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EDITORIAL

PLANNING

AUTUMN is here once more and ministers are facing the long prospect until summer holidays come round again. If I cannot see so much of them as before, I keep them continually in my heart, and think of them with gratitude and affection at the throne of grace. It is not for me to advise men who are probably doing more than I am. Yet perhaps I may with humility offer some suggestions.

It is well to plan the work of the year ahead. True, we are regulated and controlled in all our life to the point of rebellion and our reaction is toward freedom. A minister in his work may be so wrapped up in organisation that he is in danger of contracting out of the liberty in the Spirit which we cherish. Yet Dr. Billy Graham has shown us how forethought and clear objectives and careful planning can add immeasurably to our effectiveness.

Too rigid a scheme may be crippling, but without some programme we may lack direction and miss our goal. We should have our scale of values. What are the really important things? How shall we spread our time and energies? Immersed in masses of detail and minor activities we lose the grandeur of our calling. The "one thing" we have to do may mean setting aside calls and opportunities relatively trivial.

Our preaching should be planned. With a regular congregation to serve we may not live from week to week, trusting to the inspiration of each day as it comes and looking for help to the last book we have acquired—and possibly not digested. We have the opportunity of a teaching ministry to edify saints and instruct all. The privilege is too wonderful to be frittered away. Though long series of sermons and addresses tend to weary congregations, and are only for preachers of genius, we should have in mind an outline of Christian teaching covering the critical themes, which, within a defined period, we can tackle systematically. To read, think and pray with that in view, and honestly to face the difficulties of putting it into a shape which will hold the people who look to us, is in these days a high adventure. But it is a rewarding one. To interest and amuse with pretty sermons, pleasant religious essays and bright evangelical addresses is not enough. The hungry, frustrated world cannot live on sweets and hors-d'oeuvres. Growth in the Christian life depends on a balanced diet to develop muscle and brawn, and our business is to provide it. It need not be stodgy or unpalatable. The Bread of Life is very different. Make sure that the hungry are really fed with substantial food, well prepared and well served.

Pastoral work also needs planning. The aim is really to know our people. Many are difficult to reach at any deep level, sometimes because they are too occupied, often because they are shy. But even the best preaching is no full substitute for personal contact. How can we get at them? There are the men who are at home only in the evenings, the young people, the children. All have a claim upon the minister. "Oh! to save these!" Time must be found, not only because they have as a rule to be led to Christ one by one, but because it is precisely out of such work that his experience, his message and his power of influencing them springs. Visiting is not a waste of time. Carefully arranged, with forethought and a determination that the minister's call shall be one of God's means of grace, it is a way of opening doors into hearts as well as homes, and that can be a revelation as full of light and shadow as a Rembrandt masterpiece. Our people live in a world strange to many of us with our studies and books, of which sometimes our sermons reek. They need an understanding, sympathy, friendship which cannot reach them from the pulpit. The member's open door may be the minister's triumphal arch.

Writing letters takes time that can be ill-spared, but a message from the pastor's desk, which can be read and re-read by some youth or girl, or a man facing a crisis, may change a life's whole direction as some of us have found. There is a ministry of the mail and a preaching through the post.

In all planning let us have time for special calls. No man can do his best work in a high fever. He needs spiritual as well as physical and mental relaxation, the mountain air and stillness of Galilee, the hush of Olivet. Prayer and meditation must be woven into the web of our lives in every part. The world may be too much with us in its ruthless demands. Only the minister who is stern with himself can be fair to God and faithful to his calling and his people as he waits, listening, to pass on what has been given to him in the quiet of the room with the shut door.

The workman taking orders and faithfully carrying them out, doing one bit at a time and seeing no more, may not need to be ashamed. But the inspired builder is one who has penetrated and captured for himself the purpose and plan of the Master-architect and is consciously striving to follow in the plain the pattern shown him on the mount. God grant we achieve it.

M.E.A.

SCIENCE AND RELIGION

RECENTLY in advertising a talk on "Science and Religion" I was to give, the secretary added to the title the gloss, "Is science consistent with a religious faith?" I had to say that I did not regard this as the important question. In these days it is recognised that science and religion are not mutually inconsistent; the important question now is a more practical one.

Twenty years ago I attended a service in connection with the British Association, at which the preacher explained that the conflict between science and religion was over. His arguments were sound; but it was noteworthy that few members of the association attended. Most of them spent the Sunday on excursions of scientific or general interest. Clearly the supposed harmony between science and religion did not greatly affect their behaviour.

The important question appears to me not whether science and religion can co-exist, but on what terms they can co-exist. In the cold war, co-existence is interpreted by both sides as the permission for the other side to exist, in the confident expectation that it will fall to pieces under the weight of its own internal contradictions. Is the co-existence of religion and science so interpreted by scientists? If so, co-existence implies no more than that religion is being graciously permitted to die in peace.

Many scientists regard religion as static; the emphasis in religious thought on "the faith once delivered to the saints" encourages this point of view. By contrast, science cannot be thought of as static; it is continually advancing into new spheres. It is urged that religion has its own sphere, science has a different sphere, and to the extent that science and religion look at the world from different angles this is justified. Nevertheless, it is not true that the domains of science and religion are separate. Science is continually invading new areas, and every time it does so it compels a fresh, and sometimes agonizing, reappraisal of religious ideas. The struggle between religion and science is frequently conceived in terms of the nineteenth-century controversy over evolution. This is largely a thing of the past; twentieth-century problems are raised far more by the advances in psychology, the biology of heredity, and astronomy. The first two are especially important, because they have invaded a sphere which religion thought its own—that of human conduct and morals. If religion is indeed static, its co-existence with a dynamic science must be rather like that of a sand castle with the sea; every new wave of scientific progress washes away a fresh corner, even though the rest is left in peace a little longer.

I do not believe that religion is static, and it is this which gives confidence for the future. Science is continually having its own agonizing reappraisals, no less than religion. The reason why science takes these for granted is that each, when complete, leaves science richer, not poorer. I believe this is true of Christianity

which, whenever it is faithful to its Lord, seeks fresh fields to conquer; thus the advances in science are to be regarded as a challenge and an opportunity, not a danger.

The popular picture is that science deals with things one can touch and handle, religion with things less real; science can prove its statements by experiment, religion can appeal only to what was said many years ago. This antithesis is, of course, false. Our religion, like science, rests on facts of experience. It rests centrally on Christ Himself, on His life and death and the disciples' experience of Him. But it does not rest on a dead Christ, but on One Who is alive today. Paul apparently did not meet Christ in the flesh; but he had the direct personal experience of Him of which Romans 8 was the outcome. Similarly today, religion can rely on the experience of God which is available now through faith in Christ. It rests not only on the experience of the saints (of all generations) but also on that of countless humble believers who in times past and today have found through Christ atonement with the Father and strength to do their daily work. True religion is experimental; its core is, "taste and see" for oneself how gracious the Lord is.

Because, therefore, it rests on facts of experience today, and not simply on what was said years ago, religion has no reason for fear in its relations with science. Reappraisals will come; new wine cannot be put into old bottles. Our religion stands for something that is eternally true, but as we learn more about the universe in which it has to work, we may have to modify some ideas about how the eternally true affects everyday life. This need not distress us; since our beliefs rest on everyday experience, the core of them will not be shaken.

Our religion, however, needs to be one of advancing horizons. When Jesus said, "Render unto Caesar", he meant that church and state must co-exist; but not that each had its own proper area, outside which it must not go. In fact, the state has continually invaded more of life; the church, when true to itself, has set to work to pervade the state. So it must be with religion and science.

Let me illustrate by the example of astronomy, which is one of which I know a little. People are sometimes worried by the sheer magnitude of the astronomical universe, with its thousands of millions of years and its countless billions of stars. They ask if man, the creature of a day on a tiny planet attached to a small star, can be of any consequence to the ruler of the universe, I think that they are looking through the wrong end of the telescope. Science teaches the laws of nature the same here and to the remotest ends of the universe. If, then, our experience here is that God cares for us, we must see the eye of Providence as present everywhere throughout the galaxies.

Again, psychology takes our thoughts to pieces, and reveals disturbing things about our motives. But, as Woodbine Willie once said, a psychologist cannot make a saint; that is not his job,

Provided we remember that our prime job is to make saints, we can make better saints with some knowledge of psychology than without. Science can here be a real help to us when we have got over the initial shock of seeing people's minds taken to bits.

Or again, science sets us a challenge by the need to control it; perhaps in this generation the church will be judged by our success or otherwise in this. The H-bomb is the most obvious example. It is not appropriate for us to say whether scientists shall work on nuclear fission; that is their responsibility. Nor is it for us to lay down the precise way in which the country shall be governed; that is for the politicians. But it is for us to examine the ethical principles (if any) on which the scientists and politicians base their actions. Scientists are not worse than any other sample of the community, and they display great devotion to duty. But they are not experts on right and wrong; it is not their job. Moral questions on the use of the H-bomb are for us to consider, and we cannot, as scientists so often do, leave them to others.

The problems of automation, though less spectacular, are hardly less important. In the main they are problems which have been with us a long time, but writ large. Push-button control works best in large industrial units; in these the life of the workers tends to be organised round the works, not the home. Existing churches, which try to be superhomes, are thereby placed at a disadvantage, and new methods of carrying the gospel have to be sought. Again, automation tends to make more machine-tenders; we have to make sure that human beings are used in a human fashion. Finally, automation should mean more leisure. What are we to do about this? Are we to leave it to I.T.V.?

I have tried in the foregoing to suggest that all the interaction between science and religion is not on the intellectual level, nor on that level is it wholly antagonistic. As regards the intellectual problems, may I add a personal comment. Frequently in scientific work I have to undertake a reappraisal of outlook. It is often painful at first, but when it is over it leaves an exhilaration, because one feels that the borders of one's knowledge have been advanced. May I humbly suggest that Christians might similarly replace some of their worry over intellectual problems by exhilaration if they were more conscious of religion as an experimental science? We ourselves have something to add to the faith of our fathers, that they, without us should not be made perfect. T. G. COWLING.

WHAT IS EXISTENTIALISM?

PAUL TILLICH once said that England was the only important modern Western country without an existentialist movement. To explain the latter, therefore, to English readers may be more than usually difficult. When the uninformed hear that the police have closed down an existentialist club in Paris, they may be forgiven for

assuming that here is another bohemian sect which the respectable can afford to ignore. The more literary minded, who have read his plays or seen them on the T.V., will know that Jean Paul Sartre presents an atheism with a difference but still an atheism. That existentialism appears to be compatible with almost every shade of religious or non-religious opinion only makes confusion worse confounded. Even Sartre has admitted that the word is now practically useless because of its ambiguity.

THE EXISTENTIALISM OF SOREN KIERKEGAARD

Let us try to solve the riddle by making some historical enquiries. The first thing to remember about existentialism is that the word, if not coined by, was at least first used in the modern sense by Soren Kierkegaard, the lonely Danish prophet of the early nineteenth century, and that it was used in a definitely Christian interest. The breaking of his engagement with Regina Olsen does not justify our interpreting his ideas from the angle of psycho-analysis. He must be judged on his merits. The dominant passions of his life were his hatred of the "system", namely the "empty ballot of bloodless categories" of Hegel, and the tepid and respectable Lutheranism of Denmark, which in his view had betrayed the Gospel. S.K. saw in Hegel the human reason at its most arrogant. Furthermore, the individual, confronted with the eternal God and called upon to make his spiritual decision, is swallowed up in the Hegelian philosophy in the barren dialectic of the Absolute Reason. Despite all talk of Spirit, the individual is as effectively deprived of his real spiritual responsibility in Hegel as in the most rigid naturalism.

This brings us to his use of the word Existenz to describe the special sense in which human beings exist. A pen or a dog may exist but not in the peculiarly human sense which involves "subjectivity". This latter does not simply mean the personal equation or unregulated passion or the feeling which luxuriates in the enjoyment of itself. The word must be understood as over against a science and a philosophy which claim to be objective, i.e., entirely free from those acts of decision and judgments of value which mould and shape the destiny of the individual. The objectivity and freedom from bias, which is commonly accounted the glory of science, is a deadly error when introduced into religion. Here there can be no academic or scientific detachment but only a passionate subjectivity. The act of decision, involving genuine moral and spiritual commitment, is the only real kind of existence. This kind of emphasis hardly comes with the accent of originality to Baptists because our traditional understanding of baptism has compelled us to say this very sort of thing. In this S.K. is in line with Augustine and Pascal who declared that God is not *le dieu des savants et des philosophes*.

To put S.K. in company with these famous names is not accidental. He is an acute psychologist of the believing and the unbelieving soul. Man must pass through three stages: the aesthetic,

or pursuit of pleasure, whether crude or refined, and the moral or the performance of duty as husband, father and citizen. The latter gives domestic happiness and stability but cannot satisfy the profounder urges of the soul. At this point, man experiences Angst or Angst, often translated anxiety, which is too feeble a word for the purpose, sometimes dread. It is not simply a question of being worried but of an all-pervading sense of life's meaninglessness, futility and nothingness. At this third stage, then, man can either fall back to the aesthetic stage, which is powerless to deliver him from his anxiety, or make the leap of faith and embrace the Gospel. This leap is not the result of a careful weighing of the pros and cons, of a detached philosophical or theological judgment about the truth of Christianity. It is a leap taken in passionate subjectivity. It is the great gamble which decides our eternal existence, i.e., our everlasting spiritual destiny. This is S.K.'s existentialism. Whatever we think of its merits and demerits, its handling of the age-old problem of revelation and reason, its use of paradox and almost wilful defiance of logic, the fact remains that it is profoundly Christian in intent and purpose. Kierkegaard, the pioneer, is still in my opinion the most rewarding of all the existentialists and especially so if we share his Christian interest.

MODERN EXISTENTIALISM

So far so good: but how far do the multifarious forms of modern existentialism derive from S.K.? We can trace roughly two different streams of existentialist thought since S.K. Have they anything in common with him? One passes through Barth and Brunner to Tillich and Bultmann and shares his Christian committal. Karl Jaspers, though concerned with spiritual values, can only in a very broad sense be called Christian. He believes that man can attain to a relationship to the transcendent and, therefore, may be called a theistic existentialist. His theism is not, however, clearly Christian in the sense that the Incarnation is central and normative for his thinking about the character of the transcendent. The other stream passes through Heidegger and issues in Jean Paul Sartre, Camus, Simone de Beauvoir and other continentals. Gabriel Marcel, the Roman Catholic, cannot easily be classified and calls for special mention later. In the space allowed, we can only make the roughest appraisal of these significant thinkers. We must remind ourselves again that S.K. distrusted speculative philosophy. It is no accident that he described his works as fragments and postscripts. The idea of a closed philosophical system was abhorrent to him and he would have been equally appalled at any attempt to turn existentialism into a philosophy à la Hegel. This explains why several notable thinkers, who are generally classified as existentialist, such as Heidegger and Marcel, themselves repudiate the name as an adequate description of their work.

To return to our question: what have the Christian and the non-Christian existentialists in common? They are all passionately

concerned to defend the integrity and wholeness of the person, his freedom and inalienable responsibility for action. They are against any system, philosophical, scientific, industrial or economic which destroys the person. That such a protest has point against the background of Western culture's development in the nineteenth century and since can hardly be disputed. Martin Buber, the Jewish philosopher, has said the same thing from his special standpoint and H. H. Farmer's books, with their emphasis on personality, evince the same interest in a more balanced and acceptable form.

SARTRE

Again S.K.'s psychological analysis of the stages preceding faith have been taken over by most of the existentialists. For Kierkegaard, the leap from angst or despair-anxiety should be in the Christian direction, though he does not give us any "reasons" in the usual sense of the word. Sartre believes that the individual must leap out of his angst. In his famous address—*L'Existentialisme est un humanisme*, he declares that since God does not exist, the only being who exists before it can be defined is man, human existence. Man does not come from God, made in His image, with a definite rational, moral and spiritual nature. He simply exists and then he must go on to act and shape his character, not according to some conception of God, the Absolute or eternal values, but through his acts of freedom. This is what is meant by his famous dictum that existence precedes essence: If one asks how there can be any absolute obligations on this assumption, the answer must be none except the obligation to exercise one's freedom. One must jump from Angst to Christianity or to Marxism or to this or that ideology or simply retain unfettered liberty to act according to each specific situation. Action of some kind is imperative. To say that some actions are right and others wrong would seem to be logically incompatible with Sartre's own professed starting-point.

MARCEL

To deal adequately with Marcel, Heidegger, and Bultmann in a paragraph or two is an obvious impossibility. Just a few words of guidance for those who wish to plunge into their works.

Gabriel Marcel is a French Roman Catholic and a highly personal thinker. His philosophy has found expression rather in the free meditation of the "journal" and in plays than in systematic philosophical discourses. He makes a fundamental distinction between "problems" which can be considered and solved objectively by the scientific method and "mysteries" which involve the being of the questioner in the sense of his spiritual destiny. The affinity here with S.K. is evident. Marcel seeks to awaken in men an awareness of their relationship to God as transcendent Being by his reflections and meditations on the familiar and common experiences of persons.

HEIDEGGER

Heidegger was born in 1889, was brought up a Catholic but has since developed his own philosophy in *Sein und Zeit*. He is the most considerable philosophical figure of the movement, with great influence upon both Sartre and Bultmann, and is likewise deeply concerned with the problem of Being and of existence in the peculiar human sense. He, like S.K., repudiates the possibility of a complete, comprehensive, synoptic system of the Hegelian kind. He also repudiates the disastrous cleavage between the objective and the subjective which derives from what William Temple has called the "Cartesian faux-pas". It is not, says Heidegger, a case of *cogito ergo sum* but rather, I think, something, therefore I am in a world (In der-Welt-Sein). Existence, however, for human beings is not simply a standing forth of an object (Vorhandenheit), something presented as purely objective fact in the sense in which science, for example, uses the word. A stone does not "exist" in the deeper sense relevant for our understanding of Heidegger. Man alone has a special relationship to himself, he is both subject and object of his own thought, but he is never a mere object in the scientific sense. A man is a person in a specific situation (Dasein) but there are certain broad possibilities which belong to human existence as such. These are the existential possibilities. For example, death is a determining and delimiting factor in all forms of human existence. The latter, therefore, is a matter of freedom, choice and decision. Existence can be authentic or inauthentic and whether it is so or not depends upon the person's attitude, his frank acceptance of death and courageous action. Behind this more abstract and technical vocabulary, we can see the existentialist concern with the peculiarly human form of existence, the emphasis on freedom and decision, the scorn of all attempts to explain human existence in terms of scientific objectivity. In all fairness, it must be said that Heidegger has strongly denied that his philosophy is atheistic but he has hardly given much support to those who would try to refute the charge on his behalf. His conception of authentic and inauthentic existence plays a significant role in Bultmann, a fact brought out recently in John McQuarrie's excellent book "An Existentialist Theology".

CONCLUSION

Perhaps it should be added by way of warning that when Dr. E. L. Mascall talks of the existentialism of St. Thomas in his recent book "Existence and Analogy", he uses the word to describe the reality of the created order as the starting-point of the Thomist arguments. This use has nothing in common with the existentialism which we have been discussing. All this is very confusing and there has been no time to give an adequate critique of all the ideas considered. At least we may sympathise with the existentialist concern to vindicate the whole person in his inalienable freedom and responsibility. Helmut Kuhn has compared the existentialist to a captain

who scuttles his ship in foresight of inevitable shipwreck or more caustically "The existentialists take the road to Calvary. But on arriving there they find the place empty except for two thieves dying on their crosses". This would obviously not be true or fair to Kierkegaard and many Christian thinkers who have been influenced by him. But modern existentialism is a strange medley of ideas. Fortunately, we have the existentialist privilege of choosing between them!

R. F. ALDWINCKLE.

TRAVELS OF A TRANSLATIONS SECRETARY IN EAST AFRICA

THE journey just completed on behalf of the British and Foreign Bible Society took me more than 14,000 miles by every means of transport, ancient and modern, through ten different countries and, in all, I was privileged to share plans and problems affecting no fewer than 41 different translation projects. From such a journey one might expect certain patterns to emerge, affecting policy and the general direction of Bible translation work for years to come.

I visited Asmara and Addis Ababa, prior to making an extensive tour through Uganda, Kenya and Tanganyika. It is of the three latter countries that I now write.

I was asked (a) to seek information about general trends in the development of languages and to assess their bearing on general translational policy; (b) to discuss with translators, in the light of these trends, certain projects to which the British and Foreign Bible Society is committed; (c) to learn at first hand of the problems of translators and to discover in what way our resources may be brought to bear on them.

I must limit this article to certain general impressions.

There are some 222 different tribal languages spoken in East Africa, including the Somalilands, in a population of about 18 million. To date the Society has produced the Scriptures in 50 languages and work is now proceeding in 31. This work will increase considerably in the next 10 years, but thereafter, with the spreading influence of education and the lingua franca or dominant language, there may be a falling off.

In the main, contacts with translators and discussions of linguistic problems confirm the impressions and conclusions on which the policy of the Society has been based in recent years. It was gratifying to discover that most translators were just like their letters! The fuller the files in our London office and the more faithful the correspondence over the years, the better we knew our people. The feeling of being amongst old friends, though in many instances we had never met before, was wonderful. In most instances we were able to get down to business within a few minutes of my arrival. There were no shocks, and few surprises.

It appears, however, that there is a need for, and adjustment of, balance in our work, with regard to the lingua franca and its relationship to the mother tongue. We have rightly entertained great hopes that the Union Swahili Bible will be adopted almost universally throughout Tanganyika and extensively in Kenya. These hopes are soundly based, but having visited a number of areas where Swahili, hitherto used by the missionaries, is not the tribal language, I have concluded that in certain instances it would be unwise to expect it to be adopted in preference to the mother tongue. There seems to be little doubt that Swahili is not yet, and in fact may never be, the language either of the home or of the Church. Its hold as a lingua franca is precarious and the impression I gained was that even government authorities are not as sure as they were two years ago that it should everywhere be adopted. The following is an extract from the Report of the Royal Commission to East Africa, 1953-55:—

“The most widely spoken vernaculars are Swahili in Tanganyika and the coast districts of Kenya, and Luganda in Baganda, and both of these have some claims to be regarded as a lingua franca in neighbouring districts. In addition there is a large number of languages spoken by the various tribes, the men of which often have some facility in Swahili or Luganda, while the women seldom know anything but their own vernacular. As a medium of instruction, neither is useful beyond an elementary standard, and the only alternative is English. We regard the teaching of Swahili as a second language to children whose early education has been in other vernaculars as a complete waste of time and effort. The African is keen on learning English, which is his gate of entry to a new world, and we think that the teaching of English should begin in as low a class as possible and should become the medium of instruction as early as it can be followed by the pupils.”

We cannot neglect the implications of these authoritative statements. It is wise to recognise that, though the Government policy in its choice of a linguistic medium for education is an important factor for the Church, there are other factors equally or more important in the choice of a language for Scripture translation and worship. The Government policy is determined by:—

The needs of administration, communication, and promotion of political unity; also economy in production of text books, etc. While the Church finds these factors cogent, it must also consider:—

The needs of those not thus catered for, especially the women; and also that worship, prayer and Bible study are always most meaningful, sometimes meaningful only in the mother tongue.

In the light of this it is interesting to note that a number of missions are now swinging away from an exclusively Swahili policy, and such languages as Nyakusa, Iraqw, Iramba and Gogo are being officially adopted for mission work. Missionaries are now being

required to learn these languages and there are extensive plans for literacy campaigns in them. Where these conditions are being fulfilled, the most sympathetic consideration should be shown to requests for Scripture publication. In some of these languages there is need for at least the Gospels, and in others probably a whole New Testament.

I was deeply impressed by the arrival of a deputation from the South Pare Mountains, consisting of six African ministers led by Pastor Msechu. They had come 60 miles on foot, from a district difficult of access, with a draft manuscript of the Gospels and a request for publication of the whole New Testament. They represented a people who have been without missionaries since the withdrawal of the German Lutherans during the first world war. Although Swahili has been widely adopted through this area, it has had little effect upon the church life and worship of these mountain people. It would be hard to pay too great a tribute to the devotion of Pastor Msechu and his colleagues, who have kept the Christian community together in this difficult place, but unless they have the Scriptures soon in their own language, the church in this area cannot be consolidated.

The whole policy of relating the claims of the mother tongue to the dominant language depends for its success on the availability of trained missionaries supported by adequate policies. Too often the missions require their missionaries to learn a lingua franca in preference to a local mother tongue, from motives that would hardly bear examination. One felt that mission authorities must decide which is more important:—

by insisting on their missionaries learning the lingua franca to come to terms also with the mother tongue to ensure solid foundations for the local church.

In some instances a missionary would preach in English or Swahili, being interpreted into another local dialect and possibly from that into a third. In many places, however, it is now being realised that there is no future in this type of procedure. It was gratifying to discover, especially in central and southern Tanganyika, that these matters are being taken seriously by missionaries and mission boards. Wherever this is so, the Bible Society incurs new and far-reaching responsibilities.

On the other hand, there are areas where the Bible Society is committed, rightly, to new union projects, e.g., Nyanza Province, where Miss Lee Appleby, with a strong committee, is producing a version in Luyia, a composite language bringing together 19 dialects.

All these answer to realities in the developing linguistic situation, and the procedures adopted, which ensure representation of all dialectal elements, should safely guarantee the ultimate acceptability of the versions.

In all this relating the claims of the mother tongue to the dominant language there is need for vigilance and the gift of sensitive

appraisal. The interplay of social forces, the impact of industrialisation, the coming of education, the opening up of communications, the dawning of political consciousness, the strength of traditional and tribal loyalties, all bear directly on an emerging linguistic situation. One needs to know which of these factors will persist and for how long, which of them is tractable and which of simply passing significance. Often these various elements do not fit into a basis of rational assessment, the least likely ones sometimes proving to be the more influential, and the more impressive, of little or no permanent effect at all.

A good illustration is provided by the new translation of the Bible into the Runyankole language, and I may well conclude with a brief description of the circumstances surrounding the making of this new Bible.

Runyankole is one of the seven or eight most important languages of Uganda. Hitherto these people have been content to use the Nyoro Bible, but various events have inspired them to demand a translation of their own. Arrangements for this are now well in hand, and Dr. Stanley Smith, who played an important part in the translation of the Ruanda Bible, is now giving all his time to the work. I am indebted to the Rev. Charles Taylor, whose account of the background of this translation reveals the complexity of this and many similar translational situations in East Africa today.

HISTORICAL

When Europeans arrived in Ankole, they found it in a comparatively peaceful state in relation to other tribes, and missionaries began working at the court, as was the custom in other parts. It was soon discovered that the king and his ministers, together with the ruling class as a whole, were of a different tribe from the governed, and the names given by the rulers to the two tribes were as follows:—

(a) Bahima, cattle-people already in most of Ankole by 1601, and perhaps since the eleventh century. They are of Hamitic stock, but have absorbed completely the Bantu language of their subjects; (b) Bairu, from a word meaning "slave", an agricultural people said to have been resident in Ankole when the Bahima arrived. They are of Bantu stock, but since Bantu remains cannot be found here older than 3,000 years, it is thought that they are not the original inhabitants. Bushmen, or pygmies, probably preceded them. Professor Tucker has said that the Bahima may be connected with the Hyksos kings of Egypt, and still further back with Caucasian races, who, like them, have black gums, while the Bahima are usually fairer-skinned. The language of the Bairu was one of the oldest of all Bantu languages in East Africa.

EDUCATION

When schools were begun by the missions, the Bahima were naturally first to benefit, but soon the agricultural people came in

ever-increasing numbers, and some became teachers. The Bahima tended to neglect education, since (a) their wealth and prestige were already sufficiently established, and (b) they led a wandering life, little adapted to staying at school. Little by little the Bairu added to these facts their far greater weight of numbers, so that by about the 1920's education in particular came to be dominated by them.

The result is seen today in that, where Bairu are in control, Bahima are often kept back and victimised, while Bahima teachers are not liked or respected.

CHURCH

Things have followed somewhat the same pattern, except that here they moved more slowly. The country is still largely nominally Christian, and, as yet, there has been no marked public relapse into paganism. Today the Bairu are well represented in the important officers of the Church, but where a Bahima holds office he is frequently the object of attack.

POLITICAL

This must be taken into account even when dealing with Bible translation, since many people think (quite rightly, no doubt) that the translation of the Bible is a national matter. On the other hand, it is just those people who hate the Bahima most who accuse them of making it a national matter. As European-style proportional representation increases, it is probable that the Government will rapidly pass into the hands of the Bairu, who far outnumber the Bahima.

Meanwhile, it is interesting to observe that the translation of Luke i, 52 ("He hath put down princes from their thrones. And hath exalted them of low degree") in the Nyoro Bible has been widely used to substantiate the political aspirations of the Bairu. Here the word used for "lowly" is Bairu, and thus the impression has been given that God has exalted the Bairu, by implication, over the Bahima. An attempt to alter this in the new Runyankole version met with strong resistance, the whole verse having come to be regarded as a "political" text, the implications of which can be fully worked out in matters of social relationship!

SOCIAL

The greatest struggle is seen here. The first sign of it many years ago was the revulsion on the part of Bairu to the name given them by the Bahima. The "natural man" does not like to be called a "slave". The unfortunate thing is that the new name chosen for them, *Banyankole* (meaning "people of Ankole"), is misleading, since the Bahima, having no other home, are also entitled to the name. Since that time racial tension has grown, and has been exceptionally bitter during the past five years. Both races have become more and more conscious of differences, and less and less trustful of one another. Nowadays, outside of Christ, none

would dream of taking a meal at the home of another, so that when a brother in the Lord actually stays at the house of one of the other race, it is a remarkable testimony to the power of Christ.

THE REVIVAL

Here is the only satisfactory answer to the problem, at the foot of the Cross, where the ground is level. Outside of Christ there seems to be no common ground.

WILFRID J. BRADNOCK.

LIVING WITH YOUR HYMN BOOK

I SUPPOSE that everybody who is interested in these matters knows that the Baptists are preparing a new hymn book; for my own part, although I have a good friend and neighbour who is intimately concerned with that sacred task, I have exercised the most ascetic self-discipline in forbearing to ask him a thousand questions about the progress of a work whose publication we are all awaiting with such eagerness.

I gather that its publication is not positively imminent: not so imminent as to make entirely worthless a word or two on living with your existing hymn book. Indeed, even if the publication date were nearer than I understand it to be, it would still be true that you will be better able to use it well and fruitfully if you have fully considered how you may best use your existing book well and fruitfully. I am myself persuaded that the use of the hymn book is an important part of the pastoral instruction which should be given in every college where our ministers are trained, and while I do not want to imply that hardly any ministers use their hymn book properly, I am given to understand that it is not out of place to say a little here on that subject.

The first necessity, I am sure, is to know it and to love it. Now you would not be preparing a new hymn book if you thought your present book was without imperfection. Just the same, whatever view you take of your present book, I am sure that it is right that we should know it and love it, even if our love be not unmingled with criticism here and there.

If our love for our hymn book be seasoned with a critical faculty, we shall be able to choose what is relevant to our people's needs, and leave aside what is not relevant; we shall be able to discriminate between what is alive and what has gone out of date, what is vital and what is "tired" through over-use, what is sound doctrine from what is well-meant but misleading. And, of course, our love for our hymn book must be fertilised by our love for our people; it could, of course, be merely selfish and sentimental, in which case we should choose what we ourselves like without reference to what means most to our people; or it could be slothful, in which case we should leave out of account the necessity of our

choosing (other things being equal) between the first rate and the second rate in words and music.

But, looking through your hymn book "from outside", as it were, I find much that is of first-rate value to any congregation. Take the first section, Nos. 1-31: which of the hymns there are most often on your lists? The following, I think, would be on mine: Nos. 1, 2, 3, 4, 7, 11, 12, 13, 15, 16, 17, 19, 22, 23, 24, 26, 27, 28, 29, 30, 31. I don't want to say that the others are "bad": but I do want to say that *these* are, as it seems to me, the most scriptural, hard-wearing, the richest and most heartening in that section: and all of them can be sung to really fine tunes.

Another excellent section is that on "The Kingdom of Christ on Earth" (509-548). Of these forty, these are the ones which seem to me to be most edifying to our people: 509, 512, 514, 517 (how glad I am that you have that magnificent fifth verse: may your new editors keep it!), 518, 519, 520, 521, 524, 526 (a magnificent one that nobody else sings), 528, 529, 530, 532, 533, 534, 537, 539 (specially good: but best sung to Leoni, No. 17), 541 (tune 670, which was originally written for it), 542, 543, 544 (possibly), 546, 547.

Perhaps that list is a little more controversial. I wonder how it compares with your editors' list, and of course I do not presume to choose for them. But perhaps some of the omissions may be a little surprising. My presupposition, you see, is that praise should be given priority over aspiration, and a proper eschatology over romance. Take 511, for example, "Far down the ages now". To be honest, I find it a shade depressing, and if I were a Baptist I should not choose it often, because its lines are not in themselves distinguished, and the note of hope is so infrequently sounded: it might even give some authority to the lie that in our generation the Church is failing, which we certainly must not do.

Then there are the very popular songs, 513 and 515. "City of God" is one which no editor dare omit: and yet what really has it to do with the Christian doctrine of the Church? Surely reformed Christians like us have rather more to say about the covenanted people of God than that "the true Thy chartered freemen are". Or am I quite wrong? The author was an American who wrote his hymns and sacred lyrics with the express object of discrediting Christian dogma; was he not? I'm hesitant also about "Thy kingdom come": it seems to me to be full of nineteenth century American optimism, which I distinguish from Christian hope. I far, far prefer 539 on this subject, with its insistence on the real tensions of life, derived from the Gospel teaching. Nos. 513 and 515 ought to be in any hymn book, but I myself can rarely choose either for public worship.

In No. 522, which I have not seen in any hymn book but yours, I am made uncomfortable by the rather naive lines "Yet we are sad before Thee, for dying souls afar" (verse 3), and I raise the question whether the hymn faithfully interprets missionary policy as we now

understand it. For the same reason I can't use 545, "Hills of the North". The hymn has been made popular by a hearty and attractive tune, but what exactly do we now mean when we sing "Lands of the East awake, soon shall your sons be free"? Is this an endorsement of Chiang-Kai-shek or of Mao-Tse-Tung? No. 535, "From north and south . . ." would be excellent if the first five verses didn't all end in a question-mark. Indeed, a version rewritten to read all these verses as plain statements was submitted to the author's executors when we were preparing C.P., but they wouldn't have it: and perhaps they were right.

Let us try one more section: "Zeal and Courage" (392-412). Here the "winners" seem to me to be: 392, 394, 395, 396, 397, 398 (I don't dare excise them, difficult though both are at some points), 399, 400, 401, 403, 405, 407, 409, 410, 412. No. 393, "Believe not those", seems to me a shade over-literary, and I wonder whether it would have become a hymn had it not borne its author's distinguished name: hymns in the second person singular addressed by one member of the congregation to another, as it were, seem to me to risk breaking a cardinal rule of praise, that it be addressed to God. "The Son of God goes forth to war" (402) is to my mind a really terrible importation from the anglicans. The second quatrain of verse 3 is dreadful stuff. What harm did the lion's gory mane do the martyrs? What is "the death"? Would that it were better written—but for my part I can't choose it because it is liable to cause unseemly smiles in the congregation. "Who would true valour see" is a borderline case (407); but in a way it is a classic, and for youngsters it is most excellent, with its marvellous syncopated tune. "O Great Lord Christ" (406) seems to me to have too much about myself in it, and too little about the essential character of Christ and hope in God. Compare 395—does that not say it all so much better? Yet there are some excellent lines in it. "Courage, brother" is a community song, not a hymn, and considered as a community-song (like "City of God") is excellent—especially if you sing it to Martin Shaw's tune "Marching" (SP 678).

But by contrast I would make a congregation sing often "God is my strong salvation" (392), and "Awake, our souls" (395)—both so serenely and triumphantly scriptural. No hymn book is complete without either, even though quite a few get along without them.

I am conscious that all this will appear to you to be a somewhat personal assessment, and I am afraid some will think it rather impudent of me to make such observations about a hymn book which I am not myself called on to use very much, to ministers to whose fraternity I do not belong. But my purpose is not criticism. My purpose is to give an illustration of the kind of thing any minister ought to do. He will disagree with his neighbour: he will certainly disagree with me. But he will consider his people, his Church, his special ministry in the place where he is, and he will then select

from the enormous body of hymns that is in his book those which will form the backbone of his congregation's praise. That is what matters. For let us remember that the whole religious temper of our congregations is very largely formed by the hymns they sing. If what they sing adds up to a hymnody that leaves an impression of private religion, then their piety will be private piety; if the total impression is of sadness, their religion will be sad (should our Communion services, and Communion hymns, be as *sad* as they often are?). If the dominant motive is courage, their religion will be brave; if it is of praise, their piety will be a piety of praise, and of the personal humility that is the handmaid of praise.

It is only too easy, I think, for us to choose our hymns without an eye to the over-all, long-term effects of our Church's praise. They may be relevant to the particular services in which they are used: but what matters alongside that is that our choice of hymns over a long period of time may inculcate in our people, through that mysterious agency which is controlled by verse and music, the Christian virtues of faith, hope and love. It would be well for us all to go over our hymn-lists for the past twelve months, and see what is the total effect of the hymns we have asked our people to sing: inward-looking or outward-looking, fugitive or brave, nostalgic or contemporary.

If we find that the antidote to any distemper in our congregation's piety may be a course of praise, thanksgiving, and hope, and more specifically a course of Watts, Wesley and James Montgomery, I for one shall not be surprised. But I would not dogmatise even on this. The minister must decide. What matters is that he shall decide, and not leave it to sort itself out.

ERIK ROUTLEY.

THEOLOGY FOR SCHOOLBOYS

What proof have we that there is a God?

When the world was made how was God there in the first place?

Does God send messages to us now and how do we know it is a message from God and not just our imagination?

One thousand, nine hundred and fifty seven years ago God sent His Son to put things right among people in one country. Today, when the world is nearly being destroyed with A. and H. bombs (and no telling what they will invent next) He is allowing it to go on. Why?

How do they know there was a Jesus? Couldn't it have been a story handed down?

If anybody was very ill it would be hard for them to believe that God still loved them. How could you prove to them that He did?

How can it be proved that there is life after death?

Can we prove that everything that the Bible says is true?

These are a few of many questions asked by boys and girls aged 13 to 15 who are being educated in Secondary Modern Schools in different parts of the country. All of them have good Religious

Instruction in their schools. I have visited most of them and satisfied myself that they are pupils' and not teachers' questions.

The boys and girls whose alert but puzzled minds are revealed by these questions are usually regarded as non-academic children. They are the great majority of the Secondary School population; the great majority in our Sunday Schools. Now non-academic children are not as a rule unintelligent. They see the point quickly, often they go directly to the heart of the problem. They ask genuine questions and, after their own fashion, are concerned with great issues.

The first point to notice about this sample of questions is that the issues troubling these boys and girls are the same as those which perplex their brothers and sisters in Secondary Grammar Schools, university undergraduates, and thinking people in every age. And they are the questions which are normally ignored by the churches; by the minister in his sermons, by the teacher in his Sunday School lessons. What would happen, do you think if one of these questions were asked by a 13-year-old in your Sunday School next Sunday? There would be a flurry of uncertainty; a hasty changing of the subject. The demand for proof (it occurs in four of the eight questions I have quoted) would be met by an exhortation to believe. One way or another the issues would be dodged. "We really must get on with the lesson now. It's a lovely story about Ruth and her kinsman Boaz." The rebellious mutter would be ignored. "Who cares about old Boaz. How can they prove that what's in the Bible is true."

A second point about these questions is that the majority of them arose out of Biblical teaching. The one about God sending messages to us now was prompted by St. Luke's story of the annunciation by the angel to Mary. The one about illness came up after a lesson on the healing miracles of Jesus; the question about life after death followed a group of lessons on 1 Corinthians. It is no use for the parson or the teacher to say: "My business is to instruct people in the truth of the Bible". It is the Bible which prompts the questions.

Anyone who attempts to deal with these questions in a class of 13 to 15 year olds must prepare himself in two quite different ways. First, and obviously, he must know what answers can be given to these questions. There are no logically watertight arguments in this realm. In the end the answer is that we believe, but that does not excuse us from the task of thinking out clearly for ourselves the *reasons* for our faith. Let me take one example. Four of the eight questions I have quoted ask for proof. Well, what does the boy or girl want when he asks for proof? Not logician's proof. He wants to feel that a statement about God or about the Bible is absolutely true. It is certain and there is no argument about it. What is there within his experience which is absolutely certain? Precious little, as a matter of fact, but the most obvious is his arithmetic. If two boys

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To the Members of the Baptist Ministers' Fellowship.

Dear Friends,

The suburbs of autumn are not far distant as I write this letter.

Summer and autumn are curiously interwoven at this time of the year. This evening I heard an announcer speak of the last 1957 County match at Lords and of Compton's swan-song of 143 runs. A few moments ago I beat an undignified retreat from rugger practice with my two sons—the ball had just gone into a neighbouring garden!

When you read this issue of the Fraternal the serious work of the autumn will be upon us all and past experience leads me to expect enquiries from Church Treasurers who will "be looking into the church insurances". In this connection may I emphasise:

1. Deacons (and ministers for that matter) need not wait until renewal date before revising policies. Revision can be effected at any time—preferably now.
2. Property values continue to rise as money values decline. Insurances which have not been revised for say five years are **urgently** in need of revision.

Policies adjusted even a year ago could well be brought up again for consideration.

3. We can help your deacons on the question of building values. Without expense to the Church our fire insurance surveyor is prepared to inspect church premises and to give his personal opinion as to up-to-date figures including Architects' and Surveyors' fees.

This problem of adequacy of sums insured has been brought forcibly to my notice in recent weeks. A Church Hall was erected in December, 1953, and insured for its then cost of erection, but the sum insured had not since been revised by the deacons. Unfortunately, the Hall has been gutted by fire and the Assessors' report says "There is considerable underinsurance and the loss will be total".

An annual revision of insurances is the ideal—is this too Utopian a suggestion?

Yours sincerely,

C. J. L. COLVIN,

General Manager.

are propping up a wall in the playground and another boy joins them then there are three boys propping up the wall and anybody who says that there are four boys is wrong and that's that. But if you ask questions about those boys' relationships with one another—are they friends, would John be loyal to David if David was in a spot of trouble, will William meet John tonight at the bus-stop as he has promised?—then you are in a realm where no proof can be offered but reasons can be given for your convictions. It is a short step forward to show that man's relationships with God are analogous to people's relationships with each other. Religion is a realm wherein there is no proof but reasoned convictions leading to faith.

This example illustrates the second way in which we have to prepare ourselves for teaching young people. This second demand is more difficult. Probably we need a flair for it, but there is much we can do to prepare ourselves. We have not only to find the answers but also an effective way of communicating the answers. These boys and girls are not unintelligent, but their vocabulary is limited, and if we talk to them in long sentences, with difficult grammatical constructions, they will lose our meaning. The illustration about the boys which I have given in the preceding paragraph is deliberately a mixture of the right and the wrong approach. The illustration itself is right—boys in the playground, boys meeting at the bus-stop, a boy keeping his mouth shut when his friend is in trouble. Some of the language is right. Phrases like "propping up a wall" and "spot of trouble" are informal and colloquial, but the language is adult, not schoolboy slang, and does not talk down to the children. But the last two sentences of the paragraph are far too long and far too complicated in their structure. Phrases like "boys' relationships with one another" and "in a realm where no proof can be offered" would be meaningless and the word "analogous" is, of course, hopelessly wrong. But this is the way I normally talk, and when I write anything for this audience I find that I have to go through my first draft of the script sentence by sentence, changing words, reconstructing sentences and putting in lots of full stops.

Illustrations are essential—you need one about every two or three minutes, and most of them you will have to work out for yourself to illuminate the point you want to make. The best sort of illustration is one which uses ordinary people doing ordinary things. In one of my school visits I had to answer the question I have quoted: "When the world was made, how was God there in the first place?" A more familiar form of the question is: "If God made the world who made God?" The problem for the teacher in this question is to find a way of explaining the meaning of the word "Eternal". It means without beginning and without end (at least if you can get that across you have done all that you need to do). I started by talking about knitting a jumper because it was a class of girls—but I don't propose to give the illustration for reasons which

should be apparent. You never know: I might want it for one of *my* sermons!

There is abundant evidence that many boys and girls go through school and Sunday School and leave profoundly ignorant of what Christianity is all about. There are a great many reasons for that disappointing result of years of teaching. No simple analysis is sufficient but one reason for our failure is that we have been content to give boys and girls the easy bits of the faith—to fob them off with Ruth and Boaz instead of sharing with them the task of making sense of their natural and urgent questions.

ROBERT C. WALTON.

CHRIST'S MEN

WHY is it that men do not respond to the Call of Christ today in the same numbers that women do?

The Church needs men. The urgency of this simple statement will be realised the more we think about it. Sisterhood in the Church is good, but how great is the need of that kind of joyful Brotherhood which characterised the Apostolic Church.

There has recently been issued a Call to Men to responsible Christian living. The Call has been prepared by the Baptist Men's Movement, whose members are pledged in full support of Ministers, Diaconates and Church Meetings in the implementation of the Call. But it is a Call to all the men, in the centre, on the fringe, and outside. The Call is wide; its depth depends on the local response, arising from prayer, study, discussion and action.

Nearly 200 home churches have asked for copies of the leaflet, including many of small membership; copies may be had on application to the B.M.M. headquarters at 93, Gloucester Place, London, W.1. The Baptist Men's Society of Victoria, Australia, is doing the same. Requests have come from a missionary in Ceylon and Pastors in various European countries.

Men came to church fifty years ago. The Brotherhood Movement attracted great numbers. The family pew was a feature at Sunday morning worship. The pew is still there, but the husbands and the fathers are not. Habitually, church life follows a pattern of activity in which children, young people and women have their programmes, but the men, if at all, do so only in a minor way. The departments of the B.U. and the B.M.M. take the same form in this respect. This has been the case for many years, and the consequences are very much with us.

The women themselves, even where they far outnumber the men, look to male leadership in the services and governance of the church, but how much longer will that male leadership be forthcoming if the present tendencies continue? Our denomination in

this country has 300 fewer ministers than in 1939, and in five years' time the number will be 450 fewer. In a County Lay Preachers' Association the members are all over fifty years of age.

Church leaders know how to engage young people and women in church activity. But, except on the basis of Sunday sermons, how do we present the Call of Christ to men. And how do we succeed in engaging them in Christian work, within the church and outside it?

Because in these days men do not come to church in large numbers does not mean they are not gregarious; men congregate together in crowds everywhere, except in church.

These questions are frequently asked and in this sense there is nothing new in the "Call". Two of the best addresses at the Baptist World Alliance Congress dealt with these same problems, and readers of this journal who have the Congress book will find them recorded there, in pages 326 to 337; those addresses set out the matter in style and content far better than I can. We need to keep on asking ourselves these questions until we get the answer and the remedy. They need to be asked in the Theological Colleges, for the way in which men are trained for the ministry may determine whether the ministers, when trained, know how to present Christ's Challenge to men in a way which will evoke their response. The questions need to be asked wherever attempts are made to train our laymen, for the remedy in part is for the ordinary man to learn and to practice. "God's method is a man", as Campbell Morgan put it, and the church, small or large, which has a company of men charged with a sense of mission to their fellows will succeed in winning others. The questions need also to be asked in church meetings, at association assemblies, and on all occasions where the concerns of the Kingdom are under discussion.

A pamphlet issued by the National Council of American Baptist Men contains a paragraph which states the matter in these words:—

"Great Movements have usually been projected by Christian churchmen. The world today is waiting for men who really know God—men mighty in word and deed who will lead out with understanding courage and positive action. Such leadership does not come by accident, it is an outgrowth of faith, study, consecration and spiritual insight. Only the Church with a constructive programme for men can expect to produce such men today."

Can we, ministers and laymen, thinking, working, praying together, project for our churches a great movement, with a constructive programme for men, which will supply the world's need?

J. W. BEAUMONT.

BILLY GRAHAM NEW YORK CRUSADE

SURELY it can be said without hesitation that this Crusade is the greatest evangelistic effort ever organised and set in motion. When it was announced that the Billy Graham organisation had booked the Madison Square Garden for six weeks, beginning 15th May, with an option for four months, surprise was expressed that such a time could have been chosen for evangelistic meetings. It was not a matter of choice; this was the only period when we could get the famous arena for three or four months. Few people believed that the Garden, seating 19,000, could be filled each night in the humid summer heat. Yet it has been done, and we can only say, in the words of the hymn well known to British Christians, but now familiar to Americans through this Crusade, "To God be the Glory, Great Things He Hath Done".

Madison Square officials say that this Crusade has outlasted and outdrawn all previous attractions in its 30 years' history. The previous attendance record was made in 1947 by the Barnum and Bailey Circus, which ran for 40 days with a total attendance of 775,813. Over 90 services have been held, with other four still to come, before the Crusade closes. The final service is on Sunday, 1st September, in the famous Times Square. The total attendances at the Garden will be in the region of 1,750,000.

Another record was broken in the Yankee Stadium on Saturday, 20th July, with over 100,000 present. When Billy went on to the platform, along with the Vice President of the United States, Mr. Nixon remarked that it must feel wonderful to be able to attract the largest crowd in the history of the Stadium. Billy immediately replied, "I didn't fill this place; God did it".

A service, unique and noteworthy, was held in Wall Street, the heart of the city's financial district, on 12th July at noon-day, when God's servant addressed a crowd of 20,000 people. He spoke from an improvised pulpit on the steps of the Federal Hall Memorial, the very spot where George Washington took his first oath of office as President in 1789.

When the Crusade closes, over 55,000 will have responded to the call of Christ through Billy Graham. Dr. Dale, of Birmingham, once wrote to C. H. Spurgeon commending W. Y. Fullerton, who had conducted an evangelistic campaign in the city, saying that "Fullerton has the unique gift of precipitating decision for Jesus Christ". There can be no question that God has bestowed this gift on Billy Graham in a very special way. The most impressive part of the service is that moment when, the message having been given, the people start moving forward in response to the appeal of the Gospel. All is done so quietly, no raving or ranting, and Billy just stands on the platform almost motionless, saying hardly a word, until the hymn "Just as I am" has been sung.

We are most careful in speaking of those who make a decision for Christ as "Inquirers", knowing that not everyone going into the

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Baptist Church House, 4 Southampton Row, London, W.C.1

CHRISTIAN CITIZENSHIP

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counselling room comes out truly "born again". Indeed, our Lord Jesus made it clear that the sowing of the good seed has a varied effect, according to the condition of the heart which receives it.

Probably the most far-reaching and significant feature of the Crusade has been the televised service each Saturday night at nine o'clock, allowing Mr. Graham to preach for 40 minutes. This is a coast-to-coast telecast, and it is estimated that there are approximately 8,000,000 listeners each Saturday. Some amazing stories could be told of lives transformed by the Gospel, from the 10,000 letters reaching our office every day as the result of the telecast. Literally thousands have professed faith in Christ even while sitting in their homes.

Also, each evening over a New York station the Gospel of Jesus Christ is sounded forth. The outstanding thing about this is that immediately following the telecast there are 24 counsellors in the office answering the telephone until 2 a.m. and hundreds in this way have been led to Christ.

I once heard Dr. Clarence Cranford, President of the American Baptist Convention, address ministers on "The Preparation of a Sermon". His four points were: The sermon should be intellectually sound, emotionally satisfying, socially effective, and it must exalt Jesus Christ as Lord and Saviour. Billy Graham bears these things in mind, for, certainly, he is preaching with greater power and unction than ever before. Not only so, but his messages are more expository in their Scriptural setting and application, with less repetition than in London. The tremendous themes of Sin, Redemption, and Judgment are brought home each evening with terrific force, and no one amongst his thousands of hearers—the concerned, the curious, and the cynical—can fail to miss his meaning. They are left in no doubt before the end of the message that a solemn choice has to be made between Christ and Satan, Life and Death, Salvation and Judgment, Heaven and Hell.

City newspapers have recently given prominence to the increasing juvenile delinquency problem. Many dastardly crimes have been committed by youthful lawbreakers, even murder. The Evangelist had a burden for these young people and for the last two weeks has addressed special messages to them. This is just one more indication of the amazing adaptability of God's servant, and one or two gang leaders have professed conversion to Jesus Christ. Another acute problem all over America is racial segregation, and Billy Graham has left his hearers in no doubt as to where he stands on this issue. Indeed, we now have a fine young coloured minister as a member of the Team, and Miss Ethel Waters, the television actress, has sung many Gospel favourites.

Had space allowed, one would have told of the prayer support for this Crusade, of some outstanding conversions, the wonderful unity of ministers and churches and of commendations from the leading New York ministers, as well as scathing criticism from a few others.

We have had tremendous backing from the Protestant City Council of New York, which recently made a survey of the churches and found that there had been a most encouraging increase in attendance even during the summer months. We praise God that the heavy expenditure, totalling over \$2,000,000, including television costs, has all been covered.

Concerning future plans, the Billy Graham Team will be in New York for October before the week of Visitation Evangelism, and there will be a great rally in the Polo Grounds, on Reformation Sunday, 27th October. Later, the Team will conduct meetings in Latin America, before going on to San Francisco for a city-wide campaign in April. Plans are held up for a campaign in Birmingham, England, in 1959, because of the lack of a suitable building, but preparations for campaigns in Australia for 1959 seem about to begin.

I feel it to be a great privilege to have even a very small share in helping forward such a work which God is honouring so signally today.

RALPH MITCHELL.

Cable received 2nd September: "Greatest victory yet. Final Rally to-night with estimated attendance of 200,000. New York has never seen the like of this before.—Ralph".

OF INTEREST TO YOU

Pastoral Changes. The following changes have been intimated: G. Dickson Black, Barnes; A. W. Crowther, Chichester; A. Duncan, Farsley; E. S. Earle, Clevedon; V. C. Evans, Rushden; T. H. Hill, Cardiff (Tredegarville); J. Graham, Leven; N. H. Jenkins, Falmouth; D. C. Jones, Griffithstown; H. Pryce Jones, Brixham; E. W. Labrum, Thaxted; W. Mudd, Burton-on-Trent; D. L. Rudall, Stroud, Glos.; S. W. Stanford, Birmingham (Balsall Heath); A. W. Staple, Ashby-de-la-Zouch; D. E. Watson, Forest Hill; R. W. Williams, Durham City.

Resignations. W. J. T. Brown, J. Emlyn Jones, W. J. Mildred and S. R. Record are retiring from pastoral charge but are free to serve our churches as occasion may require. Persistent illness has necessitated the retirement of G. P. Goodge and Garnet Powell. They may be assured of the warm sympathy of their brethren.

The following have entered the Teaching profession and take with them every good wish for this important work: Graham Fleming and S. A. Gray.

The Superintendency. Two General Superintendents: F. C. Bryan and A. J. Klaiber, have had to shorten their period of Office because of illness. Both brethren, in addition to their natural aptitude for the work, had the advantage of long and successful pastoral experience, and as Superintendents they quickly won the esteem and

confidence of ministers and churches. Their successors will have a high ideal before them as they fill the vacant places. Our Fellowship is greatly indebted to F. C. Bryan for his devoted services and are glad to know that he will be able to give additional time to the *Fraternal* Editorial Board.

Convalescent. All who know him will rejoice that F. H. Kingsbury has almost recovered from the effects of his so serious motor-cycle accident, and looks forward to an early return to his pulpit. Mrs. Kingsbury joins him in appreciation of the widespread practical sympathy received from all quarters.

Several of our members have had to receive hospital treatment, among them: R. S. Burden, A. J. Gregory and K. M. Preston. Each has been affectionately remembered by our Fellowship.

Deaths. W. Percy Hodge, on leaving Spurgeon's College in 1903, began his ministry at Battersea. Visiting Wales during the Great Revival, he received a blessing which influenced the whole of his work, imparting a fervour to his already great powers as a preacher and pastor. At Upton, Lambeth, he baptised Arnold Clark. He later spent seven years in the Australian ministry, where, at Ballarat, Mrs. Hodge died. Returning home, he filled other pastorates and continued his preaching until the age of 84. Through the trying illness which beclouded his last months, he was tended with loving devotion by his daughter, Mrs. Graham Hughes, at whose home at Huddersfield, he passed away.

W. J. Loader, one of Rawdon's most loyal sons, spent nearly the whole of his ministerial life in Lancashire, of which Association he was made President. Twenty of his thirty-five years were spent in Haslingden. His final pastorate was at Milton-under-Wychwood. To a superlative degree he was a faithful minister of Jesus Christ, respected and loved by all. We salute the memory of a good and gracious man.

Russel Jewry gave up a promising business career to enter the Baptist ministry and commenced work in his native Devon, as Assistant at Torquay in 1928. Removing to Waterlooville, Hants., in 1933, he was greatly used in the building up of the Church. Following this, he became Chaplain to the Forces, and afterwards had a further period in pastoral work. Fervent in spirit, he had many souls for His hire. During prolonged illness his faith was firm and his spirit was a veritable triumph over pain and death.

E. K. Alexander was trained at Harley, and for ten years laboured on Congo with the R.B.M.U. Family illness made return to England necessary, and after a short time at Walthamstow, he entered upon his greatest period of service, becoming minister at Child's Hill, London, 1928 and remaining until 1953. A man of varied gifts, he took part in local Civic and Social life. With a flair for personal contacts, he became a well-known character. The large and representative gathering at his funeral service, evidenced the high opinion in which he was widely held.

G. E. Hicks, father of our General Superintendent Douglas Hicks, like E. K. Alexander, was a Harley man, and served for a time with the R.B.M.U. Later, he joined the B.M.S. and from 1911-1926 he did a great work among the Lepers and Outcasts. On returning, he laboured for a further fifteen years in pastoral service at Goodmayes and Southend. On retirement he placed his experienced services at the disposal of the B.M.S. and our churches. A man of deep spirituality he commended the Gospel to which he had given his life.

William Linton spent twenty of his thirty-nine years' ministry in the vicinity of the College in which he was trained—Bristol; twenty at Bath and twelve at Bristol.

On laying down the regular pastorate he became an effective Hospital Chaplain in Bristol and notwithstanding the limitation of deafness he was widely sought as a visiting preacher in the churches. "A saintly man, greatly beloved", writes a correspondent.

Stanley Thomas entered upon his life work in 1922, and after two brief pastorates, spent fifteen years in the K. and S. Association, where he was a well-known and respected figure. Hailing from Wales, he carried the fire to Scotland, and ministered for six years at Kirkcaldy. His final ministry was at Girvan where fatal illness, early terminated a useful pastorate. A gifted preacher and an earnest Christian, he won the loving confidence of all with whom he was brought into contact.

Godfrey F. Miller. The death of Godfrey Miller, at the early age of 53, removed from us a rare and choice spirit. Though never pastor of a church, he truly exercised great pastoral gifts in the spiritual care of hundreds of men. Passing from Regent's Park College into Army Chaplaincy in 1935, he found there his life work. Taken prisoner he, like St. Paul, used his very chain to the glory of God and during his twenty years with the Forces, wherever duty took him, he continued his dedicated service. His wartime experiences undermined his health and all too early, he was called to report to his Great Commander-in-Chief. The death of such a man in mid-career leaves us impoverished indeed.

The death has taken place of D. G. Lintern who commenced his ministry in 1944. A charming and gifted man, whose passing in sad circumstances will be greatly deplored. Deepest sympathy is extended to dear ones so unexpectedly bereaved.

Mrs. F. A. Baker and Mrs. John Dow have passed away, their loved ones in their sore sorrow are assured of our thoughts and prayers, as is the case with the many others mentioned in the preceding paragraphs.

Congratulations. Dr. John MacBeath and J. Greig Douglas have respectively completed fifty and forty years in our ministry. We give thanks for the many whose lives have been touched to higher purpose by their public ministry and pastoral care.

B.M.S.

Good News from Near and Far!

During the summer the B.M.S. has been greatly encouraged by good news received concerning:—

* * *

1. Spiritual awakening in several areas of the Kond Hills, Orissa, resulting in the growth of virile churches.

* * *

2. A baptismal service at San Yuan, Shensi, China (one of the churches founded by B.M.S. missionaries) when 52 believers were baptised.

* * *

3. The success of its large Summer School programme, many young people being brought to decision for Christ or to a deeper understanding of their Christian calling.

* * *

4. The rapid clearing of the deficit of over £9,000.

* * *

With gratitude to God and with confidence in Him we now address ourselves to the tasks of the autumn and winter

At home this involves the raising of £319,402 to meet current commitments

We count on your support and prayer

BAPTIST MISSIONARY SOCIETY

93 GLOUCESTER PLACE

LONDON, W.1

J. Brewer, B.A., B.D., of Glusburn, has won the degree of Ph.D. (Leeds University), a notable achievement in view of the many demands of his busy ministry.

Emlyn Davies of Yorkminster, Toronto, held in loving memory by hundreds at home, has been awarded the D.D. of Acadia University, Canada.

Stanley Baker, after an exciting campaign, has won a seat on the Wisbech Municipal Council.

Mrs. W. G. Channon has been elected Vice-President of the C.E. Union. A. S. Herbert attains a similar honour in the Sunday School Union. The members of our Fellowship join in congratulations to all these friends.

Fellow Craftsmen. The Editorship of the *Scottish Baptist Magazine*, vacant by the death of R. J. Smithson, has been undertaken by Douglas Ross, and that of the *Baptist Quarterly*, by Morris West, in succession to Graham Hughes. We wish them every success in their position of influence and responsibility.

B.U. Regulations. Ministers are reminded of the Rule by which, before accepting an appointment outside the scope of the ordinary ministry, they should seek permission of the B.U. Failure may endanger the retention of the name on the Ministerial Accredited List.

A Simple Duty. Church members moving to new districts are often lost to the Baptist Church and, indeed, to church life generally. Old and dear associations have been severed and the needful effort is not made to link up with the local spiritual community. Often this might be remedied if a letter of introduction were sent to the minister in the district to which these friends remove. We stress the great importance of this simple but urgent duty.

Our Colleges. The following acceptances have been notified by students leaving College: B. Hill (Cardiff), to Birmingham (Kingstanding); P. G. Saunders (Regent's), to London, Westminster Bridge Road; H. Capener (Spurgeon's) to Ilfracombe.

WIDER CIRCLE

AUSTRALIA

Tasmania. We are glad to hear that C. H. Preston, late of Rayleigh, Essex, has arrived at Sandy Bay, where he has received a warm welcome. All good wishes to E. E. Watson as he assumes the full-time Secretariat of the Tasmanian Union—an Office he formerly combined with his pastorate at Launceston. We acknowledge his fine work for our B.M.F. Best wishes to F. M. Lee as he crosses into Victoria to his new pastorate. We note, with pleasure, the welcome that has greeted D. J. Bowen and hope that his health will be fully confirmed.

Queensland. V. F. Chataway writes from Korea where he is engaged upon relief work under the Southern Baptist Mission. His Dollar notes cover the next five years of his subscription, but

long before that, we would welcome a letter, telling about his work and the situation in Korea. A branch of the Baptist Students' Federation named after Carey, has been formed in Brisbane. We send greetings on behalf of our British Federation.

South Australia. Principal E. C. Burleigh is instituting a three-year study course for Deaconesses and Missionaries. Also, a one year course for young people preparing for Sunday School teaching and Christian service. The death of H. Roy Heard, removes a trusted leader and a loyal B.M.F. member. During the first World War, he entered the ministry and from that time, took a leading part in Baptist and Free Church life in the State—a work from which he had just retired. His death at 58, was startlingly sudden—on the day previous, he had attended a general committee and had presided at the *Fraternal*. We thank Mrs. Heard for her kind, brave letter. We salute the memory of the veteran E. B. Woods, who died aged 96, and underline the tribute paid in our *Baptist Times*. Entering Regent's Park College in 1879 he was, at his death, senior surviving ex-student. A further loss is that of D. J. Morris, a beloved pastor, whom many will remember during his visit to England. To those thus bereaved we send across the wide waters an assurance of sympathy from friends in Britain.

We are grateful to Douglas Davies, of Mount Gambia, for his interesting letter. His church is in a city of ten thousand inhabitants. The city is on the site of a long extinguished volcano the cones of which are the only break in the vast expanse of level plains. The ever-changing colours of the "Blue Lake" are one of Nature's marvels. Our brother, living 70 miles from the nearest Baptist Church, appreciates the B.M.F. and is assured of our interest in himself and his church.

F. C. Aldis, Secretary of the Union, is making a prolonged stay in Great Britain and, under the painstaking guidance of F. C. Morton, has visited many of our churches.

New South Wales. The Church at Ashfield, Pastor A. H. Orr, has appointed A. J. L. Neate as Director of Religious Education. The U.S.A. Southern Convention is accustomed to such appointments, but this is the first in an Australian Baptist Church. As the title indicates, he will take charge of the work among young people, We sent hearty good wishes to our fellow member and await news of the progress of his work. Our greatly esteemed friend Principal G. H. Morling is a member of this church. R. M. Cameron has been appointed Vice-Principal of Sydney B.T.I.—once again we send good wishes.

Our brother Tomkins, minister of Blackheath, is a Bournemouth man who later lived in Westcliff and Enfield and left our shores in 1912. His Blackheath is not so black as the environs of its London namesake. He reports much blessing attending his work.

Victoria. We are glad to know of the plans for the new College buildings at Melbourne. Notwithstanding the large sum required

for site and buildings we hope to hear of the success of a great and worthy scheme.

Dr. Boreham, in 1894, when visiting a village near Epping, as a student from Spurgeon's College, fell in love with a bright lassie aged 16. Two years later, she travelled in a semi-sailing ship to New Zealand where they were married and doubtless both would say there never was a better bargain driven. Through sixty years she has been the happy partner of his great and varied ministry in N.Z., and Australia, and through his books—a ministry world-wide. The parents of both, celebrated their diamond wedding anniversaries and we wish Dr. and Mrs. Boreham many happy returns as, in imagination, we taste their wedding cake.

J. McComb and B. Baker will have received from Sidney Hall an assurance of our kindly thoughts as they enter upon new pastorates.

WEST AUSTRALIA. Possibly a few Rawdonian elders will recall F. E. Harry who, after a useful ministry in Australia, died several years ago. His daughter, once a member of Swindon Tabernacle, has had a breakdown in health and we send to her and her husband W. G. Crofts our loving thoughts.

We join our friends in West Australia in gratitude for the success attending the Mission conducted by F. H. Carter of N.Z., and with this message would include a special greeting to Sidney Price of the Perth Central Church.

NEW ZEALAND

N. R. Wood is to be congratulated on the continued success of the paper he ably edits. This work, together with his pastorate and the many demands of his B.U. Office keep him busy. Friends from all over Britain remember his visit with much pleasure. Signal success attended the Summer Camps. Membership exceeded 2,800. There were 180 decisions for Christ and 65 volunteered for whole-time Christian service. We take the liberty on behalf of the Manager of our Carey-Kingsgate Press to wish prosperity to E. Payton in his work at the Baptist Book Room recently opened in Christchurch.

We suppose we must return Carriage Forward J. T. Crozier, but if the "goods" should not be accepted we assure N.Z. friends that he is not likely to wear out his welcome in England. Many beside Bristol College students congratulate Principal E. Roberts-Thomson on his D.D., awarded by Melbourne University. It is interesting to note that one of the two examiners was Dr. Ernest Payne.

SOUTH AFRICA

The Baptist church at Pietermaritzburg has called James Walker of Texas to be their minister. He previously held pastorates at Johannesburg and Cape Town and is remembered by many in England by his fruitful ministry in North London. The Assembly is due to be held in Durban in mid-October, when our brother John Poorter concludes a busy term of Office as President. His successor is Arthur Spann of East London. Not only South Africa but our

fellow Baptists in New Zealand and the Australian States will be holding their Annual Assemblies in October and November.

Many of our home churches have been glad to welcome Dr. Stern during his recent tour of the British Isles.

U.S.A.

It is always refreshing to hear from our greatly esteemed friend Dr. Drexler. We regret that his latest letter—enclosing a liberal subscription—tells of the somewhat serious illness of Mrs. Drexler. She needs and receives the constant care of her devoted husband. After long years of married life they are lovers still—God bless them. Drexler, for the third time, is Moderator during a vacancy at San Anselma Church: surely a record! During his furlough, saddened by the death of Mrs. Hannen, senior, R. B. Hannen has renewed old acquaintance with his Scottish friends north of the border and those living as aliens in England. Through him we send our best wishes to our many members in Berkeley.

The Russian Bible Society. We have received from Basil A. Malof, President of the R.B.S., a kindly letter renewing his subscription. The Society, whose headquarters are in Washington, has circulated the Scriptures in Russian among refugees and through agents on the edge of the Iron Curtain. He gives as its immediate objective one million Bibles and five million New Testaments and Psalms in the Russian language—good wishes to our brother.

Ralph Mitchell is slowly recovering from his breakdown, the result of overwork. A letter from a New York hospital reveals an unquenchable spirit. Ralph tells of a visit from Billy Graham and this evidence of the great Evangelist's personal interest and pastoral care sets us all an example. Dr. and Mrs. Mitchell hope to be in England in early October for a brief holiday. They will be made welcome.

EUROPE

Sweden. Warm thanks to Nils Sundholm for his kind letter enclosing 45 subscriptions from Swedish pastors. We thank him for his great help in acting as our Correspondent. We have enjoyed fellowship with Ake Åkesson during his recent stay in London. It was good to receive up-to-date news of Swedish Baptist life.

BOOK REVIEWS

Biblical Interpretation. E. C. Blackman. Independent Press Ltd. 12s. 6d.

The author, a lecturer in New Testament Studies at New College, London, declares that the aim of his book is "to serve the cause of true exposition". He seeks to fulfil his aim by outlining a method of interpreting Scripture alternative to that of Fundamentalism—"a yoke with which this generation should not be shackled"—which, while being based on sound critical scholarship, preserves the

Gospel verities. Mr. Blackman sets about his task by defining the terms Revelation and Authority. Revelation, he declares, in its true Biblical sense, is much more than the revelation of God in the universe. It is to be distinguished from that revelation of the Creator which has come to us through modern scientific research into the vastness of the universe. It is the inbreaking of the personal God, who "speaks" and "loves", into the world of the believer. The Authority of the Bible has a two-fold source. First, it is bound up with the authority of God, for though the Bible is the work of many authors, their primary motivation was from God, and, second, the authority of the Bible rests upon the fact that it is supremely the place where Christ is to be met.

Having defined his two major terms the author examines the development of Bible exegesis, dealing in turn with Rabbinic, Allegorical, Medieval, Reformation, and, finally, modern critical method. He then proceeds in a final chapter to treat of the present task of Biblical exposition. Here, he stresses the importance of a correct critical evaluation of the text, does not deny the value of a certain amount of allegorising and all the while stresses the need to dig for the "precious ore". The questions which must be in the mind of the modern expositor are four. What does a passage teach about God, about man, about the world, and about the church? Mr. Blackman's treatment of the subject of Biblical exposition serves to underline the important though difficult task which faces the modern exegete. He performs a service in that he reminds us of the true nature of the Bible as "the record of revelation", "the pointer to the acts in which God is manifest as the Redeemer of man", and any book which seeks to do that is worthy of commendation.

J. BREWER.

The Authority of Scripture. A Study of Reformation and Post-Reformation Understanding of the Bible. John K. S. Reid. Methuen. 25s.

The question of the authority of the Bible is supremely important. Literary criticism and the scientific temper have combined to discredit the traditional doctrine of verbal inspiration, and we need an alternative doctrine which will resolve the difficulties of believers and prove convincing to unbelievers. Without it the Church's life is bound to be impoverished and its witness rendered ineffective. It is not enough to see the Bible as a masterpiece of religious genius; it must be seen as the divinely appointed means whereby the souls of men are confronted with the Word of the Living God.

In this volume Professor Reid ably expounds as a satisfying alternative a doctrine of Scripture based on the theology of the Word as set forth by Barth and Brunner. Though this contravenes Protestant orthodoxy, Dr. Reid maintains that it represents in

principle the teaching of Luther and Calvin. It requires that a firm distinction be drawn between the Word as God's disclosure of Himself and Scripture as the abiding and normative witness to the Word. Whatever authority the Bible possesses is not contained in itself but derives from the Word that uses it as its instrument. It is not the function of the biblical writers to guarantee the Word as divine but to bear witness to it, and this they can do faithfully subject though they be to human limitation and defect. It is only as their words are employed by the Holy Spirit that they become effective to fulfil the saving purpose of God. The writers are unique as witnesses not because they possessed a special endowment of the Holy Spirit but because they were so placed as to have first-hand knowledge of the saving activity of God. The two testaments testify to the same divine revelation, because Jesus Christ is at the centre of both, but while the Old Testament speaks of promise the New speaks of fulfilment. It is the whole Bible that testifies to what God has to say to men, hence preaching, too, is witness, effective only as the Spirit is active in it.

All this and much more Professor Reid develops with commendable comprehensiveness, and his book must be read to realise the force and persuasiveness of his argument. Though he modestly makes no claim to originality, he must be given full credit for a thorough mastery of the subject and for an admirable clarity of exposition. He provides excellent summaries of the teaching of the Reformers and of Barth and Brunner, and gives an account of the Roman view which is both candid and fair. Any minister would be well rewarded by a careful study of this book. He would find himself reassured as to the divine authority of Scripture and turn again to his preaching with a renewed sense of his own authority as one of God's witnesses to His saving Word.

W. E. HOUGH.

Great Lion of Bechuanaland. Edwin W. Smith. Independent Press Ltd. 32s. 6d. net.

The sub-title of this book indicates its subject and scope: "The Life and Times of Roger Price, Missionary". Price, the son of a Brecknockshire farmer, was one of those sent by the London Missionary Society on the ill-fated expedition to the MaKololo people at the end of 1859. The expedition was sent in consequence of a report presented to the Society by David Livingstone whom the members of the expedition hoped to meet at Dinyanti, the tribal headquarters. For some reason (which has been the subject of controversy) Livingstone did not appear, and disaster overtook the missionaries. They were badly treated by the chief and his people. Price's wife and child died; so did his colleagues Mr. and Mrs. Helmore.

Later Roger Price was sent to the BaNgwato people and in his work influenced the young Khama, later to become famous as the

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Christian chief of that tribe. His main service was, however, with the BaKwena people who turned to him for guidance and help at a time of swift change due to the settlement of white people on tribal lands. He was able to act as teacher and friend to Sechele, their chief, a man of dual personality, sometimes giving way to base passions, yet at other times endeavouring to pursue lofty ideals.

The book is a most valuable contribution to the history of Christian missions, and, indeed, to the history of South Africa. The author has examined his sources carefully and with discrimination. His narrative powers are such that he is able to make his reader relive the horrors of the disaster at Dinyanti and enter sympathetically into the hardships, problems and difficulties of pioneers. His portraits of the various African chiefs are well-drawn, and his description of tribal life illuminating. He knows his South Africa and is able to paint the background of the general history of that country in the period 1850-1900. In a valuable appendix he discusses the reasons for the death of missionaries at Dinyanti and contributes an original essay on the history of the MaKololo people. In the course of the text he attempts a reappraisal of Livingstone's attitude to Price.

Students of the history of Christian missions in Africa will find this book indispensable. Anyone wishing better to understand the situation in the Bechuanaland Protectorate today, or indeed in South Africa generally, would do well to read this history and ponder its contents.

A. S. CLEMENT.

Psychology, Religion, and Human Need. W. L. Carrington. Epworth Press. 30s.

Those whose interest is no longer stirred by the word "psychology" in a title should not miss this unusual volume. The author brings wide psychological learning and much experience of psychiatric practise to bear on a comprehensive study of Christian pastoral work. He conspicuously possesses the qualities which he says such service demands, "a keen spiritual sensitivity born of Christian love, and a deep understanding of the dynamics of human behaviour". His book, as valuable for its insights concerning the needs of the pastor as of his people, has much to offer the working minister.

"There are many indications that we are at the beginning of a very great period of expansion of Christian Pastoral work . . ." "more and more people everywhere are feeling the need for personal encouragement, help, and guidance". "Can the Christian Church regain its rightful leadership and how? In the view of the author the key to the situation is the fullest possible development of the pastoral work of the whole Church; ministers and laymen."

The book is in four sections of unequal length. The first is a clear and convincing introduction to "The Modern Psychological and

Religious Approach to Human Need". The second deals with pastoral visiting, particularly in its spiritual and educational aspects, and is outstandingly good on the art of pastoral conversation. The third and longest section will for many be the most welcome. It is a notably balanced and thoroughly Christian treatment of "The Healing Ministry". "We shall think of healing in its wider perspective, and include the prevention of ill-health and the promotion of good health as well as the recovery of health. We shall think of health as something more than freedom from obvious disease, and as something concerned with the soul and spirit of man as well as with his body and mind." Valuable help is given in approaching the emotionally and mentally disordered, and in recognising the onset of conditions which require specialist treatment. The last and shortest section is a stimulating discussion of pastoral evangelism, of special interest as coming from a layman.

This, a book whose freedom from jargon, its practical treatment and comprehensiveness, will commend it as strongly as does its warmly Christian spirit.

DAVID JACKSON.

Daughters of Eve. By Mrs. J. R. Batten, B.A. Carey-Kingsgate Press. Price 4s. 6d.

This book, written by the President of The Baptist Women's League, contains a series of excellent studies of women of the Old Testament. The characters are vividly portrayed and each chapter is aptly illustrated. A well-written and useful volume for women and those who speak to women.

In This Will I Be Confident. By Rev. Walter Fancutt. Carey-Kingsgate Press. Price 6s.

An attractive little book for the quiet time. The author has blended in each of sixteen chapters well chosen prayers and quotations from many sources and a personal homily on subjects very close to daily living. The book breathes the spirit of the author.

The Whispering Gallery. By Sidney H. Price. Carey-Kingsgate Press. Price 5s.

A revised and enlarged edition of a popular book of children's addresses. Each of the fifty-two brief chapters has a good title but the messages are based upon scriptural texts.

W. CHARLES JOHNSON.

T. Carew Mitchell has accepted the pastorate of Coats Memorial Church, Paisley. W. J. Main goes to Moody Bible Institute, Chicago, to a teaching post. F. G. Parker, Swavesey, retires from an active ministry. S. Wales Baptists suffer severe loss in the sudden death of W. G. Watkins, Secretary of the College and for years an honoured and trusted leader. We think prayerfully of all concerned in those personal changes.

OUR ADVERTISEMENT PAGES

Another financial year closes so far as advertisements are concerned. We appreciate the patronage and trust it is mutually advantageous. A new announcement is that of the Boys' Brigade which, together with its opposite number, the Girls' Brigade, is such a power for good in hundreds of lives. Closely linked with the Church it should make a special appeal to all our people. The National S.S. Union continues a connection with us which has lasted many years, as does the C.E. Union. What ministers owe to both can scarcely be exaggerated. These invaluable adjuncts to Church life are worthy of all support.

The Baptist Insurance Company is now introduced over the signature of Mr. C. J. L. Colvin to whom we wish every success. It is probably true that no similar Company offers the same cover at the same low charge, or settles claims with similar generosity. We stress the service rendered by the Carey-Kingsgate Press—our own denominational property—and call attention to its varied supplies, in addition to its main business as bookseller. Ministers might enquire as to obtaining a possible Agency. Good wine—or water—needs no bush and Spurgeon's name itself, sufficiently recommends the work continued by the Homes. The Secretary of which, Mr. Hide, is a keen Baptist. We appeal to churches, both in Britain and Overseas for support of a great Institution where children receive a definitely Christian training of an Evangelical nature. The *Baptist Times* bears the impress of the Editor, Walter Bottoms, and is thoroughly up-to-date in its news items and helpful articles. It is disquieting that, in some churches, prominence is given to other religious weeklies, when surely all Baptists should support their own Denominational periodical. The rapidly changing situation in the East lends urgency to the sending of men and women who will spread the Evangel in those great Fields. It is cheering to note that the increasing claims at home in no wise diminish the successful appeal of our B.M.S. By comparison, the work of the Colonial Society is small, but in their great work of rehabilitating the Baptist Church in Sierra Leone, Mr. and Mrs. Morton have laboured with conspicuous success. We are not surprised that it has appealed to the imagination of our people. The B.U. continues financial responsibility for two pages in each issue featuring aspects of our Denominational work. Seeing that each department draws largely upon the Home Work Fund we would lay stress on its imperative claim for the support of our Ministry and of the Union generally.

Three thousand readers see the quarterly issues of the *Fraternal* and we repeat the hope that advertisers will reap benefit from the outlay involved.

Appreciation is expressed of the personal interest taken by the staff of Battley Brothers in the production of the *Fraternal*.

EDITORIAL BOARD.

AN URGENT REMINDER

Many young men and women from our Baptist Churches will be going up to the University for the first time this month. Within a few hours of their arrival in College they will be besieged by invitations to this or that club or society. It is vitally important that the Baptist Students' Society should not be slow in making contact with them. This can be done only if you have previously notified the Baptist Chaplain in the University of any student from your church who is beginning University Courses this term. Have you done this yet? If not, please send without delay name and College and any other helpful information either to the Chaplain concerned, whose name and address you will find in a recent issue of the *Baptist Times* or to: Mr. C. G. Reynolds, 402, Copnor Road, Portsmouth, Hants.

MORRIS S. WEST.

We gladly underline the importance of the foregoing and would add that notice should also be given of those entering Training Colleges or Nursing Schools. The Baptist Students' Federation has branches throughout the country affording opportunity for social intercourse and spiritual culture. To this we add a further item by way of addendum. In our July issue an impressive and informative article by Eric Sharpe of New Road Church, Oxford, vividly set forth influences confronting Freshers which may affect their attitude towards Baptist or Free Church life and indeed religious life in general. A copy of this article may be had from the Editor of the *Fraternal*. We regret that its closing paragraph suffered from an oversight in proof correction.

S.G.M.

ANOTHER REMINDER

Following the editorial in the *Fraternal* editorial on the "Open Letter to British Baptists", sent out jointly by the B.U. and the B.M.S., Mr. Cleal expresses the urgent hope that this letter will be widely purchased from the Carey-Kingsgate Press. He also asks ministers to let him know if they, or other friends, would be willing to speak in various parts of the country on the subject of the underdeveloped areas, or lead discussions on this subject. Address enquiries to the Rev. C. H. Cleal, M.A., Director, Christian Citizenship Department, Baptist Union, 4, Southampton Row, W.C.1.