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The Fraternal

JANUARY, 1969

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THE BAPTIST TIMES IS YOUR PAPER

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A NEW YEAR MESSAGE FROM OUR CHAIRMAN

ON BEING A NORMAL PERSON

In the 'Life of A. C. Headlam, Bishop of Gloucester' there is an interesting anecdote. It appears that a certain young curate aspiring to higher office sought an interview with the Bishop hoping to win his help. The Bishop questioned him on this and that, and among other inquiries asked if he knew any Hebrew. The curate confessed that he only knew one Hebrew word—he believed that 'Golgotha' was Hebrew for a skull. "I am very relieved" said Dr Headlam. "The only people I know who learn Hebrew are Regius Professors of Divinity and Baptist Ministers, and both of them are extremely odd". If this be so, some of us succeed in shedding this oddness fairly quickly, but alas! there are among our ranks others who become odd for other reasons. I have always felt that one of the greatest contributions any man can make to his Church and congregation is to display in all his dealings an attitude of sanctified common-sense. To be able to sail on an even keel, to see life steadily and to see it whole, to possess wisdom rather than knowledge, and to love people more than systems, is well on the way to becoming a true Pastor. Surely this is where we may all see the relevance of our membership in the local Fraternal. We rub shoulders with one another and learn wisdom. We are saved from overworking our own particular hobby-horses. We get a more balanced view of current discussions, of our fellow-Ministers, of our task, and of our own individual Churches. This 'Fraternal' magazine helps greatly to this end. It discusses subjects about our work, written by men in the work, on behalf of us who yearn to make our task successful. The opportunity to attend a local Fraternal regularly is not always present to all of us, but Brethren, where we can do so, let us do so, both for what we can give, and for what we can get. It will help to keep us normal, and to steady and enrich our work as Pastors in our Churches. So let me wish you for 1969 a year of happy activity crowned by that sanctified common-sense that makes each God-given talent worth one talent more. Our Baptist interpretation of Christian Doctrine as it relates to Church and Sacraments is, we believe, more reasonable and true to the New Testament than any other branch of the Church can show. Then let us keep it that way!

HARRY PEWTRESS

BAPTISTS AND THE PRESENT HOUR

The winds of change blow furiously, bringing both havoc and health. The Baptist Church, in a world of ecumenical concerns, social disorder, and scepticism, has to be sure of its calling, that with renewed health and vigour its witness may be increasingly relevant to the present age. We are challenged, as others before us, to determine what it is to be a follower of Christ, and thus make secure the basis of a sound and fruitful churchmanship.

We must see the world in which we live, recognise the Word by which we live, and then, with deepened understanding fulfil the witness for which we live.

The World in which we live

Last Spring a female pop singer of repute, appeared on a B.B.C. 'Personal Choice' Programme, with reference to drug taking among young people. In answer to questions it transpired that she was looking for something, but not sure what: while neither happy nor unhappy she was in a muddle. "The Times" comment on the interview referred to the young woman's honest answers, thoughtful to the extent of being disturbing: here was one, it said, looking for a cause to serve and frustrated in her efforts to find one. The singer, who had given up taking drugs, believed in justice, freedom and equality but saw no social organization which shared her aim. The commentator was left with a distressing awareness of a society in which professional success and individual activity stood over against communal effort. While the matured mind could put this in perspective, there are matters that call for appreciation and understanding. Real spiritual need is there: the need of confidence in the individual, of a satisfying social group, conscious of its truth and strength, in which the individual can reach a liberating maturity, fundamental to joyous living. However much we call attention to the thousands of young people engaged in all sorts of employment, living useful and contented lives, without any odd slant that makes them 'news', the current evils fasten attention on the need for a basic faith, a doctrine alive and commanding, active in a community equal to the occasion.

As long ago as December 1965 "The Times" declared that never before in British life had evils like juvenile delinquency, thieving on a grand scale, and crude lusts, been the despair of statesmen: among other things drug taking was an unrelieved horror. The writer saw a remedy only if the addict is given something tangible, a skill he can use, a philosophy in which he can believe. Reading between the lines, this means a Gospel that can vindicate its claim to be 'the power of God unto salvation'. The intelligent Christian will be aroused as he reflects on these things and will be happy if he sees again the Christian faith, confirmed in the lives of the faithful, and clarified with deepened emotion. He knows that God has not given us the spirit of fear, but of power, love, and a sound mind: he will

grasp anew the timeless splendours of the unsearchable riches of Christ, and become a better workman and unashamed. Such disturbances as we have mentioned are not new although they are more obvious today. Rosslyn Mitchell, a prominent M.P. of earlier years and an outstanding citizen of Glasgow at the beginning of the century, in a book entitled *Many Phases* noticed in his day the loss of purposeful meaning in life among his acquaintances. He referred to one, the chairman of his party's executive: he was the last of this group of young men who had found life unsatisfactory. There were four others, an artist, an author, and two song writers, each endowed above ordinary men, they were all brilliant. Life had given them success, money, fame, love of friends, yet all died young and by the same tragic means, gas poisoning. What kind of life is it, asks Rosslyn Mitchell, that exhausts its devotees, leaves them disintegrated and depressed so that before they have lived one half of the usual span they had nothing left but to hasten death. It is interesting, incidentally, to see Rosslyn Mitchell later thinking of the purposefulness of Christian congregations in his city, for he says that in his circle he had often heard supercilious sneers about the little Bethels and all they represent: if he were alive he would see such Christian congregations still maintaining their distinctive worship and work to the deep enrichment of men and women, even as the tides, almost without our notice, daily cleanse our shores.

It is said that the mark of the twentieth century is the acceptance of the secular outlook. It is implied that Christian faith and witness are not only unnecessary but that men will actually be better without them. The advance of physical science, the increasing mastery of the universe, the harnessing of its powers to serve human need, and the flights into outer space, all combine to flatter men and demonstrate the adult age. In added justification of this attitude, mention is made of its application in terms of increased food production, education, leisure and means to enjoy it, with the care of old age to complete the beneficence. The secular outlook has recently received prominence in a book entitled *London Heretics*. Here the secular emphasis from 1870-1914 is presented in some detail, and not without interest, provided the reader can rise above the offensive and crude vulgarity of word and picture in which the Christian believer and the Church are dismissed with all the pride of inflated superiority. The author, while rejoicing in the imagined exposure of Christian beliefs, is unaware that he is swimming in waters whose depth he does not know. There was in the men of those times a worthy desire to defeat poverty, ignorance, and social wrong, factors that still challenge us. As Christians we must be quick to discern the wheat from the chaff in the secular outlook. The social passion of this earlier age has its issue in humanist movements today. The Ethical Society of the time, the Fellowship of the New Life, which sought the cultivation of a perfect character in each and all, with strenuous devotion to the object and principles of the society, are types of the prevailing outlook.

Many reformers wanted to make religion scientific, and science religious so that dogmatism might disappear under the conviction that men are God, and that as men they must bear the burden of their own sins, since no-one else can do it. These proud aims came at the close of a century that Trevelyan described as the end of the Liberal Experiment, the insecure foundations of which were later exposed in the first World War. Our present day humanism is the flowering of its immediate forerunners cleared of immaturities but still retaining its faith in man. It is in this world that we live. The social passion at its best faces a society that offers no easy solution. The machine age which has delivered man from drudgery threatens to dwarf him. The reports of social research show suicide invading the lives of gifted men and women, testifying to the feeling that for them life has no meaning, and lacking the purpose that alone animates true living. Baptists, as others, must have the answer to boredom and futility. The hour calls for the adult Christian. Religion can be vague and the enemy of vital faith. We want, if we may use a phrase of Bonhoeffer 'the strength of man', but not one that confirms the narrow vision of the secularist with its failure to discern the depth of evil in man, but that strength which comes through knowledge of Christ, making new creatures, giving personality a new dimension of experience. St. Paul, that classic expositor of the mind of Christ, urges his fellow members to stand fast in the liberty wherewith Christ has made them free, and therefore strong because 'in the Lord'. This is the Christian becoming 'adult'. Ronald Knox, in his book on Evelyn Waugh, is worth quoting in this connection. He says the Christian will see the New Testament, not as a mere collection of writings, but as the fruit of faith creating a new order of men: he will see the writings as the breathless confidence of living men reacting to the human situation, and inflamed with zeal for his Master: he will portray the teaching of the Christian Church, not as a harassed official handing out information at a Press conference but as a pioneer washing out the gold from a turgid stream of her own memories: he will not only know what he is talking about but *feel* what he is talking about.

Another fact of our time is the rise of the Ecumenical Movement. The desire to be united with all who love our Lord in sincerity is worldwide. The Missionary Movement in particular has emphasised the urgency. There is so much that we hold in common with other evangelicals that it is natural to ask, what is the meaning of this uprising and what is the will of the Lord in respect to it. Baptists, in particular will endorse an emphasis made by E. A. Payne in "The Baptist Times" of March 7th, 1968 when he said in reviewing a book by Stephen Neill, "Free churchmen will approve the statement that if there is a conflict between unity and truth, it is truth that at all costs must be chosen". Many among us will welcome this declaration, with the increasing interest of the Roman Catholic Church and the threat to all that they hold dear. Whatever be the demands of genuine friendship we are bound to take note of a man like C. J. Dumont who wrote in

Approach To Unity "Loyalty to the truth as it is in Jesus compels us to be adamant in insisting that if and when by God's grace the unity of all Christians comes about, it can only be by the drawing of all, who are now in separation, into the existing divinely constituted unity of the Catholic and Roman Church". These are clear words and mean what they say: they help us to see another factor in the world around us.

Perhaps apathy can be seen as the most disturbing fact in our world today. Many lament a lost faith or one unknown and are unable to find a substitute. Some words of John Morley bring home to us the poignancy of this mood, with its dull emptiness of soul. Morley could even find release of spirit in rebuking the very men among whom he moved and in whose circle he appeared to be content. Even today we can be moved as we read his eloquent pleas that revealed the yawning emptiness he so much feared. Here is his outburst: "Will you", he asks his comrades, "sweeten the lives of suffering men and take the heaviness from that droning pitious chronicle of wrong, cruelty, and despair which everlastingly saddens the air like the moaning of a midnight sea: will you animate the stout heart with the fresh joy of battle by the thought of a being without intelligible attributes, a mere abstract creation of metaphysics whose mercy is not mercy? It was not by a cold depraving conception such as this that the church became the refuge of humanity in the dark ages of old" (quoted by Basil Willey in *More Nineteenth Century Studies*.) The apathetic today may not feel as Morley did: he has too many material satisfactions, but let him, like the prodigal, meet adverse circumstances, and come to himself, then unheeded words may take to themselves unsuspected appeal. Can we rear individuals, create local communities of believing people with the marks of greatness upon them, to whom the disappointed and disillusioned will turn for bread when elsewhere they only receive a stone? This is worth consecrated thought and activity.

The Word by which we live

A tough world demands a real Word. There should be no illusion about the toughness. The references in the Gospel of Matthew to the end of the world surely reflect the encounters of the early Christian groups. We can discern an awareness of three failures in that contemporary society. They were warned of a failure in the realm of truth, "Many false prophets shall arise": of a failure in the realm of social life, "many shall betray one another and shall hate one another"; of a failure in the realm of the deep springs of emotion from which healing waters flow, "because iniquity abounds the love of many shall wax cold". The readers of Matthew would be under no illusion about the strength of the enemy, nor should we.

Karl Barth stresses three words that provide a key to biblical and Christian experience and, indeed, to any spiritual awakening. They are **wonder**, **concern** and **commitment**. The rich treasury of spiritual life in the Scriptures is the product of encounters that shaped life and determined action arising

from these three elements. We may see them as useful guides to our own understanding. Some biblical incidents will illustrate the theme. In the Book of Exodus, Moses is said to stand in awe before a burning bush that was not consumed. The writer is describing how Moses became aware of God and his speech. Biblical religion is an affair between persons, a Personal God and a listening man. The 'Thou' and the 'I' are two distinct and real persons. How to explain this is beyond the best of men: we are in the realm of mystery, mystery as to origins, but a mystery revealing its meaning for experience even as the hyacinth flower unlocks the mystery of the bulb. There is mystery everywhere. If you will to lift your hand, we can describe the co-ordination, but *why* action follows will, no man can tell us. Everywhere we accept life as something given, and then in commitment, response amid mystery, we prove life's splendours.

Moses is the classic figure among early believers who were arrested by circumstances, declared to all that it was the voice of God they heard, and later proved its truth. This is the mark of progress in every realm and can be seen at work in all scientific research. The prophet Isaiah, in the imagery of the Temple vision, testifies to a similar pattern of illumination. Wonder, concern . . . an intellectual clarification of the hour . . . unfolding its practical issues in commitment, "here am I, send me". The subsequent prophetic writings seal the truth of the initial wonder: we should never have had the rich treasury of biblical experience but for the commitment. The story of St. Paul's conversion is a third scriptural testimony. What St. Luke tells us becomes a window into the soul of the Apostle. The outstanding marks we have mentioned are all there and, through obedience, the truth for practical living became the possession of all who would respond to its claim. We shall not belittle the unique record of the Bible if we see a like pattern of revelation in the heart of the humblest believer. It is the common testimony that we must live with a man to know him; in daily companionship we grow into full knowledge. The Old Testament is one in which it is said that certain men became aware of a Personal God. The deliverance from Egypt was seen as evidence that God's goodness and delivering grace was in action in their lives; it was a 'sign' of an intervening God. Faith may fluctuate but time and patience deepen truth. At one period the rainbow becomes a 'sign'; in later adult life the contemplation of One despised and rejected, who exhibits the quality of suffering love and unshakeable devotion, with a capacity to take the sins and sorrows of all mankind to his heart, will bring renewed evidence of God in action.

Since the Old Testament is a story of a people who failed the God who called them, leaving the deepest meanings to the Remnant, we shall be prepared to see different strata of belief in the records. Psalm 1 is a declaration that goodness is the door to prosperity and that iniquity destroys. Basically this is true, but later it was seen to require qualification in the light of trial. Life cannot be simplified to suit our laziness. The

varieties of experience must be interpreted in the light of the keenest insights such as that deep word of Jeremiah who saw Covenant-Love at work, and wrote, "I will make a new Covenant with the house of Israel, I will put my law in their inward parts and write it in their hearts". The early Christians bound up the Old Testament with the New, because the latter was latent in the former. The Word, the Truth concerning God and man, was manifested in Christ and His Deed. He pitched his tent in our camp so that we could learn of him, and know him as the Saviour of the world. This is the Word by which we live. These Scriptures, with resulting experience in the souls of men, each dynamically related to one another, become the strength of the believing life. Thus are we equipped for the hour, at its best and worst, ever proving truth by the help of the accompanying Spirit, promised as our guide. Every believer can make Luther's words his own.

"A safe stronghold our God is still,
A trusty shield and weapon".

Mere intellectual reasoning about life without any objective reality to awaken wonder unto commitment, may be brilliant and exciting, appealing to our vanity, but it will yield no faith strong enough for the work we have to do. The present hour may call for mere watchful waiting amid our purposeful pursuits. After all, the father, in the story, could do very little until the erring son came to himself. There is something eloquent in a man capable of sustained and watchful alertness, knowing that his hour will come. Did not Milton say, "They also serve who only stand and wait"?

The Witness for which we live

What does our churchmanship mean and what is it for? Our origins are clear. We emerged from the Reformation struggles, determined to found a church on the New Testament model. The established order had failed. The Church was really a community of believers, discerning, committed and responsible. This community was called into being as a people for God's own possession. These committed people were not the product of human ingenuity, but the result of God in action, through Christ, drawing men into a common fellowship, even as iron filings are clustered by the magnet's power. 'Ecclesia', the word used, means a people called out for a distinctive mission. The thought of this ecclesia is not left vague. Sometimes the reference is to the whole Church of God, as in the Corinthian Letter (1 Cor. 10:32); in most places the word refers to a congregation assembled in one place, as when Phoebe is described as a servant of the Church in Cenchrea. St. Paul speaks of the Thessalonians as a particular Church, which he says is 'in God the Father and in the Lord Jesus Christ'. The Church makes its impact through the local group. Karl Barth, in *Man's Disorder and God's Design*, an ecumenical publication, emphasises the local Church, and at the same time voices his objection to the Papal order in that it obstructs the free

access of God's Word to the actual congregation. Barth says the Church lives as the local Church is strong. Our own Dr. Payne adds his approval of this. 'Ecclesia' he says, 'means a company called together, the new society brought into existence to inherit the promises, and succeed to the privileges of the special people of God whose fortunes are set forth in the Old Testament. This people has its roots in God.'

The Faith, Ethics or conduct, and mission are a trinity of experience. The Church looks up before it looks out. Worship, properly understood, is its primary function. The eyes of God's people are first directed to Christ, in adoration, wonder, concern and commitment. The anthems of the New Testament make this clear, as in the early verses of the Book of Revelation—"Unto Him that loved us and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever". Do we realise, as we are assembled for the hour of worship, that we are standing amid the most supreme realities; an hour in life, as the author of Earham said, an hour "in life instead of an hour in which you wait for life to begin again". At such a time reality can become clarified and emotions deepened. The tree draws its resources from the soil in which it is rooted and turns them into flower and fruit. Only as we are strong in the Lord can we be strong anywhere. A worshipping people becomes a ministering people. Ethics are the fruit of faith. Conduct has to be Christian. Contrast the behaviour mentioned in Ephesians, wrath, anger, clamour, natural human reactions, with the new morality, "be you kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you". Or see the new order declared in the Letter to the Philippians, as translated by the N.E.B. "Let your bearing towards one another arise out of your life in Christ Jesus". The ethics of the world are largely a matter of expediency. Even the sense of 'oughtness' which we associate with conscience, will not alone inspire the loftiest levels. In the Christian circle we are conscious of God's claim. It is with Him with whom we have to do: wrong against another is a wrong afflicted against love. One New Testament word states our calling in this way, we are 'to show forth the 'virtues' (aretas) of Him who called you out of darkness into His marvellous light' (I Peter 2:9). The Outreach? What effect will a true witness have? The Gospel through Word and people will give men a sense of purpose. This is a clamant need today. Many activities of men are unworthy of our high endowments. We are not really free until we are linked to great enterprise. The Christian finds his peace in God's will; he sees his powers as given for purposes beyond himself and is moved to say he was loved from all eternity. Life is now no longer an obstacle that thwarts enterprise; it becomes a salvation, a healthy completion to a rich life.

The Gospel can also minister to loneliness. Modern research has made 'loneliness' a headline. This burden not only rests upon the many who live alone; it also enters into the souls of

men in busy places. Let a man feel his life has no meaning for any other, that he is just a unit, without personal significance and you will strike at the roots of his contentment. Life in a satisfying family is a life in depth. A true Christian congregation can put a man on his feet, to use a figure from the Book of Job, "feet was I to the lame" (Job 29:15). The implications of St. Paul's words to the believing Community, "Thou art no longer a servant, but a son, and if a son, an heir of God through Christ" mean there are resources among us that will lift troubled hearts out of a narrowing isolation.

Reference might also be made to the forgiveness of sins, a need deeply felt and emphasised in the Scriptures but, to conclude, let mention be made of the Christian hope, and of our Lord's last command. Without confidence, life is sapped of its strength. In the Roman world, there were those who had no hope, "without God in the world". The New Testament writers were realists; they faced the fact of death and the future, knowing that human reasoning alone was helpless before them. Pericles can make a brave speech to console the bereaved in the Peloponnesian war, asking women mourners to find comfort in others yet to be born. He had little to offer, although living in a time of Athenian brilliance. How different is the Christian testimony! There is the witness to the 'Lively Hope' through the resurrection of Christ. Believers find that the future dips down into the present, and their souls are quickened as "they taste of the powers of the ages to come". They are strong in hope, knowing that God's purposed salvation will be completed, and the day dawn when "the kingdoms of this world become the kingdoms of our Lord, and of his Christ" (Rev. 12:15).

Moreover the witness has no merely local application. Our Mission has no boundaries; it embraces the whole wide world. The Overseas ministry is the natural outreach of its experience, attested by the obedience to the command, "go ye, and teach all nations. . . ."

Unto such things are we called. Let Baptists be alert; this may be our finest hour.

A. J. WESTLAKE

THE STRUCTURE AND FUNCTIONS OF THE LOCAL CHURCH

I have the impression that there is a good deal of concern among our ministers, although perhaps not among our deacons and members, about the structure and functions of the local church. We have, most of us, inherited from the not very distant past, the present familiar structure. Associated with the fellowship of believers there are usually a number of organizations or auxiliaries, most of them for children and young people, some of them for adults. It may have been difficult enough to establish these, but—as some of us know from experience—it is much more difficult to close them down. This article is written in the hope that it may stimulate further thought and discussion on this important if controversial matter; for it is the sort of enquiry which tends to generate heat rather than light, as the emotions of some of our most faithful fellow-workers are involved. 'It is always difficult for anyone who has given himself, heart and soul, to any particular activity and who has known hours of sweet consolation from it, to stand back and force himself to make a cold and rigid examination of his cherished project!' (Abbe G. Michonneau, **Revolution in a City Parish**). Nevertheless it is essential that the enquiry should be made, without in any way calling into question the motives and devotion of those who established the various organizations or who now serve within them. In the interests of honesty, I ought to add that I am not (yet) practising what I preach, and can state my present position by means of another quotation from Michonneau. 'We should, we admit, be deeply interested in the work of a priest who found the courage to replace all these groups with a programme of intense direct apostolate. It does seem to us that such boldness would be rewarded with more success than meets our present efforts, but we have not the courage to take such a stand ourselves; nor could we, therefore, advise it to anyone else'.

However long it may take to reach it, because of the structures we have inherited, the objective to be set before a local Church, especially a newly-established Church, may be simply stated. A Church should concentrate directly on the functions for which it has been created, and should resist the temptation to do other things, however good and necessary in themselves, which are not within its calling and competence. For the Church has not been established to be a 'jack of all trades', or a 'general purposes' community, and by dabbling in many things she enfeebles her life and obscures the reason for her existence. The assembled and organized Church best serves God and mankind by concentrating directly on the tasks given to her. Such a statement can have a practical bearing only if we go on to define those changeless tasks. Although they may be described separately, the essential functions of the Church belong together, and are aspects of one reality. With this qualification, they may be stated as follows:

(a) TO OFFER WORSHIP to God in one Spirit through Jesus Christ—a worship which includes the declaration of the Word of God in Scripture, preaching, and sacrament, and the response of the people to that revelation in praise, in prayer, and in the oblation of their lives.

(b) TO BEAR WITNESS to Jesus Christ in order that men may be persuaded and brought to trust Him as Saviour and serve Him as King. This witness is to be made in worship and in service, in speech and in life.

(c) TO MAKE SAINTS. 'The task of the visible Church is to produce saints' (Newman), to create a community of people who, conformed to the image of God's Son, manifest His fullness. The very existence of such a community, while created by the Spirit for the eternal world, is the Church's primary witness to and service of mankind.

(d) TO EQUIP GOD'S PEOPLE for the Christian life—for worship, witness, and service. This nurture, training, and teaching must be made available to all age groups according to their capacity to receive it.

(e) TO SERVE MANKIND. Apart from the service described above under a, b, c, and d, this service must be given by the members of the dispersed Church in the spheres of the family, daily work and citizenship, and from within the structures of society, according to the calling and gifts of each.

To define the functions of the assembled and organized Church in this way it not to maintain that Christians should be concerned only with 'spiritual things'. On the contrary, all that concerns the human race is rightly the concern of the Church. It is precisely because she is called to be the Servant Church that she must do her best not to establish ecclesiastical organizations. Rather, her task is to inspire, train, and equip her members to serve within the organizations or institutions which exist in society. If they do not exist, and are urgently needed, as an interim measure the institutional Church may have to create them—but that is rarely the situation in Britain nowadays. The Church, then, should not 'run' hospitals, schools, farms, youth clubs, recreational centres, cultural groups, youth organizations, old people's clubs, nursery groups, etc. but should train and encourage Christians to serve within these, alongside those who are not Christians. The local Church should be encouraged to lop off all Church organizations acquired within the last century, which are not exclusively engaged in the discharge of her essential functions, e.g. Scouts, Guides, Brigades, Youth Clubs, Young Wives, Women's and Men's Meetings, recreational and cultural groups. It is not implied that Church Organizations do not achieve any worthwhile results, nor is it a refutation of this argument to point to such results. Of course a Boys' Brigade Company is used sometimes, it may be frequently, to 'make disciples', and a Young Wives' Group may bring enjoyment

and enrichment to the lives of the members. Nor is it denied that the Church in some situations may be compelled to do work of this kind—e.g. to establish and maintain a hospital, because otherwise there would be no hospital. What may be necessary for a time, cannot be justified when the State provides the service, and Christians could serve within it.

There are a number of other reasons why a local Church should not establish ecclesiastical organizations, or should attempt to divest herself of them if they already exist. For one thing, they tend to deflect the assembled Church from her own specific functions. It is by no means uncommon for Christians working in our organizations to have no time for worship, for prayer, for Bible study, for the direct apostolate. A church in the North of England which is crowded for the pantomime on the Saturday evening, and virtually empty of worshippers on the Sunday morning, is an extreme example of a tendency. Furthermore, the organizations absorb the time and energy of Christian Workers who are thereby prevented from serving within society. What is even more unfortunate, they tend to take those to whom the service is given out of society, and help to make the local church a ghetto. Why run a football club for the young men of the Church, when they might be playing the game with those who are not Christians? The reply will no doubt be made that we must protect our young Christians from 'the contagion of the world's slow stain'. The ghetto policy is more likely to produce hot-house plants, unable to withstand the cold winds of evil influence and unbelief. It must also be admitted that the activities of Church organizations are almost inevitably second rate as compared with the equivalents available in society. This is not usually the fault of those engaged in them, but is more often due to the lack of training, equipment, and resources. Nevertheless, it is sad to see a local Church doing badly that which the world does well! Finally, do not our organizations almost inevitably involve us in insincerity, in activities which have not a single but a double motive? Should not a coffee bar be run for the purpose of drinking coffee and not as a bait for catching fish? When an activity which has its own inherent purpose is established and maintained in order to achieve some other purpose, are we not involved, however unintentionally, in insincerity? Many young people today are suspicious of the stratagems of the Church to 'get hold of them' and are repelled by our 'hidden' motives; they see the hook within the bait. If our real purpose is to offer Christ, then why not go directly and do just that? Perhaps if we had no organizations to side-track us, we might recover the boldness of the apostles and go directly to the people.

To maintain that the local Church should be structured only for the discharge of its own specific functions, is not to say that it should have no organizations at all, or that the Church itself should be unorganised. There cannot be ordered communal life and activity apart from organization, although it is doubtless wise to reduce the latter to the necessary minimum. It is necessary to organize the essential functions of the

Church (e.g. worship) and it may often be necessary to establish flexible organizations for the discharge of some of her essential functions. A Church, for example, may well have a 'Community Service Group' which plans and co-ordinates the service to be given by Christians to the neighbourhood **within the structures of society**. Or it may in some places be helpful to establish an 'Evangelism Group' which initiates and plans group evangelistic activity. If this basic principle and these distinctions are accepted, it may be maintained in the light of the essential functions of the Church described above, that a local Church will need three types of structure. Firstly, it will be organized for corporate worship, with the preaching and teaching of the Word and the administration of the Sacraments, especially on the Lord's Day. Secondly, it will be organized to teach from the Holy Scriptures the Christian faith and way of life to all age groups according to their capacity, in order that children may be brought up in the discipline and instruction of the Lord, and that those baptized into Christ and the Church may be nourished and strengthened, trained, and equipped for the Christian life, service, and witness. In some situations this may be done on the Lord's Day, in others on weekdays—perhaps usually on both. Thirdly, the local Church may need to be organized in order that Christians may share together in all those essential functions for which the Church exists—not only in worship and learning, but also for witness and service in its many forms.

Let me conclude by stating the principle. The assembled Church should have organizations only for the discharge of its own essential functions. The dispersed Church, inspired and equipped by the assembled Church, should enter into all the legitimate structures of human society and bear witness and give service from within them.

STEPHEN F. WINWARD

THE CHILD AND THE CHURCH

It is now two years since the booklet **The Child and the Church** was produced by a small study group appointed by the Baptist Union Council. The Editor of 'The Fraternal' has asked me to make some comments on the booklet and on the reception it has had and the discussion it has stimulated. It would scarcely be true to say that this Report has set the denomination on fire. This was not to be expected for its chief aim was to encourage, within the denomination and outside it, discussion on some important questions relating to children. It was not intended to be an authoritative statement. All the members of the Group hoped that out of the ensuing discus-

sion there might emerge a better understanding of the place of the child vis à vis the Church and a more positive approach to the Church's work among children. In fact the amount of discussion which has been published in any form is quite small, the main contributions coming from the Radlett Fellowship in a 24 page duplicated document entitled **The Gospel, the Child and the Church**, from the Rev. G. W. Rusling in a duplicated reply to this, from the Rev. V. E. W. Hayward in an article in the Baptist Quarterly (Vol. XXII No. 2, April 1967) and from the Rev. Dr G. R. Beasley-Murray in a reply to Mr Hayward, not on behalf of the Group, but on his own behalf against some criticisms of his own position (Baptist Quarterly, Vol. XXII No. 4, October 1967).

It is not surprising that these articles are mainly concerned with theological questions such as the nature of the Atonement and the meaning of baptism. Yet it should not be overlooked that much of the later part of the Report does not necessarily depend upon the correct answers being given to these questions. So it is worth saying that in my own part of the country at any rate there has been considerable interest in the Report on account of some of those other things which it said about the development of children, their relationships within their homes, the methods of teaching and so on. I hope it is true that a similar interest had been shown throughout the country, though I have no real evidence of this one way or another. At least the children's section of our Bristol Association Christian Education Committee has been kept busy visiting Church Meetings, Sunday School teachers' and Family Church leaders' meetings to discuss ways and means by which the Church can become more efficient in its education and more faithful in its pastoral care of children. This important result of the publication ought not to be overlooked whatever opinion one forms of its theology.

That theology has been attacked from different angles by the Radlett Fellowship and by Mr Hayward. The differences within the denomination are so well known that no-one should be surprised at this. If other people put their views into print they would probably reveal yet other differences of opinion and judgement. Some of us see this as one of the glories of the denomination. All criticism is to be welcomed so long as rancour and harsh condemnation are kept out of the discussion. Unfortunately, this is not always the case. I want to avoid this as I comment on certain questions raised by the discussion and try to answer the main criticisms.

The "Two voices" of the Report

Both Radlett and Mr Hayward make much of the fact, that, as the Report itself admitted, there were differences of opinion within the Group. Since these differences concern the Atonement they are of some importance and I shall discuss them more fully later. Mr Hayward suggests that they make the theology of the Report "incoherent" and I suppose there

is some truth in this. It does not hang together as neatly as it would if we had all agreed. He further suggests that the Group might have delayed publication until this difference was settled. We did, in fact, consider this seriously, but as it would undoubtedly have taken a long time, if indeed it could have been settled at all, we agreed to publish the Report in its less than perfect form, frankly admitting our differences and submitting them to the denomination for further discussion. We felt that this was what the denomination would want. Radlett regard one of the voices as heretical and are concerned that people with such views should remain in the denomination. "It is the conviction of the sponsors of this booklet", they say, "that a number of them had departed radically from the Gospel of our Lord Jesus Christ as God has made it known in the Scriptures." Those involved in the Report, while recognising the imperfection of their own understanding, regard each other as faithful stewards of that Gospel and I, for one, am more than a little disturbed when others impugn the Christian integrity of my colleagues. On this point let it be clear that the Group stands together—or falls!

The Scope of the Atonement

These differences of opinion arose at the point where the scope of the Atonement was being discussed. The Report comes down firmly on the side of Arminianism, to use the term that Dr Payne used in his Foreword, though I, personally, would prefer to avoid these old labels. The Group unanimously accepted that Christ died for all men. The question that divided us was whether the Atonement **actually** achieved salvation for all men so that what they need is to recognise it as an accomplished fact or whether the Atonement makes salvation **possible** for all men if only in faith they will receive it. Dr Beasley-Murray kindly points out that the Report Group are not the only people to be baffled by this. It is a question which perplexes theologians of all denominations. I have no wish to minimise the importance of the question, but neither should it be unduly exaggerated. After all, whether in the morning I receive a gift of £500 or suddenly discover that £500 had been set aside on trust for me for a long time without my knowing, the practical effects in my life will be virtually the same.

The point of view which says that salvation is a present reality for all men if only they could recognise it is criticised by Radlett who point out that it is contradicted by Scripture in such passages as Matt. 7: 13f; 25:30, 41-46; 2 Thess. 1:5-10. Very well, but it is also supported by Scripture in, for example, Romans 5:18f "For as one man's trespass led to condemnation for all, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." The most natural interpretation is that the two halves of the verses are parallel. If 15a refers to the **actual** condemnation of the **whole** human race, then 15b refers to

the **actual** acquittal of the **whole** human race. Dr Beasley-Murray points out that Col. 1:20 should similarly be interpreted to mean that the whole creation is actually reconciled to God through the total activity of Christ. The issue, then, cannot be decided as easily as Radlett suggest. This was the dilemma of the Report Group. Was it also, perhaps, the dilemma of St. Paul? At any rate, all could see good reasons for both points of view and it was really a question of balance. Some came down on one side, some on the other and each respected the judgement of his colleagues.

Incarnation or Cross

I believe the whole Group was astounded to find that there was some doubt about the place given to the Cross in their doctrine of the Atonement. But since Radlett have raised this very seriously I must comment on it, for this impression, if it really exists, must be dispelled. The criticism is that the Report affirms that salvation is by Christ taking human flesh. Indeed, some quotations, taken out of context, might give that impression, just as John 1:1-18 might, if divorced from the rest of the Gospel. But, as Radlett admit, there are numerous places where the Report speaks of salvation through the Cross or the death of Christ. In the light of this it was assumed that when we spoke of the Incarnation this would be taken to include the Cross—and the Resurrection. Again, Radlett admits that this is a possible interpretation of the Report but, for reasons which they say are clear, but which are far from clear to me, they decide not to interpret it in this way and so they impute to the Group the heresy of a purely Incarnational view of the Atonement. If we had spoken only about Incarnation and entirely ignored the Cross this would have been serious. It would be equally serious to speak of the Cross and to ignore the Incarnation and the Resurrection, for it matters very much **who** died on the Cross and that He rose again. The view of the Report Group is, quite simply, that salvation comes through the grace of God in the birth, life, death and resurrection of Jesus, that is, through the totality of the saving events. In some contexts it is appropriate to speak of the Cross and understand the rest; in others it is more appropriate to speak of Incarnation. I hope I do not appear to have made heavy weather of this, but charges of heresy are serious and must be dealt with seriously, however shaky their foundations.

Relation of young children to God

The basic question here concerns original sin and guilt. After much thought and discussion the Group found itself in one mind. It was aware through comments from others that not every one would agree with the separation of original sin from original guilt. Yet it felt that much confusion on the issue was introduced simply by equating the two. Let us see where the doctrine of original guilt leads us. It means that the new born child is guilty in the eyes of God. His guilt can only be removed by his conscious acceptance of the redemption

which Christ has wrought, by his personal faith in Christ his Saviour. Such faith is not possible for the infant. Therefore if that infant dies, he dies guilty. But the guilty are condemned and lost. It is scarcely possible, then, to claim that we do not know what happens to children who die in infancy because God has not revealed it to us, as Radlett does. The inexorable logic of this argument makes it perfectly clear. The infant is lost. I imagine that few would accept this conclusion as worthy of the God who has revealed himself in Jesus Christ. Therefore the chain must be broken somewhere. Roman Catholics would break it by making Infant Baptism into a saving sacrament which removes the guilt. Some try to break it by saying that children may be saved through their parents' faith. This is a happy solution for children born into a Christian home, but it is just too bad for the children whom God has given to non-Christian parents. Others would break it by saying that Christ's Incarnation-life-death-resurrection has removed guilt just as Adam's sin and disobedience imposed it upon the whole human race. Some of the Group could obviously have taken this view. But instead the group as a whole broke the chain by going back to the beginning and by making a distinction between sin and guilt. Guilt implies responsibility and infants cannot be held responsible for anything within them which displeases God. We may thus speak of original sin, which is what the Bible speaks of, without speaking of original guilt. Original guilt and original innocence are both inappropriate terms to use of infants because both imply responsibility before God. Even for those who look for a human response to God's grace this leaves room for hope and even for optimistic speculation about the fate of children who die in infancy.

The Nature of the Church

The Group has expressed its dissatisfaction with the view that when the church has been defined as the "fellowship of believers" everything has been said that needs to be said. The Report does not deny the value of this as a formal definition but it recognises the tension between this formal definition and what we actually see when we look at a local church. Of course, if we are to think in terms of black and white the definition will suffice, but if we think also of black gradually turning white something more needs to be said. While Radlett are content with this black and white distinction many others are not. The Group took the view that conversion may be a fairly long process as well as a sudden, instantaneous event. Faith is not something which is entirely lacking one instant and wholly present the next. Then at what point may that faith be said to be sufficient for the believer to be counted in the fellowship of believers? When it is first awakened, when it is confessed or at some point between the two? It is not simply that the Holy Spirit may be at work over a long period, which Radlett admits, but that the human response may be partial and limited at first and may gradually develop into full commitment. If this is so it is exceedingly

difficult for us humans to draw a hard and fast line round the Church and say "These are in and the rest are out". The Group felt that account must be taken of this border-land which is occupied by people who are moving in. The end of the process, long or short, is that joyous recognition of what Christ has accomplished, the conscious acceptance of it and the total commitment of oneself to the life of the witnessing, serving community. This moment is appropriately marked by baptism and then we may say clearly that a person is within the fellowship of believers.

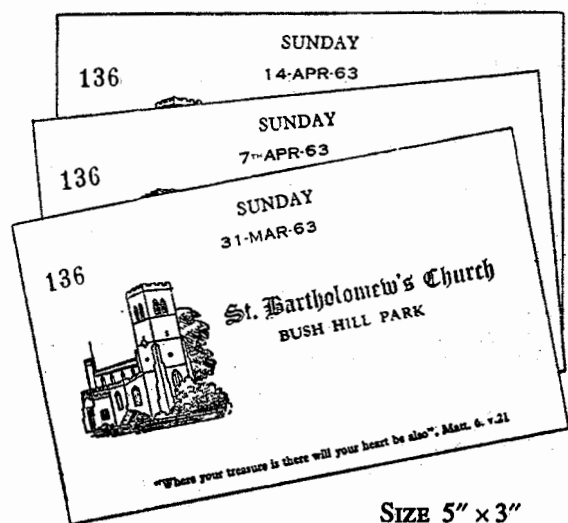
So, for those who have not yet reached that moment the Report used the phrase "in fellowship with believers". It could be argued that the Group were carried away by the neat expression and that "fellowship" is used in two senses, that in the formal definition it means people who have in common a full and acknowledged experience of conversion and in the other phrase it means something less than that. Radlett claim that no Christian fellowship is possible between one inside and another outside the sharp boundaries which they discern. Yet it does not seem to me wholly inaccurate to describe the relationship that a Christian father has with his, as yet, unconverted children as fellowship. Is there not enough in common between them to justify the use of the word?

Now as far as I am aware, there is nothing in the Report which says that there is a minimum age at which people may be said to be converted and become members of the Church. The moment when a person realises what Christ has done and by faith makes it his own, committing himself to Christ, will often be in the 'teens because this seems to be the time when most young people reach the stage of mental, emotional and spiritual development at which this is likely to happen. But all of us have known it long delayed and all of us have known it occur much earlier. As children mature earlier, so earlier conversions are likely to become more common. This is why the Report deliberately refused to try to specify more closely what is the 'age of responsibility'. It is surprising, therefore, to find in Radlett the statement that the Report denies the possibility of child conversion.

Indeed the Group felt that the beginning of the process, the moment when faith is first awakened, often takes place at a very early age. It is for this reason that it wishes to include children in the "catechumenate", so that early faith may be nourished and grow until it results in complete and conscious commitment. Of course there is no Biblical warrant for the catechumenate. Neither is there for the Sunday School! If we are **only** to do what the Bible says was done in that day, as Radlett suggests at this point, ought we not to confine all teaching to the home which, they say, was Biblical practice? All we wished to do was to find a place in our thinking for those children who come within the orbit of the Church's influence. The catechumenate, as we have tried to define it, is that border land, occupied by young and old, which surrounds the fellowship of believers and without which the fellowship of believers is failing in its evangelistic task.

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Children of Christian and non-Christian Parents

The view of the Report is that while there is no difference in status between these two groups of children in the sight of God the former do have a practical advantage in that they are in a better position to hear the Gospel and see it in action. This necessarily means that their responsibility is also greater. They have a better chance of recognising the salvation Christ has won or of responding in faith to the grace of God in Christ, whichever view of the Atonement we follow. Mr Hayward has tried to carry this further by suggesting that the faith of Christian parents may, in fact, "spill over" to their children who may be baptised on the strength of that vicarious faith. In support of this he quotes the case of the paralytic in Mark 2:1f and also Mark 2:24ff and John 4:46. In the Bible physical and spiritual wholeness cannot be separated from each other because full salvation includes both. If, therefore, the faith of parents and friends is effective for a part, that is, for the healing of the body, it must also be effective for the whole. This view must be taken seriously for the idea of the essential unity of man is both in line with Biblical teaching and with modern psychology. Dr Beasley-Murray replies to this by saying that the exegesis of the story of the paralytic is wrong and that the faith, in response to which Jesus gave the man wholeness, included the faith of the paralytic himself. In fairness to Mr Hayward, he himself admitted that this exegesis is possible. As I understand him he was using this particular story to illustrate the inseparability of spiritual and physical wholeness and was using the other two stories about healing in response to parents' faith to illustrate the possibilities of vicarious faith which must then apply not only to the body, but also to full salvation. Dr Beasley-Murray makes no comment on these. The difficulty is that while spiritual disease and physical or mental disease are often closely bound up together God does sometimes seem to give one without the other. Because a man is converted he will not necessarily be made physically whole. Similarly a man may be made well, as we believe, through the faith and prayers of another without himself being converted. In other words the two things are not related in quite the rigid way Mr Hayward suggests.

Perhaps even more important is the conclusion to which this belief leads, a conclusion which Mr Hayward fails to draw. If parents' faith is effective for their children to the extent that they may then be baptised on the strength of it, is it not also sufficient to bring them fully into the membership of the Church and to enable them to partake of the Lord's Supper and is not any further expression of personal faith then unnecessary? If we were to press the stories should not the faith of friends be equally effective—or even the faith of the Church? The whole personal element is thus removed from salvation whether it is through recognition of Christ's gift or in the acceptance of it through faith. This may do justice to the corporate view of man in the Bible, but it does far less

than justice to the view of man as an individual which is also truly Biblical.

These, then, are some of the issues raised in the discussion of **The Child and the Church**. I hope the discussion will go on at all levels. If Churches are helped to take the children within their care more seriously and if theologians are stimulated to work away at these perplexing questions concerning the nature and extent of the Atonement and the nature of the Church, then this is all that the authors of the booklet ask and hope.

HARRY MOWVLEY

CHRISTIAN ETHICS TODAY

As I pointed out in the first of these three papers, when a moral judgment has been delivered, it is necessary for the moralist concerned to have some reason for it. This reason is normally a statement of fact. One example which I gave was the judgment 'Capital punishment is wrong' and the reason for it, 'Because it requires one man to take another's life'. There are two aspects to such reasons: their relevance or otherwise. I will say something about each of these and then turn to Christian ethics.

Consider, first, what makes a reason for a moral judgment relevant. There is an infinite number of factual statements which could be made about capital punishment. One of these, as I noted last time,¹ is that it usually occurs early in the morning. I said that it would be absurd to offer that as a reason why it is morally wrong. Now why? What makes some of the factual statements which one can make about acts or states of affairs morally relevant and others not? The answer seems to be that, when a factual statement is made as a reason for a moral judgment, it is always more than just a statement of fact. Implicit within it there is a universal moral principle. So that the reasoning in:

Capital punishment is wrong

Why?

Because it requires one man to take another's life
is, when correctly set out, as follows:

A: All acts which require one man to take another's life
are wrong

B: Capital punishment is such an act

C: Therefore capital punishment is wrong

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To the Members of the Baptist Ministers' Fraternal

Dear Friends,

RARE PISTOL SOLD FOR £330 GUINEAS

The Times of the 19th November reported the sale at Christies of a flintlock mortar pistol with a bell-mouth.

This rare weapon had been made in Germany or Holland about 1750 and then adapted, perhaps about 1860, in England to form a bell for a school or club—a kind of sword into ploughshare touch. At that time, in Gothic characters (it had to be Gothic in the Victorian era!), the bell-mouth was inscribed:—

"Stand and deliver! In ye days of old
My summons came to saint and sinner;
More peaceful now my muzzle's tolled
To ring them for tea and dinner."

Perhaps "saint and sinner" are not out of place in The Fraternal. I have a shrewd idea which of the contributors you might regard as the "sinner"!

Adaptations are sometimes a puzzle.

I recall that over fifty years ago my father, from his R.G.A. battery in the Ypres salient, sent home a cigarette petrol lighter made up from a bullet. My mother thinking it might be explosive put it under her flock mattress as the softest and safest spot and slept on it (perhaps the best thing to do with all explosive situations).

Some chapel adaptations and indeed new buildings are equally puzzling.

It is true that plans are passed by this or that committee or planning authority but how I wish plans were also submitted to the Insurance Company so that our surveyor might express his opinion from his specialist angle and make recommendations to lessen fire risk or storm damage potentials.

In particular some new buildings have roofs of unusual shape or pitch and many carry roofs of light construction. Curtain-walling in glass is a common feature presenting a challenge to many an air-gun enthusiast. Maintenance costs can mount over the years with such "contemporary" buildings.

Let us see plans for old or new buildings in good time before the final decision is made to adapt or to build—we may be able to offer helpful suggestions.

Yours sincerely,

C. J. L. COLVIN,

General Manager

This constitutes an instance of what is called 'the practical syllogism'. A is the major premise; B, the minor; and C the conclusion. It is claimed that all moral reasoning, under analysis, conforms to this pattern. There is a major premise which is a universal moral principle; a minor premise which is a statement of fact; and a conclusion which is a particular moral judgment. Any moralist finds a statement of fact relevant as a reason for a particular moral judgment if, and only if, he subscribes to the universal moral principle implicit within it. We can see now why, last time, I referred to 'universalizability' as one of the defining characteristics of moral discourse. When someone offers a reason for a moral judgment, we are entitled to universalize it—to say, for instance, 'If you disapprove of capital punishment because it requires one man to take another's life, you must disapprove of war also' — just because a universal moral principle always is implicit in anything which serves as a reason in morals.

Now turn from relevance to truth. A reason for a moral judgment, if it is to serve, must be true. There is no doubt that capital punishment requires one man to take another's life—that is true definition. But very often the factual truth of the reasons given in moral discourse is debatable. And just as it is possible to fault a moralist because he does not consistently adhere to the principle which he has invoked in offering his reason, it is also possible to fault him because what he claims is an instance of that principle is not one in truth. Suppose someone says that capital punishment is wrong because it does not deter would-be murderers. Well does it or doesn't it? We must look at the figures for the incidence of murder in countries which have abolished it. If they show a marked decline after abolition the reason given is untrue. Unless another, and a better, can be found, the moral judgment which rested on that reason must be abandoned by all reasonable men.

There are, then, these two questions which may be asked about Christian, as about any other kind of, morality. What general moral principle, or principles, constitute it? Are the reasons offered within it factually true? In the remainder of this paper I want to say something about each of them in turn.

I

There is a widely canvassed view these days that principles have little or nothing to do with Christian morality. Joseph Fletcher in the Foreword to his *Situation Ethics* tells of a St. Louis cab driver who said, during a presidential campaign, 'I and my father and his father have always been straight-ticket Republicans'. 'Ah', said his fare, naming the Republican candidate, 'that means you will be voting for Senator So-and-so.' 'No' replied the cabbie, 'there are times when a man has to push his principles and do the right thing.' Fletcher remarks: 'That St. Louis cabbie is this book's hero.'

Situation ethics, now so much in vogue, draws its inspiration from two main sources. One is religionless Christianity,

the rejection of the God 'out there'. The other is Existentialism with its insistence that no general principles of conduct help to solve particular moral problems.' Shorn of all the verbiage, I think that situation ethics of the Christian variety amounts to two closely-related points. (i) The final authority in morals is not any law of conduct, imposed on man from without, but the claim of love as we encounter it within our concrete personal relationships. (ii) What it is right or wrong to do in a given situation is not to be discovered by reference to any general principles, but by looking at the situation in all its concrete particularity and asking: What does love demand of us here?"

It always seems to me, when I read the 'new moralists', that they get two things muddled up. One is a feeling; the other a theory. With the feeling I have every sympathy; it is one of impatience with insensitive, dogmatic Christian moralists who lay the law down without any apparent awareness of the complexity of most moral problems. In this life it is very seldom the case that one course of action is clearly right and another clearly wrong. People who assume otherwise are, at best, bores and, at worst, wreckers. But the theory, which gets muddled up with this feeling, is one which I cannot accept. As I have just indicated, it attempts to account for morality without reference to principles and to reduce moral judgment to particular, immediate insights. Against it I would level the following criticisms.

(i) In so far as morality is **reasoned**, it necessarily involves principles. As I have already shown, reasons only serve as moral reasons because of the principle implicit within them. 'Nothing is prescribed except love'. That is fair enough and in no way new. To love God and one's neighbour has, from the first, been—and been recognised as—the heart of the Christian ethic. But love, in that context, is itself a principle. If you say 'X ought to be done because X is a loving act' then what follows the 'because' serves as a reason if, and only if, (a) it is relevant, i.e. those who give, and those who accept it, subscribe to the general principle 'Whatever is a loving act ought to be done', and (b) it is true, i.e. X is, in point of fact, a loving act. Moreover, if you say that nothing is prescribed except love, you can quite legitimately be asked what constitutes love. If you refuse to answer this, you are refusing to explain what you mean; and, of course, anyone can make his position invulnerable by doing that, provided he is willing to surrender all claim to be a reasonable man. But if you are willing to say what you mean, then you will simply replace the principle 'Whatever is a loving act ought to be done' by more explicit principles, e.g., 'Whatever is a long-suffering (or kind, or non-envious, or non-puffed up ... and so on from the best of all sources) act ought to be done'. That it is a case in one of these points will be the reason which you give why X ought to be done. I repeat: in so far as morality is reasoned it necessarily involves the invoking of principles. And, as I showed in my first paper, reason-giving

is one of the defining characteristics of moral discourse. So if it is not reasoned, it is not morality at all.

(ii) The view of many 'new moralists' that one has simply to look at a situation and ask 'What does love amount to here?' and then, without reference to principles, the answer will present itself, seems to me to be nothing better than a recrudescence of old-fashioned (very old-fashioned) ethical intuitionism, and to be vulnerable to all the objections against that view, to which I referred in my first paper.' The situations in which moral problems arise are certainly complex: the nub of the problem is usually the fact that there is a conflict of duties—loyalty to church and to family, or the duties to be honest and to be kind, and so on. But the situational moralists are not the first to notice this fact; it has been noticed by every serious philosopher since reflection upon morality began in ancient Greece. It is no help at all to 'solve' the problem of too many principles by pretending that there are none at all; or the problem of reasoning out what ought to be done by persuading yourself that one doesn't need to reason but has only to 'look' and the answer will come to one.

The Christian moralist has to come clean. He has to say what he means by 'love': in other words what his ultimate moral principles really are. If he doesn't know, or if he is lumbered traditionally with a number of principles which he finds it logically impossible to reconcile with one another—a dilemma in which not a few Roman Catholics find themselves after the Pope's ruling on Birth Control—it is no use his saying that he doesn't have to bother about principles. Unless, that is, he means that he doesn't have to bother about morality. And not even the most muddled-headed of the new moralists has gone as far in self-contradiction as that.

II

The truth of the factual reasons given for judgments in Christian ethics is often, to say the least, open to question. Sometimes it is hard to get perfectly clear what the factual claim is, which Christian moralists are making. If they say, for example, as some of them do, that sexual intercourse outside marriage 'injures personality', what precisely does this mean? If it means simply that persons who have sexual relations outside marriage cannot be persons who have never had sexual relations outside marriage, that is true but trivial; and sometimes this claim seems to mean no more than that. But students and others, who have a way nowadays of questioning what Christian moralists say, are entitled to insist that it must mean more if it is significant. They want an answer to their question 'What more?' Is it being claimed that persons who have sexual intercourse outside marriage are in consequence more insensitive to other people's feelings, less responsive intellectually or spiritually, physically altered in some way, morally more selfish—or what? If 'injures personality' means any or all of these, all right. Now we know

THE BAPTIST MISSIONARY SOCIETY

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FROM:*

**Rev. A. S. Clement, B.A., B.D.,
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what is meant. The next question which arises is: Is this claim **true**? Do the facts—all the facts, not just those which a Christian moralist chooses to select—bear out the claim? When the Pope says that if people use contraceptives, the man ‘may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium’, may come to consider her ‘as a mere instrument of selfish enjoyment . . .’⁵ is there good factual evidence for this prognostication, qualified though it is by ‘may’? When the Bishop of Woolwich says⁶ that the reason why a young man should not sleep with his girl friend is that, if he does not love her, it is immoral and if he does love her, he will respect her too much to ‘use’ her or ‘take liberties’ with her, is it **true** that, if a young man does sleep with his girl, he will inevitably be, in the normal meaning of the words, ‘using’, or ‘taking liberties’ with, her? Is it **true** that all extra-marital sex is either a kind of prostitution or a kind of rape? Surely not. One of the most disturbing features of ecclesiastical moralizing is the cavalier way in which its protagonists make factual statements of doubtful veracity, if not absolute falsehood, in support of their deliverances. The backwash of this, felt acutely by those of us who live and work in a secular milieu, is—not to put too fine a point on it—a certain contempt for the Church’s moral teaching on the part of honest men.

I have far more respect for the Christian moralist, who says simply ‘Well the Scripture (or the Tradition of the Church) says that God forbids (or approves of), such-and-such. I believe this to be the case and that’s the best reason I can give why you ought not (or ought) to do it’, than for one who invokes some other, man — rather than God — centred, principle—love or whatever—and then claims, against the facts that some traditional Christian moral judgment is an instance of its application. But I do not think that these are the only alternatives open to us. I think we can base an ethic, recognisable as Christian, on the principle of love; and that we certainly do not have to falsify the facts in order to support every Christian judgment on the moral problems of our day. But to do this is more difficult than many have supposed. I shall have more to say about it in my third paper.

W. D. HUDSON

NOTES

- 1 ‘*The Fraternal*’ October 1968, p. 19ff.
- 2 For a short statement of such a view cf. J-P Sartre’s, *Existentialism and Humanism*.
- 3 Cf. J. Robinson, *Honest to God*, chapter 6.
- 4 Cf. my Papermac *Ethical Intuitionism* (New Studies in Ethics series).
- 5 Papal Encyclical on Birth Control, *Humanae Vitae*, published 29. vii. 68.
- 6 Robinson, *op. cit.*, p. 119.

CHRISTO REDENTOR

The city of Rio de Janeiro, the former capital of Brazil, is dominated by the statue of Christ the Redeemer—Christo Redentor. Towering 125 feet above the summit of Mount Corcovado, which is itself 2,330 feet high, it is impossible to avoid the overshadowing presence of this powerful, pleading figure. Only low cloud can hide it from view. Yet, even when obstructed in this way the statue itself, rising above the clouds is bathed in sunshine, a symbol of Christ the Redeemer, in His ascended glory, waiting and willing the salvation of the people of the great land on which the feet of the statue stand, a people from whom He has been hidden for so long by the clouds of a degenerate and debased Roman Catholicism.

But from the heights the figure looks down not only upon the city of Rio itself, but out across Guanabara Bay around which it is built to the ocean beyond, as if imploring Christians beyond the sea to come over and make known His gospel of redemption.

The first witness to Christ crucified in Brazil was made in 1557 by a small group of evangelicals from among the pioneer settlers, under a Huguenot pastor. This early effort ended in disaster. The “heretics” were strangled by Roman Catholics and their bodies thrown into Guanabara Bay. About 70 years later members of the Dutch Reformed Church settled in Bahia, in the north-east of the country and started services but were soon expelled.

The next attempt was made more than 200 years later by a Scottish doctor named Robert Kalley. His devotion and zeal led to the establishment of a Congregational Church in 1855, from which came the present-day Congregational Church of Brazil. There followed work by the Presbyterians and the Methodists and eventually the Baptists.

The first Baptist missionaries were sent to Brazil by the Foreign Missions Board of the Southern Baptist Convention in 1881. After some initial difficulties the work began to develop rapidly and today there are 279 S.B.C. missionaries working with the Brazilian National Convention.

The Southern Baptists were later joined by other Baptist groups from the U.S.A. and Europe. Most of the American missions, other than the S.B.C. organize their work independently of the Brazilian National and State Conventions.

At the I.M.C. Conference in Edinburgh in 1910 it was decided that Latin America was not to be regarded as a legitimate field of mission activity as it was “sufficiently well-cared for by our sister, the Roman Catholic Church”. This decision, however, did not prevent the B.M.S. from sending two experienced Congo missionaries to Brazil the following year to investigate the needs and opportunities there. After touring Amazonia they reported that the only population was of nomadic Indians in widely scattered groups, so that effective

missionary work from Britain would be difficult and very costly. The total population of Brazil at that time was less than twenty million.

At the Willingen Conference in 1952 representatives from the South American churches launched a "Macedonian Call" for missionaries from the older churches to go over and help them. Dr F. Townley Lord, then President of the Baptist World Alliance, had also been convinced of the need as the result of a personal visit to the area, and suggested that missionaries should be sent to Brazil from this country. At that time the B.M.S. was seeking to know God's will for its future policy following the closing of the China field by the Communists. It was recognized that most of the resources in personnel and finance released from China were desperately needed on other existing fields. Nevertheless, the need of other unevangelized regions could not be ignored. Thus in 1953 three "special projects" were launched. The Hong Kong and Malayan projects were regarded as a direct continuation of the China mission, in that they were directed towards the production and distribution of Christian literature for overseas Chinese. The third project focussed on the needs and opportunities of another vast continent. By accepting the challenge of Brazil, the Society's horizon was kept from contracting and the essential world-wide nature of the total missionary task was kept before the churches in this country.

In Brazil it was intended to experiment with an approach different from that which had developed in Asia and Africa. The mission would not become involved in institutions, nor would its missionaries establish and occupy mission stations. Their object would be to bring into being, as soon as possible, self-governing, self-supporting and self-propagating churches and then to move on to other areas. To this end consultations took place with the Brazilian and Southern Baptist Convention leaders and at their invitation and with their full support the B.M.S., in May 1953, sent the Rev. A. C. and Mrs Elder to Brazil. After a year studying Portuguese at Campinas, Mr and Mrs Elder took up residence in Ponta Grossa, Paraná in December 1954. From Ponta Grossa they travelled extensively, making innumerable contacts with Brazilian leaders in an effort to assess the strength and weaknesses of the Christian cause in the State of Paraná. In the middle of 1956 Mr Elder presented a detailed report to the Society and at the November General Committee in the same year it was decided that the work in Brazil must be continued. The proviso was made, however, that this new work must not be allowed in any way to divert resources from existing commitments on the established fields where the need for additional missionaries remained so great.

Mr and Mrs Elder moved to Cianorte, a new town in the north-west of Paraná where they were joined by the Rev. D. G. and Mrs Winter. From 1959, a new couple arrived in Brazil almost every year. As a result, the work spread rapidly

in the west and north-west of Paraná State, centred on the towns of Cascavel, Porto Guaira, GoioErê, Umuarama, Cianorte, Loanda and Jacarezinho. Each of our missionaries now has charge of a church with an average of five congregations spread over a radius of up to fifty miles. New congregations are formed as soon as there are sufficient church members to warrant it. Each new congregation becomes a centre of evangelism for yet another area, although membership remains at the mother church. In addition, new preaching centres are opened where church members, living in a place where there is no organized church or congregation, open their homes for regular services. A preaching centre produces a congregation; a congregation grows into a church. Because of the shortage of pastors, both Brazilian and missionary, many of our missionaries become moderators of neighbouring churches (which may be fifty miles or more away!) at the same time as having responsibility for their own circuit of central church, congregations and preaching stations.

A national evangelistic campaign in 1965, with its slogan "Christ — the only hope", and its emphasis on personal evangelism, was an additional means of promoting the rapid growth of the churches. The Campaign of the Americas (which grew out of the Brazilian campaign) to be held this year will further increase the number of those in North, Central and South America who rejoice in the freedom which faith in Christ the Redeemer brings. At present Baptists are the third largest non-Roman Catholic group in Brazil, only the Pentecostals and Christian Congregation of Brazil (a Spiritual Gifts group), being more numerous. It is interesting to note that the membership of the Baptist churches connected with the Brazilian National Convention is now greater than the total number of church members in all the other fields where the B.M.S. is working. Yet because of the rapid growth of population — twenty million when the first survey was made in 1911, 58 million in 1953 and 87 million today— there are now more people in Brazil who have not heard the Gospel than there were when our first missionaries arrived.

From the beginning B.M.S. work in Brazil has been carried on in full cooperation with the Brazilian Baptist Convention and Southern Baptist Convention missionaries. While there are undeniable differences between British, American and Brazilian Baptists, by approaching the relationship on a spiritual and personal basis our missionaries have been able to rise above the differences and have reached a real understanding with, and enjoy the full confidence of, their American and Brazilian colleagues. Like missionaries of the S.B.C. and Latvian, Slavic and German Boards, B.M.S. missionaries receive their support from the sending Society, but their work and policies are decided in conjunction with the Brazilian State and National Conventions. In actual practise, missionaries have a fair degree of liberty to decide what kind of work they wish to do and where to do it, but the basic plans are discussed at State level.

WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW, LONDON, E.13

My dear Brother Minister,

This letter is being sent to the printers at the end of November, some fourteen days after the sending out of our Annual Report to the constituency. At the time of writing, we are wondering just what the response to the Christmas Appeal this year will be. As you know, our Churches came to our aid over Greenwoods in the Summer in a magnificent way, and of course one does realise that it is not possible for people to go on giving to every appeal. It is very early days yet, but the immediate response to the Appeal is down.

Of course it is not possible to see the whole picture until after Christmas, so I shall know much more about the situation by the time you read this letter. All I can ask of you is something that I believe that most of you give most readily. First, I would ask for your prayers. This present economic situation will not help us or any charities, and I should be grateful if you would remember us where it will help most. Secondly, if there is any possibility of your putting in a word to any of your organisations and encouraging them to help us, then I should be most grateful.

I sympathise with you if you think that I am a jolly nuisance or if you think that I do not realise how difficult the financial position of some of our Churches is. I do realise it of course, but I also believe that in many of our Churches there is still a fair amount of money which is being untapped. And I would like to get at it!

The work of the Mission goes on faithfully. The work in Rest-a-While is increasingly becoming a nursing work, and we are fast approaching the time when we shall have to consider whether we want to run an old people's home or a nursing home for old people. Orchard House is carrying on with a good work and we are faced there with the possibility of capital expenditure and an increase of staff as well as an increase in the number of boys to be cared for. Greenwoods continues to tackle the kind of problem case that most people would run a mile from. We have recently cared for a woman on bail from a murder charge and also taken under our wing the central figure in a "Cause for Concern" programme and have found out the hard way just how wrong an impression that programme gave in this particular case!

We are glad to report that we believe the blessing of God has been on the work of all our homes and on the Christian Social Service through the Memorial Church at West Ham.

May God's blessing be on you and on your own work.

STANLEY TURL,
Superintendent of the Mission

The general attitude of the S.B.C. missionaries and the Brazilian Baptists to cooperation with other Christian groups is somewhat isolationist as was demonstrated at this year's National Convention at Fortaleza when a proposal that other churches should join in the Campaign of the Americas, or at least be invited to run parallel evangelistic campaigns, was heavily defeated. Closed communion, very strict church discipline, particularly in the interior, different methods of Sunday School and youth work and a tendency to disengagement from social issues all have to be accepted, although there are signs that attitudes to some of these questions are changing.

Up to the present B.M.S. work has been confined to the State of Paraná. This is one of the smallest states in the country and one of the last to be opened up. "Smallest" is, of course, a relative term, Paraná being, in fact almost as big as England with an estimated population of 7 million and growing at the rate of 15 per cent per year. The resources which the B.M.S. have been able to make available, both in personnel and finance, have not matched the rapid development which is taking place. At the same time the Society has received urgent pleas for help from other parts of Brazil. Last year six State Conventions invited the B.M.S. to send missionaries to cooperate with local workers to extend the frontiers of the Kingdom and help build up Christ's Church.

Convinced of the tremendous opportunities and faced with these pressing appeals, the Society has recently undertaken a thorough review of its policy in Brazil. The situation in Paraná was considered at a conference in Cianorte last February at which almost all the missionaries serving in Brazil were present. Basic issues such as the relationship between the B.M.S. and the Paraná State Convention, mission administration and future policy were discussed and recommendations made to the Home committees. It was felt that in the light of fifteen years experience of working with the State Convention it was now possible to draw up a written basis of cooperation between the Society and the Convention. An important matter to be dealt with in this agreement will be that of the financial responsibility of a church in which a missionary is serving. Most Brazilian Christians give very generously (tithing is the rule), nevertheless steps need to be taken to ensure that when the pioneering work undertaken by the missionary reaches the point where it can be handed over to a Brazilian pastor, the church does not find itself in the position of being unable to call a local leader because of lack of funds.

On the question of mission administration, certain internal changes were recommended and in view of the invitation extended to Mr Elder to assume an important position in the State Convention it was agreed that he should be released from his duties as B.M.S. Field Secretary, a heavy responsibility which he had carried with rare distinction since the

inception of the work. Rev. R. M. Deller was nominated as his successor.

A careful survey of the field was made and it was agreed that at least twelve couples are required in pastoral work if the Society is to remain "always on the frontier". To this number must be added one or two couples engaged in theological education and one couple for administration. When allowance is made for furloughs this means that at least twenty couples are required for the work in Paraná. The present strength is ten couples.

Another important recommendation made at the Missionaries' Conference was that single women should be recruited to work in the interior of Paraná, as nurses and health visitors, possibly in connection with mobile dispensaries.

At the meeting of the General Committee held in London last April the proposals made by the missionaries in Brazil were accepted. Particular attention was given to the situation in the coastal strip of Paraná to the north of the Bay of Paranaguá. Although Baptist work in Paraná began in this area and a very effective work has been carried on over the years by Latvian pastors, it is reported that there are still 40 to 50 villages with no Christian witness.

At the same time as endorsing this policy of advance in Paraná, the Society considered the invitations which had been received from other parts of Brazil. Aware of the vast movement of population into the south of the State of Mato Grosso and the urgent evangelistic and pastoral situation existing there, it was agreed that missionaries should be sent to proclaim the Gospel in this area as soon as possible.

The Committee was further challenged by the fact that the Amazonas State Convention had twice appealed to the Society to help meet the desperate need in that rapidly developing area. In a region of 800,000 square miles with a population of one-and-a-quarter million people there are only 22 Baptist churches, served by 18 pastors. Of the 22 churches, 7 are in the capital city of Manaus.

Only a few hours before the great programme of advance in Brazil was presented, General Committee had been informed that because of devaluation of the pound the sum of almost £24,000 must be added to the current budget if the present work is to be maintained. How easy it would have been to vote a policy of retrenchment. Instead, the members were convinced that God is calling the Society to go forward and in a great act of faith worthy of the best tradition of the Society and of the denomination, the programme for advance on three fronts in Brazil was adopted.

Ninety years ago the Baptist Churches of this country were challenged by the vision of winning Africa for Christ. The heart of the dark continent proved difficult to penetrate. The

seed was sown in sorrow, suffering and death, yet the churches never faltered, and now a great harvest is being reaped.

Today, the call goes out to win Brazil for Christ. The doubling of our missionary force in Paraná, recruitment of nurses, seconding of missionaries for theological education, penetration into the newly cleared forest areas of Mato Grosso and into the dark jungle of the upper Amazon. This is the task to which God is calling us. Our forefathers did not fail; shall we? Christo Redentor—Christ our Redeemer—awaits our response.

H. F. DRAKE

THE PROPHET OF HUMANITY

A little over a century ago F. D. Maurice was at the height of his influence as a leader of the Christian Socialist Movement. They called him 'the prophet' and it was he who provided the theological impetus to apply the Gospel in a practical way to a society becoming increasingly urbanised and industrialised. What the Christian Socialists attempted in the formation of craftsmen's guilds and associations working cooperatively looks on the surface like a purely sociological or economic experiment with no background in theology or religion. Yet this is not so. The whole movement was the empirical canalising of Maurice's theological thinking just as certainly as Robert Owen's rather determinist philosophy underlay the New Lanark experiment aimed at providing an economic milieu producing a breed of humanity that would prove the close inter-relationship between personality and environment.

Maurice regarded himself primarily as a theologian defining theology as 'a witness to the acts of God', and he understood theology as the framework by which men conceptualised the basis and experience of fellowship with God and with one another. Perhaps the fiercest controversy of his life was with Dr Mansel, the Bampton Lecturer for 1858 whose thesis was that there was no knowledge of God per se open to men but that they could only apprehend the divine principles for life and conduct which God had seen fit to reveal through natural law and Scripture. This notion of a purely 'regulative' knowledge of God was far removed from Maurice's understanding of the meaning of the Incarnation. According to Maurice the basic question to be put is this: 'Is it or is it not true that in the revelation of God in Christ the righteousness, truth, love, which cannot be measured by time, which do not belong to time, are brought within the faith and apprehension of the meek and lowly?' The axiom of Maurice's theology is that the answer to this question is in the affirmative and that this provides the theological framework of the divine/human relationship within which every other question of Man, Sin and Grace should be set.

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It was this sweeping Christology which made him at one and the same time a preacher of Christ and a prophet of humanity. Instead of 'offering men Christ' as Evangelicals did in exhorting to faith and Tractarians did by the regenerative power of the Sacraments, he believed that the function of preaching was to make men aware of their redemption in Christ. Mankind stood not in Adam but in Christ and though the Incarnation was chronologically posterior to the Fall it was theologically prior to it and it was the Christ Event, effectual and cosmic, that predicated man's relatedness to God. In one of his letters to a friend he puts it succinctly: 'The Gospel is: Christ is with you and in you and He is in me'. Repeatedly he speaks of Christ as 'the Head and Lord of every man' and this was to him both the yardstick of human evaluation and the premise of Christian preaching. 'It seemed to me that if I could not address all kinds of people as members of Christ and children of God, I could not address them at all'. Of his own feeling of destiny he writes: 'I was sent into the world that I might persuade men to recognise Christ as the centre of their fellowship with each other', and correspondingly he regarded it as the weakness of Carlyle that he had missed the meaning of the Incarnation and consequently lived in a 'world without a centre'.

This Christology of universal headship and kingship might be thought of as Maurice's solution to the quest for a unifying principle. Certainly, as A. M. Ramsey has pointed out the quest for unity was something that haunted Maurice all his days. It had its origins in reaction to the experience of seeing his own family rent by religious division. The quest was deepened as he became aware of factions within the Church and gaping divisions within the society of the nation. It might appear then that his interpretation of Christ has to be seen against this background; in an age of fragmentation Christ is the sign of wholeness; in an age of rising political and social agitation expressing itself in the Jacobinism of the continent, Christ is seen as the one ground of humanity and fellowship, brotherhood and justice. This might be thought of as a Christology evolved out of the pressure of the prevailing culture. Yet Maurice denied this vigorously. And while he acknowledged his indebtedness both to Carlyle and Coleridge—from whom he had learned the difference between the mode of knowledge to which 'the understanding' gives access and the apprehension of religious reality open to what Coleridge calls 'the reason'—he traces the origins of his Christological doctrine through the Greek Fathers, Irenaeus and Origen, back to the Johannine witness. The passage on which he leaned most of all was the Prologue to the Fourth Gospel where the Logos concept inspired in him the thought of the immanence of God as a moral and educative influence in human existence. He spoke of Christ as 'the Revelation of that light that lighteth every man that cometh into the world' and as the Logos in Greek thinking was an objective emanation of the divine Wisdom related unconditionally to man so the Logos manifest in Christ is seen as the Redeeming

presence of God in and with man. Human recognition and perception is another matter but it does not alter the basic relationship so that Maurice could say categorically: 'Men **are** in the divine image, men **are** members of a redeemed race, men **have** God as their Father'.

The Christology controlled his thinking about everything else and amongst other things gave him a profound sense of the solidarity of mankind and the unity of the race. God had given mankind this unity in the cosmic nature of Christ's Work and the Body which was the Church was the proleptic reality of the whole body of mankind. It was the business of the church to show forth this universal ground of communion in Christ which alone provided the true basis for a corporate humanity.

By no means did this remain a rarefied theological concept with Maurice. It carried with it the implicate that cooperation and not competition was the moral law of the universe and this was the principle of the social action initiated by him and his friends. It found expression in the journal 'Politics for the People', in the occasional 'Tracts for Priest and People', in the founding of the Working Men's College and the Society for the Promotion of Associations in all of which ventures he collaborated with men like J. M. Ludlow, R. T. Hughes, Charles Kingsley during the years 1848-54. This radical Christology with its corollary about the theological status of humanity drove Maurice into a real encounter with the world giving to the Gospel the social orientation that it lacked both in its Evangelical and its Tractarian form.

Maurice's influence could not be said to be either immediate or spectacular. C. E. Raven in the definitive work on 'Christian Socialism' speaks about the 'failure' of that movement though the insights of the group probably saved the working class movement of this country as represented in the Trades Unions and Labour Party from total alienation from the Church of England and also developed an Anglicanism which interpreted its sacramentalism in a social and incarnational manner. Yet perhaps after having lain in unreceptive soil for a long time some of what he called his 'hints' are beginning to show again.

He was essentially a reformist in thought and indeed strewn among his writings is the notion of 'a new reformation', which would be an occasion of ecclesiastical and theological travail. In the light of the contemporary agonising about the structures of the Church and the nature of the Christian message there is one passage from a letter to a friend which has a singularly prophetic ring about it: "I foresee a terrible breaking down of notions, opinions, even of most precious beliefs, an overthrow of what we call our religion—a convulsion far greater than that of the 16th Century—in our way to reformation and unity". In an age of **Honest to God** and the shoal of books wrestling with the modern crisis of belief and the Christian understanding of the autonomous, secular life

developed on the basis of human inventiveness, it is not unusual to come across a paragraph like that. But it was different in 1850.

But this is only one foreshadowing of contemporary concerns. The great 'Inasmuch' passage from Matthew which has become a keystone of the 'Servant Christology' and ecclesiology found its supreme 19th Century voice in Maurice. To him 'the form of Christ' to be encountered daily were the poor who lived in the environs of Lincoln's Inn Fields or the sick to whom he ministered in Guy's Hospital. Such as these, impoverished of body and indeed of mind and spirit were not 'unsaved' or 'lost'. They were incorporate in the 'all' of **Colossians** whom God had reconciled to Himself through the Incarnation of Christ and it was from this theological perspective that he saw the multiform Christ incarnate again in the least of his brethren. This is very contemporary at a time when men are urged to find Christ in the face of the neighbour and the voice of Dietrich Bonhoeffer asks the question, "Who is Christ for us to-day?". Maurice presages those who look for the Lord's body neither in the soil of Palestine nor miraculously in the Bread of the Sacrament but in those whom Christ perfectly loves and with whom therefore he completely identifies himself.

There was a great point of tension in Maurice's thinking. It was focussed in the implications of the inter-relationships of Church, Sacrament and World. It was the tension between exclusiveness and inclusiveness, the differential between church and world implied by Baptism and the Eucharist in conflict with a view of a humanity 'constitutionally' in Christ. In relation to Baptism he never quite solved it. With half of his mind he assents to his Church's view that the Sacrament is effectual, the means by which a person is brought into the Ark of Salvation; but with the other half he views Baptism as a sign or 'mark' of an existing relationship: the child is brought into the beam of that light that has always shone upon it. And when he escapes from having to discuss the problem in the terms of Anglican Baptismal theology he sees the difference between church and world as that between those who see and those who are unaware. In two different ways church and world are related to God but the ultimately important relationship is that between the Body of Humanity and God, the Creator and Father. And isn't this at the root of much modern ecclesiology? Bible, history and experience all combine to turn Christian thinking away from the notion of the Church as the Ark where all is safe within and lost without. We are not so sure that the Ark is not leaking badly and in any case we think we have heard God's voice in the roaring of the great waters without.

For Maurice took the roaring of the waters seriously. God was at work, Logos-like, in men and processes. In his Working Men's College he resisted an attempt to accept only those who declared themselves on the side of the angels. Inward truth was what he sought more than outward confession and

integrity wedded to knowledge would find its consummation, acknowledged or not, in Christus Consummator. And this was long before the theological world learned the language of 'religionless Christianity'.

But supremely F. D. Maurice was a prophet of compassion and humanity. These qualities sometimes had a flavour of asperity about their expression when the occasion demanded it. As he was awaiting a verdict from the Council of King's College on the heresy case of which he was the centre, he wrote vigorously: "I must bear what testimony I can do for the right of English divines to preach the Gospel of God's love to mankind and to maintain that Lord Shaftesbury and the Bishop of London do not care more for the outcasts of the human race than God does, if Theology and Humanity are not to be forever torn apart and the regeneration of the working classes is not to be given up by Christians to infidels". He saw theological reformation as the handmaid of political change and we too, with our dilemmas of race, colour and poverty know that if 'theology is torn apart from humanity' it will merit the judgement it will receive.

T. KERR SPIERS

OF INTEREST TO YOU

Calls have been accepted as follows:

J. A. Baker, Stroud; M. Beaton, Berwick-on-Tweed; A. Bell, Odiham; D. K. Blades, Alperton, London; M. Brand, Farsley, Leeds; J. B. Buckingham, Walthamstow, London; S. G. Bush, Tenterden, Kent; G. E. Cotton, Torrington, N. Devon; J. Day, Redditch; S. Fitzsimmons, Sheerness; J. R. G. Graham, Gold Hill, Chalfont St Peter; P. Harrison, Zion, Cambridge; C. Hewitt, Holland-on-Sea; G. Jackson, Parkend, Gloucester; D. King, Harlow; D. Larkinson, Woodberry Down, London; D. McBain, Lewin Road, Streatham, London; J. McMillan, Cleveleys; K. C. Masters, Winton, Bournemouth; L. R. Misselbrook, to pioneer the new cause at Chelmsley Wood, Birmingham; P. N. Morgan, Chesham; T. J. Neal, Campsbourne, Hornsey, London; R. Newman, Pinner; L. Ozanne, Sittingbourne, Kent; P. Peel, Burwell, Cambs.; M. Potter, Stoke St Gregory, Som.; C. Rusbridge, Twerton, Bath; C. D. Russell, Camberley; M. Rust, Nova Scotia; A. J. Sleeman, Thetford; R. Spooner, Fuller, Kettering; F. Trout, Stevington, Bedford; R. C. Tucker, Worcester; A. J. Waterman, High Barnet; A. Watkins, Bassaleg, Mon.; W. O. Williams, Porthcawl; L. Winsor, Neath, Glam.; M. Wotton, West Cliff, Bournemouth; Sister Joyce Turton, Efford, Plymouth.

From the Colleges:

Bangor: M. Shepherd, Frithelstock group of churches.

Bristol: Miss V. Baggs, Chads Moor, Cannock, Staffs.; D. Norkett, West Ham, prior to BMS, Congo; K. M. Payne, Halton, Hastings.

Cardiff: C. Pegler, Biggin Hill.

Northern: M. Lambourne, Bilborough, Nottingham; S. Moore, Hounslow.

We are glad to hear of the Ordination of Miss Joy Ford, formerly a deaconess, and offer her our very best wishes for the future.

A Hughes has commenced training for the Anglican ministry; R. Booth joins the staff of the Church of England Newspaper; P. Ballard becomes Warden of the School of Theology Centre, University College, Cardiff; B. Hill has resigned his pastorate in order to undertake further studies; R. Davies and J. D. Maguire go to educational appointments, as does R. Newis (following illness). All these brethren have our best wishes in their new tasks. We send out warm greetings and congratulations to E. B. Greening on his 60th Anniversary in the Ministry. May he have continuing joy.

Retiring: The following men are assured of our greetings and prayers, especially where retirement has been hastened by ill-health: P. S. Bragg, C. V. Buck, S. W. Cowley, W. H. Cox, R. Jarvis, and C. A. Missen.

H. J. Harcup has suffered the loss of his life-partner, in which grievous blow he can be sure of our sympathy and prayers.

Obituary

H. F. Bran (90) was a student at Spurgeon's, and held pastorates at Hayle, Redruth, Retford, Torrington, Belper, Quorndon and Mountsorrel, and Lenton, Nottingham. A brother both loved and respected by all who knew him, he exercised a faithful and diligent ministry. Since his retirement, as long ago as 1946, he had maintained a lively interest in the work and witness of the churches.

C. C. Dawson (89) was also a Spurgeon's student, and served the BMS in India, later becoming minister of the church at Lower Circular Road, Calcutta. After the end of the first world war he returned to Britain and ministered at Wokingham, Hemel Hempstead (a pastorate of 24 years) and Shipston-on-Stour. He was outstandingly successful in work among men, and was also instrumental, through voluminous correspondence, in bringing encouragement to a large number of folk.

E. M. Evans, O.B.E. (84) served with the BMS in the Kond Hills, and saw the number of Christians there grow from