begins with the personal preparation of our hearts and minds.

Suggestions.—1. *Forms of Open Air Meetings.*—(a) A service with a choir and address by minister; (b) Evidential Meeting. Deal with a particular aspect of the faith and invite questions. (c) A Religious Brains Trust. Select team with care. Introduce yourself vital questions. (d) Children's Services. The N.S.S.U will give valuable help. 2. *The Message and the Messenger.* The message should be thoughtful and relevant to life to-day, gracious in its approach but challenging in its appeal. Conduct a Preparation Class for member-speakers. 3. *Place of Meeting.*—(a) A public park; (b) a situation strategic to your district; (c) the forecourt of the church; (d) a bombed site. 4.—*Equipment.*—(a) A portable platform; (b) an amplifier (if necessary); (c) where there is singing, a musical instrument. 5. *Pre-Visitation and Literature.*—Pre-visitation of district near meeting place is valuable. Visitors should carry attractively printed literature, which should also be distributed at the meeting.

W. CHAS. JOHNSON.

DIAGNOSIS AND REMEDY.

THE Bishop of Chelmsford has recently been very outspoken about the condition of the churches and of Christianity as a whole in this country. With incisive language and proving his case with a massive array of facts, he challenges us as an alarm clock does a sleeper. We ought to face the issues as ministers of the Gospel.

There will not be violent disagreement, I think, if it is stated that such Christianity as we have is largely detached from the Bible, from church-going (indeed from the idea of the Church) and from redemption.

1. The average Christian is vague about his faith. He used to be strongly based Biblically, but not now. Do ten per cent. of church members trouble to read their Bibles with any regularity?

I doubt it. Fewer than that proportion turn to their Bibles when it is read in public worship. The consequence of this is that Christianity is not to-day doctrinally strong.

All this is a misfortune. It means that our faith is without those cement foundations which our fathers knew. Consequently the structure is likely to be battered and blasted by the fierce storms of our time.

2. We may conclude also that such Christianity as we have is largely Church detached. We thank God for those faithful people who are always in their places, snow or shine, but the drift from organised religion is evident on any Sunday morning at most places of worship. Twentieth-century Christianity sees little necessity for our expensive buildings, or for ourselves as the paid advocates of the Faith. To increasing numbers the ministry is a tolerated luxury rather than a vital necessity.

If it is asked why Christian folk have come to value church membership and attendance so lightly, I think part of the answer is that we ministers have allowed our people to expect far too much from us, and we have not been able to rise to the height demanded. On the other side, we have not expected enough from our people. Our unheroic challenge has not appealed. Neither should it, for it is not according to Christ.

The Church of England has concentrated its power of expression in the hands of the clergy, and the tendency among us is now in the same direction. We are more and more exalting the ministry into a separate class, for the assumption is that we only can do certain things. For example, how few churches now have prayers by deacons at the Lord's Table. The minister must carry through the whole service. We have all suffered from the round-the-world prayers offered at times at this service, but is the remedy to take the whole service ourselves? It is likely to deepen the disease. We are cultivating a dumb Church with nobody able to pray in public except the minister.

3. I risk being misunderstood when I assert that the Church now boasts of being practical, and is meanwhile ceasing to be redemptive. A century ago almost the exact reverse of that was true. Then, Christian people condoned sweated labour, tolerated children in factories, and thought little of the widespread ignorance and deplorable housing conditions of the country. It was other-worldly. Now it is this-worldly. We think more of slums than of souls. It is the Kingdom "among

you" rather than the Kingdom "within you" that seems to matter.

The result of this is that in carrying the Gospel we toddle like infants where our fathers tramped like soldiers. Let it be said quite frankly that we are not evangelising to-day, and that many of our ministers have quite given up looking for conversions or expecting baptisms and additions to their churches.

1. The first ingredient in the healing recipe is the home and the young. Hitler's power is in the Hitler Youth. From three years of age he educates German children in the awful teaching of racial superiority, and all that goes with such rubbish. Roman Catholicism is equally wise in its own way. Control in the home and authority over citizens from infancy—these are among its greatest levers.

Cannot we Protestants be truly wise before it is too late, and give our ministers freedom to give the bulk of their time to this side of church work? Every minister should be in his Sunday School every Sunday. That is hard, but it is necessary. How deplorable it is that teaching in our Sunday Schools is so hopelessly ill-informed, and that it has lagged behind our day schools in method.

Nor is it enough to get and keep the children. We must win the confidence of the homes from which they come. Ministers are so busy here and there that they are often compelled to leave out vital visiting. Here is our greatest problem, for mothers have their children most of the week. We have them only for an hour or so. We ought to set ourselves resolutely to win the homes of to-day.

2. Next we must be intensive rather than extensive. We ministers are too apt to be crowd conscious. Numbers matter, but they must not be given the highest place in measuring our success. Our Lord was willing to forsake the many for the few. He trained the Twelve and only one was a failure. Then he worked through the Eleven. We ought to remember that six thorough Christians are more influential than sixty poor representatives of the Gospel. "The Acts of the Apostles" is concrete evidence of the way in which, given Pentecost, a handful can become a thousand. For the moment the slogan should be: "All we have for the few we have"; but our eye must be upon the reaping of widespread harvests by the scattering of those few.

3. Akin to this is the urgent necessity of securing a higher ideal of church membership. I hope I know the difference between vital Christianity and signing on the dotted line. We must never give up our "liberty in Christ," but that freedom must ever be exercised in an upward direction only. So I add that our rules governing entrance into church membership should be tightened up, and continuance in membership should be contingent upon certain well-defined rules being kept.

Save in quite exceptional cases the following should surely be the minimum required of new church members—a promise of daily prayer, daily Bible reading, attendance at one service at least every Sunday, at the Communion service once a month, at the weekly prayer meeting, and the monthly church meeting, the financial support of the church "as the Lord has prospered," and the acceptance of some form of Christian service. Yet what a revolution in our churches such simple rules, faithfully carried out, would cause. And what a blessing it would be. Only the regenerate, spiritual, sacrificial Church is impressive and effective, the one instrument our Lord can use in such a world. We ministers are responsible more than anyone else for the creation of such a sword of the Lord.

4. Another ingredient in our healing medicine is a certain narrowness allied to the widest possible sympathy. We do not love the whole Christian world more by loving our own Denomination less. I not only believe profoundly in the Baptist Church, but hold with equal strength that this attitude is quite compatible with an ardent spirit of co-operation with all others who view differently the doctrine of Christ, so long as they are not exclusive in the Roman Catholic sense. The Baptist Church has adequate reason for its continuance. But along with that, we must work towards federation and unity, because only with a united front can we face the world of to-day and satisfy our Master. There is no doubt that along evangelical, social, educational, and fraternal lines we can do far more to secure unity and influence the world than is yet being done. As we rub shoulders we become less angular, and this fitting in with one another will gradually express itself in organisation.

5. All this is useless unless we search for life, thinking of the organism rather than organisation. We need better machinery, no doubt, but we need finer men more urgently. The cry is for leaders in every department of Church life, and

they will not grow of themselves, but only as we train youth for position. This involves long-distance planning and infinite patience. Men take long to grow, but in the Church no scheme is worth a farthing without them.

Angels might envy us our job as ministers, but they cannot do it. Only saved men can save men. Commissioned by Christ, let us set about it, since He waits for us.

W. HAROLD TEBBIT.

YOUTH IN DENOMINATIONAL AFFAIRS.

AMONGST the many excellent articles in the Autumn issue of "The Fraternal" there was one in the course of which the writer remarked upon the youthfulness of the founders of the B.M.S. Others have made the same point. The article proceeded: "It too often happens that in our denominational councils there is little opportunity for youth to take the leadership." This remark urged me to investigate the youthfulness of the ministerial members of the B.U. Council. I found that amongst the ministers elected to the Council by their local associations approximately 16 per cent. are under 40. Of the remainder approximately 6 per cent. are under 50.

One would expect that amongst the members of the Council elected by ballot at the Assembly the proportion of ministerial members under 40 years of age would be even lower. This is the case. Approximately 7 per cent. are under 40.

What is the position in the General Committee of an Association? Taking that which I know best—the East Midland—I found that approximately 29 per cent. of the ministerial members are under 40. This is better. A similar proportion might be desirable on the B.U. Council. It could be obtained if all of us urged that our own Association should appoint as one of its representatives a younger man.

The whole question of younger men thus serving the denomination is not, however, simple. Am I right in assuming, for instance, that one of the reasons why few young men are elected by Associations to the B.U. Council is that the B.U. does not pay the expenses of men travelling to many of the committees, and on the occasions when it does pay fares it does not pay the hotel bill? Some are able to afford such expenses more easily than are others, and some of us have relatives in London.

with whom we might stay. But the majority of young men between, say, 35 and 40, cannot afford these expenses; for one thing, this is the time of life when family expenditure is likely to be at its highest. But apart from this a matter of principle is involved. Some of us feel strongly that if the Council wishes the work of the committees to be done, it should find some way of paying the out-of-pocket expenses of those it calls to such committees. The denomination is penalising and, to some extent, disenfranchising its younger men, especially its provincial men. One member of the Council told me recently that it cost him roughly £15 a year to attend committees. It may cost him more next year.

It may be argued that the Association should meet these outgoings. I believe that few Associations are allowed to claim such items when receiving their local expenses from London. And at least one Association has no other means of paying them, the original agreement entered into with London demanding that all money raised locally should be remitted to London. A percentage of the money raised above a certain datum line to be returned to the Association for use just as it pleases. The original agreement was, I imagine, fair at the time, but did not foresee the conditions of to-day. There is a case to be made out for the overhaul of these agreements. The Sustentation Fund need not suffer: it would help if such an Association were merely given liberty to raise a supplemental fund.

There is a second consideration. It is that many of our younger ministers are not interested in denominational work; they cut themselves off from Association interests and rarely attend even Fraternal. A man deliberately pauperises himself who remains apart from his brethren. As for denominational concerns, a man may state that he has no desire to be done to death by petty details and endless minutes. Is he sure that petty details and red tape exist? If they do, might he not, by his earnest campaigning, be able to get some of them thrown overboard? But not if he remains outside! And, on the other hand, no man has a right to be indifferent to the extension of God's Kingdom at home and abroad. Does he feel no indebtedness to the churches which, in a multitude of other ways, enriched his life?

There is also the more general problem of youth and the denomination. When one looks at the young men from Baptist

homes leaving the secondary schools and the universities, one sees a vast wastage of potential leadership. So few seem to be held by the local church or by the denomination. They present a challenge to make a fresh and deeper contact with these young men. The personal bond is one of the most potent forces in human life: "The Word was made flesh." None of us dares fail here; we must establish a relationship with our young people that will, by God's grace, eventually win their leadership for our churches.

R. W. THOMSON.

GAIR O GYMRU AT GYMRU.

NID yn fynych y mwynheir y cwrteisrwydd o ganiatad Cylchgrawn Seisnig i gynnwys ysgrif Gymraeg ar ei dudalennau. Ond dyma fraint ysgrifennydd y nodyn hwn, a derbynied Bwrdd Golygyddol y "Fraternal" ein diolch diffuant am ei hynawsedd.

Fy ngwaith i trwy'r llinellau hyn yw estyn croeso cynnes iawn yn enw Brawdoliaeth Gweinidogion Undeb Bedyddwyr Prydain Fawr i bob gweinidog gyda'r Bedyddwyr yng Nghymru i ymuno a'r Frawdoliaeth. Gwnaf hyn gyda'r pleser mwyaf ar bwys adnabyddiaeth faith ac annwyl iawn o'r mudiad.

Gwell imi ddweyd ar y dechrau mai hanner coron yn flynyddol yw'r gyfran am aelodaeth. Y mae'r Cylchgrawn chwarterol sef y "Fraternal" a anfonir i bob aelod yn rhad yn fwy na gwerth y taliad hwn. Cynnwys ysgrifau gwych gan oreugwyr yr Enwad ar faterion sydd o bwys anrhaethol i bob gweinidog. Y mae rhifyn Ionawr ger fy mron tra'n ysgrifennu, a rhyfeddaf at ei faint a'i sylwedd.

Cynhyddodd y Mudiad hwn yn fawr oddi ar ei sylfaeniad yn 1906. Yn ddiweddar ymunodd a chymdeithas arall perthynol i'r Enwad sef y Sesiwn Fugeiliol a gynhelid yn flynyddol.

Pwrpas y Gymdeithas yw cynorthwyo gweinidogion ymhob modd ymarferol posibl, megis trwy feithrin ymwybyddiaeth o frawdgarwch yn y gwaith mawr sydd yn hawlio ein gorau.

Mantais arbennig yw'r Llyfrgell ragorol sydd at wasanaeth yr aelodau. Gellir benthyca ohoni trwy dalu cludiad un ffordd. Cynllun rhagorol yw'r un a ganiata flwch rhwng pum gweinidog cymdogol o ddeg cyfrol y flwyddyn.

Ceir manylion pellach am y Gymdeithas trwy anfon at yr Ysgrifennydd y Parchedig Sydney G. Morris, 253, Creighton Avenue, London, N.2.

Mawr hyderaf y derbynnir yn ddiolchgar y gwahoddiad hwn oddi wrth ein cyd-weithwyr y tu hwnt i Glawdd Offa.

EDWIN JONES, Llanfairfechan.

BOOK NOTES.

The publication of "Studies in History and Religion" (Lutterworth Press, 21s.), a series of essays, mostly on Biblical subjects, presented by a group of his former students to Dr. H. Wheeler Robinson on his seventieth birthday, is an encouraging event in Baptist life. This is a scholarly book, and a not unworthy tribute to our greatest English Baptist theologian. Preachers in particular will be grateful to Professor L. H. Marshall for his powerful essay on "Form Criticism and Its Limitations," and will also take up their work with fresh heart after reading Dr. Dakin's characteristically vigorous essay on "Evangelical Ethics." E. A. Payne, to whose happy inspiration the volume owes its appearance, has edited it and contributed an interesting essay on "Nonconformist Theological Education in the Nineteenth Century." Not many Baptist ministers will be able to afford this book, but some may be able to get it put into their local public library.

Among smaller books, "A Preface to Christian Theology" (Nisbet, 7s. 6d.), by Dr. J. A. Mackay, the American theologian, is outstanding. Its literary excellence makes it a sheer joy to read. Dr. Mackay aptly describes his book as "a series of reflections upon religious and theological questions." He has mused upon the significance of the Christian faith for our time. While he has mused the fire has burned, and his pages are aglow with evangelical ardour, the fruit of this cultured thinker's firm conviction that the Gospel is "the power of God unto salvation," both for the individual and for society.

Equally to be commended is Dr. John Baillie's "An Invitation to Pilgrimage" (Oxford University Press, 5s.). In it he addresses himself "to those who have lost their hold on the Christian faith, and seeks to give them good reason why they should set their feet upon the pilgrim's way." Here, in brief compass, is a heartening and illuminating exposition of our faith, full, as is Dr. Mackay's book, of first-rate sermon material.

I can mention only one other book, Dr. Ernest Barker's "Britain and the British People" (Oxford University Press, 3s. 6d.). Dr. Barker gives us a picture of the Britain of to-day and describes the growth of our British institutions, underlining the significant features of our social history. He devotes a good deal of space to an account of the part that religion has played in our national life, and it is refreshing to find so generous a recognition of the important role of the Free Churches in the story.

JOHN O. BARRETT.

OF INTEREST TO YOU.

Personal.—Since our last record four brethren have received the Home-call—G. C. Combe, C. J. Fowler, G. T. Hickman, and J. J. Winsor. We thank God for the memory of His good and faithful servants and rejoice that their work is continued in that other sphere where His servants serve Him.

Bereavement has darkened the homes of other of our brethren, James Nicholas and Thomas Powell each having lost the partner of his life, and A. J. Betteridge his little son. To all these friends we express the sympathy of their fellow members.

Others are laid aside by serious illness—E. Henry Owen and Mrs. Owen, H. G. Doel, and P. B. Pullin. We rejoice to know of progress towards recovery in some cases, but our brother Pullin remains gravely ill. We think lovingly of our friends, and also of S. J. Wilson, whose eyesight has become seriously affected. May God's grace and comfort abound towards all.

The Pastorate.—Our prayerful thoughts centre around several of our fellow members who have recently accepted invitations to new pastorates, and we wish them every blessing in home and church—R. F. Aldwinckle, North Finchley; A. Rattray Allan, Chelmsford; A. K. Cook, Aylsham; W. T. Cowlan, Perry Rise; E. U. Davies, Newport, Mon.; A. J. England, Shoreham; W. E. Garratt, Leicester; E. B. McDiarmid, York; W. E. Morgan, Sunny Bank; T. J. Whitman, Scarborough; G. H. Whittaker, Northampton.

F. M. Hirst has settled at Fraserburgh. In our January issue we "retired" our brother, thus anticipating an event the coming of which we hope will be deferred for many years. Sorry, Hirst!

Honours.—Congratulations to Doctor S. Pearce Carey on the degree conferred upon him by Serampore. May he live many years before exchanging his scarlet robe for one of another hue! T. J. Whitman has been nominated to the Chair of the B.M.S.—a position he well deserves and will greatly honour. J. Duncan has been awarded the M.B.E.—the first Canadian padre to win this distinction.

Milestones.—S. P. Goodge has completed ten years at Aldershot, Edith Gates a quarter of a century at Little Tew, F. W. Porter thirty years at Bexley Heath, and H. Spendelow has recently attained his ministerial jubilee. We commend to each of our friends the ministerial hymn commencing "We thank Thee Lord for using us."

A Comrade.—A. H. Hawkins was amongst the foremost of those who laboured hour after hour rescuing the bodies of children from a bombed school in London. His work then, and his subsequent ministry to the bereaved, will long be remembered.

The Great Unpaid.—Two hundred and seventy-six members had a sad time at breakfast recently, the post having brought a reminder that their subscriptions for 1942 had not yet been paid. We are glad to know that several have given signs of true repentance.

Thanks.—We are grateful to G. W. Byrt, Walter Fancutt, and Roy Jones for their consenting to act as Correspondents in their respective Fraternal. The success of our Fellowship largely depends on the work of our Correspondents.

Faith.—We insert the message in Welsh, kindly supplied by Edwin Jones, of Llanfairfechan, in simple faith, not having the foggiest idea of what he is saying. He gives us to understand, however, that, loyal B.M.F. member as he is, it is an appeal for new recruits! Thanks!

Anticipation.—E. A. Payne has acceded to our request to make himself responsible for the articles in our July issue. These will bear the general title "The Relevance of Theology to Preaching and Pastoral Work." We are grateful for this practical help.

Books.—In addition to those mentioned on another page, we commend "The Life of J. E. Martin," by our fellow member L. F. Higgs, a most interesting story of "an ordinary man who did extraordinary things." Kingsgate Press, 2s.

Our good friend Henry J. Cowell has written a further interesting volume entitled "A Look Round and a Glance Backward." Independent Press, 3s. 6d. Both volumes have had a ready sale and are well worth buying.

The Magazine.—We are glad once again to publish a 34-page magazine. The increasing cost of production may make it necessary for us to reduce the number of pages, but several members have kindly and voluntarily increased their subscriptions. The paper restriction is also a real difficulty, but, one step at a time, and so far as the July "Fraternal" is concerned, we hope to maintain the present size.

Annual Meeting.—The Pastoral Session, being the Annual Meeting of our Fellowship, is fixed for Wednesday, May 5th, at the Memorial Hall, Ludgate Circus. Following the annual business, there will be a discussion of the Polity Report. The meeting is open to all Baptist ministers and tickets of admission are not necessary. The place of meeting is not so convenient as Bloomsbury, but the change has been made in response to the request of the B.W.L., and this is the second year in succession that a similar change has had to be made. It is regrettable that a fixed hour and place cannot be found for so important a meeting as the B.M.F. annual, and we sincerely hope that post-war arrangements will provide a solution for a difficulty which might almost be described as a grievance.

Grants of Bibles.—We doubt whether it is generally known that on the simple condition of memorising a few passages of Scripture Sunday School children in the Northern and Home Counties may receive a really handsomely bound copy of the Bible. This obtains under the will of Lord Wharton to the counties of York, Cumberland, Westmoreland, Buckingham, and London, and application should be made to Mr. A. P. Whatley, 21, Liskeard Gardens, Blackheath. The Nonconformist Trustees have a substantial balance in hand, and we urge ministers to take advantage of this valuable opportunity.

In view of war circumstances an additional option is now open. In schools where there are evacuees, or where children have returned to their home schools and are without Bibles, a grant will be made in the proportion of one-third of the total number of such children. The Bible, which is to be the property of the child, not of the schools, is well worth possessing, though not so expensive as those named in the former paragraph.

In these latter cases the stipulation concerning learning passages of Scripture is waived and there is no territorial limitation.

Our Library.—The Librarian has now thirty-six groups on his list and is still prepared to receive applications from Fraternalists who desire to use the Library.

We acknowledge with gratitude the gift of books from the Kingsgate Press and the Carey Press to the value of £10 each. This solves the problem with which we have been confronted by the multiplying of borrowing groups. Some groups are large and are really needing more books than are usually allotted, and we shall try to make good this shortage as soon as possible.

Members are reminded that Library facilities are offered to those who are individual members of our Fellowship, and our Treasurer would be glad to receive their subs. if these have not yet reached him.

B.U. Assembly. The official programme will shortly be published; but meanwhile we announce that the Assembly, fixed for May 3rd to 6th, will hold its morning sessions in Bloomsbury Central Church, and for the evening gatherings Westminster Chapel has been secured. The programme committee has compiled an interesting list of subjects and has enlisted the services of capable speakers. On the Monday evening the memorial service preceding the Presidential address will be conducted by Mr. L. W. Angell, the first time a layman has rendered this service, and intended as a gesture to the newly formed Lay Preachers' Association, of which Mr. Angell is the hon. secretary. With the exception of Miss Violet Markham, M.P., and Dr. H. G. Wood, the platform is all-Baptist, and many speakers are new to the Assembly. They include Dr. Marjorie Reeves, and Revs. Theo. Bamber, F. C. Bryan, Henton Davies, H. W. Janisch, E. A. Payne, and Rhys Richards.

The Missionary sermon on the Wednesday morning will be preached by Rev. B. Grey Griffith, and in the evening there will be a great thanksgiving meeting, to conclude the Carey anniversary.

On Thursday evening Dr. Short, of Bournemouth, will be the chief speaker at the Rally organised by the Y.P. Departments of the B.M.S and the B.U.

Another Book.—"Settlement with Germany" (S.C.M., 2s. 6d.). Dr. Dunning here sketches the causes that led Germany to its present tragic position and outlines the way in which

Christian people may work for a better Germany and a better world. His analysis is eminently fair, and the spirit pervading the book is the opposite of that which threatens to embitter even Christian people and make a lasting peace impossible. We commend Dr. Dunning's study without reservation, and congratulate him on a real contribution to the solution of a complex and dangerous situation.

Speak Up!

He faced the congregation;
He preached the Living Word;
But no one was the better
Because—he wasn't heard.

Addenda. We have now received from E. A. Payne the names of those who have kindly consented to contribute to the July "Fraternal," as mentioned in a previous paragraph. They are:—Dr. F. Cawley, Principal Child, Professor J. Williams Hughes, Rev. H. Ingham James, Professor Marshall, and Dr. A. B. Miller. An attractive team; we eagerly anticipate the result.

J. D. Jamieson sends greetings from Scotland. He is able to report a further increase in membership, which now numbers about fifty.

The S.C.M. secures another of our able ministers in the person of R. C. Walton, who is to act as Secretary of Schools. Victoria Road, Leicester, is thus added to the already long list of our leading churches seeking pastors.

J. Griffith Lloyd is leaving Sipson to take up the pastorate at West Mersea, and W. W. Richardson removes from Grays to Bletchley. Bruce Young has resigned Aberdeen on joining the Church of Scotland.

We are glad that T. G. Pollard has returned from hospital, and we wish him many added years of useful service: We are sorry that S. Henderson Smith has had to resign the active ministry through indisposition, which we trust is of a passing nature. We think with sympathy of L. J. Howells in the illness of his wife, and are glad to know she is recovering from a serious operation.

Let us remember these our friends at the Sunday morning Watch.

As we go to press news comes in of the death of P. B. Pullin,¹ whose passing in mid-career means a great loss to us all.

§.G.M.