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EDITORIAL

LIKE Winston surveying the national scene, a denominational leader now out of action gave expression in a private letter to the leadership needed in our churches today. A man, he said, "With an eye to see the relevant issues, the ground where the vital battles are to be fought, the weapons to be used and the allies with whom we must co-operate".

The *issues* are many. But they resolve themselves into a few age-long elementaries implied in God's revelation in Jesus Christ. There is the tension between good and evil, the spiritual mind and the carnal mind, Christ and Satan.

The *ground* is every place in this world where God's rule is challenged by the devil, where claims for material comfort and privilege are staked out for particular classes or individuals to the exclusion or detriment of any of God's children, where one nation seeks to clamp its iron heel upon another nation or one race to segregate itself to its own advantage from another race; not least where one all-powerful church allies itself with the State to persecute God's children who worship Him in other ways. We believe that this earth, nay this universe, so vastly affected and so vastly more to be affected by fresh discoveries, must be made "fit for heroes to dwell in", heroes who are growing into the likeness of Christ.

Our *allies* are all those who do not bow the knee to Baal, but acknowledge the God and Father of our Lord Jesus Christ as King over all. Such are to be found everywhere. In the council chamber, the professorial chair, the merchant's office and at the workman's bench. Some wear the teacher's gown, others the nurse's uniform or the housewife's apron. Some wield a bat to the glory of God or dispense a humour that sweetens life and leaves no bitter taste; and some at times can be found even in mosque or temple; on the demagogue's precarious platform or in the secularist's hall. But supremely from prophet's pulpit or priest's altar the everlasting gospel is proclaimed in churches east and west, north and south. Such are our allies in greater or less degree, and we should welcome them with rejoicing hearts and outstretched hands. It is indeed pathetic that Christians, however sincere their convictions, should spend time and energy wrangling over minor matters. Would that the Commander-in-Chief might board our vessel, separate the combatants and point ahead across the dark waters with stern command: "Yonder lies the foe. Fight him."

And as to *weapons*. Seeing that our warfare is spiritual, our weapons must be taken from the altar of God. We need a mind stored with His doctrine who said "I am the truth". We need to draw more closely together, to listen to and learn from each other, not hiding behind walls of prejudice, but coming out into the open where shines the sunlight of God. Convictions are to be cherished if they have first been examined and tested, but let them be voiced

with grace. Speaking the truth in love, let such speech be void of hurtful analogy and questionable humour. Bathing our swords in the pool of prayer let us go forth in the spirit of the warrior of old who cried: "The sword of the Lord and of Gideon". These be your weapons Baptist brothers. And a happy New Year to you all.

THE BETRAYAL OF THE FUTURE?

WE write in the middle of October, 1962. The Ter-Jubilee Appeal for £300,000 has reached £150,000. This is after three and a half years. Six months only now remain to complete the Appeal. The situation is serious, we must not pretend that it isn't. What is the matter with us? Of course, in these days, we have not only B.M.S., but also Home Work Fund monies to raise; and these increase every year. But to raise an additional £300,000 over four years from a church membership of about 250,000 ought not to present a problem. Yet it does. What *is* the matter with us?

Is it that the stated objects of the Appeal are not attractive to the Denomination? But all the objects have to do with the extension of the Kingdom of God, through aid to ministers, members and their church buildings. *Surely we still believe in evangelism.* Is it that—as we have heard suggested—the Appeal has not been presented with sufficient imagination? But even if this criticism is justified—which we do not accept—that is surely no reason for a failure finally to respond. Is it that we feel that the Baptist Union is remote from us? This would be a fearful misunderstanding. We are all part of the Baptist Union. There can scarcely be one church in membership which has not benefited *directly* in some way or another from the Union, thereby becoming more effective for the Gospel.

Yet, perhaps, most serious of all, is that in the slow response to the Appeal, we apparently fail to recognise that we are in danger of betraying the future security of the Denomination. We exist today on the sacrificial offerings of the past. During the first thirty years of the present century nearly £150,000 was raised by the Denomination in three separate Appeals. It is upon this capital that we live today. In our turn, we are being asked to give for the future. Surely we believe in the future of the Denomination which under God has achieved so much for the Kingdom in past days.

It may seem to some that we write in too forthright a manner. But frank speaking is needed just now. Not one of us, we imagine, want us to be labelled as "the generation which failed".

So, brethren, let us go forward to the completion of the Fund in the months which remain. Let us go to our folk with courageous statement and frank challenge. Let us go to it with prayerful determination calling for offerings, for the sake of the extension of the Kingdom in future days. As another has written in this connection, "Baptists of the past did not fail us". Let it not be said that we failed the Baptists of tomorrow.

THE EDITORIAL BOARD.

RECENT TRENDS IN OLD TESTAMENT STUDIES

THERE are two sayings that, for me, finely illustrate the mood and temper of Old Testament studies, as indeed they do for all theological inquiry. The first is that noble utterance of Pastor John Robinson as he left these shores in 1620; he was confident, he said, that the Lord had more truth and light yet to break forth out of his Word. The second comes from a French scholar, Jean Astruc, who died in 1766. In 1753 he wrote: "Never shall a bias in favour of my own ideas prevail in me over the love of Truth and Religion". The first expresses a conviction, the second a method which has directed and controlled Old Testament studies; and never has that been more apparent than during the present century. The plain fact is that the Word of God cannot be bound by man's ideas about it, however they may be sanctioned by scholarship or tradition; the truth of the Bible is constantly setting men free, in spite of their own reluctance. This is well illustrated in the work of the British Society for Old Testament Study and the International Organisation of Old Testament Scholars, where distinctions of religious conviction and ecclesiastical allegiance are subordinated to the common task of understanding the Old Testament.

For an appreciation of recent trends, attention may be drawn to two recent publications: "The Old Testament and Modern Study", edited by H. H. Rowley, O.U.P., 1951 (now issued as a Paper-back), and the new and wholly revised "Peake's Commentary on the Bible"; edited by M. Black and H. H. Rowley, Nelson, 1962 (this should be compared with the earlier editions). The former indicates the developments that have taken place during the present generation; the latter illustrates the effect of these developments on biblical exposition. New knowledge has become available and, partly induced by that, new methods have been adopted. At the risk of stating the obvious, one ought perhaps to say the work of earlier scholars has not been thrown overboard. Their work has been re-appraised, some of their conclusions have been considerably modified, new knowledge has been acquired and new methods have been adopted. But present-day understanding of the Old Testament is heavily indebted to scholars of earlier generations. Indeed, so well was their work done that forty years ago the beginner in Old Testament studies might have felt that there was not much reason to expect much further creative work to be done. Nothing could have been further from the truth, or for that matter from the thought of those scholars most responsible for "the assured results" of their studies.

As would be expected new material has come from the excavation at ancient sites and the interpretation of the material found there. This has often helped in the understanding of obscure passages in the historical books of the Old Testament. Mainly, of course, the evidence is indirect, but it has provided valuable background material

for the patriarchal period, confirmed the sporadic nature of the Israelite invasion of Palestine (Judges i, 9 ff.), given further material relating to King Hezekiah's revolt against his overlord and provided more accurate dates for the closing years of the Judæan Kingdom. It is unfortunate that at times exaggerated and indeed improper claims are made for the new archaeological material. It does not prove the accuracy of the biblical accounts; sometimes it confirms, sometimes it sheds light on an obscure passage, sometimes it compels a re-appraisal of this Biblical material. Archaeology has not "proved" that Abraham, Jacob, Moses or David lived and worked as the Old Testament describes them. They have not been mentioned in any so far discovered records. In the view of most Old Testament scholars these heroes of the faith need no external proof; the history of Israel would not make sense without them. But from 1700 B.C. the evidence provides us with a picture of life in Canaan with which the patriarchal narratives and the invasion is remarkably consistent. The way in which the archaeological evidence may be used in connection with the Biblical account is admirably illustrated in H. H. Rowley's "From Joseph to Joshua".

Much more considerable, and it would appear more rewarding, is the light thrown on the cultural and religious background of Israel's life. Discoveries at the ancient sites of Nuzu, Mari and especially Ugarit (Ras Shamra) have provided valuable understanding of the religious beliefs and practices of that part of the world in which Israel lived. It becomes evident that Israel borrowed much from the Canaanites among whom they settled. The deities mentioned in the Old Testament appear again in the Ras Shamra texts with full accounts of their activities. Not only Baal and Dagon, but El and Elyon, names associated in the Old Testament with the Lord God of Israel, appear in these texts, while much of the cultic terminology appearing in the Pentateuch is found in these much more ancient tablets. It would appear that Israel differed little from her contemporaries in the ritual forms of her religion. The difference lay rather in the significance attached to these forms, and that was conditioned by her distinctive faith.

Ancient Semitic documents have provided further knowledge also of the language of the Old Testament. Examples of this are fairly numerous, and those who read Hebrew will find many changes in Köhler and Baumgartner's Lexicon. As examples we may note the verb translated "known" in Judges xvi, 9, in the closing sentence should be translated "So his strength was not brought low". The word commonly translated "soul" or "life" seems to have had originally the meaning "gullet" or "neck". So consider Isaiah v, 14: "Sheol has enlarged its gullet"; and Isaiah liii, 8: instead of "generation" read "As for his *fate*, who considered it?" It will be evident that the time for a new translation of the Old Testament is due, not only to render it into contemporary English, but to do justice to the original.

One discovery which has, rightly, attracted much attention is that of the manuscripts in the caves near the Dead Sea. While it is true that the life and practices of the community who lived there has importance for New Testament studies, the manuscripts and fragments have provided useful material for an understanding of the text of the Old Testament. Their importance is obvious. They ante-date previously existing manuscripts of the Old Testament books by nearly a thousand years. The divergences from the Massoretic Text are surprisingly few, yet not negligible; some have been accepted by the R.S.V. in Isaiah, especially where they are supported by ancient versions. It is reasonable to suppose that in other books use will be made of this material in the N.E.B. Old Testament. But, in general, it is safe to say that the texts confirm the accuracy and antiquity of the Massoretic Text.

So far we have noted new material that has come to hand. We may now look at some of the new methods, and it should be understood that these new methods have not all arisen because of new discoveries, though they have been helped by them. They may be seen as necessary developments in the ongoing process of Old Testament study. While it would be a caricature of earlier scholarship to describe it as entirely analytical, humanistic and dominated by liberal theology, there is truth in that description. Partly it was inevitable for that was the climate of thought in which these studies were undertaken. Partly it was necessary if an honest recognition of the material was to be accepted. The Old Testament as we have received it is literature, of a very diverse character, showing the marks of a long history. Whatever claims were made for it by the Church, it could not be exempt from the methods of study appropriate to any other body of ancient literature. To set up a sign "Keep out" here would make it evident that it could not reasonably sustain those claims against honest study. This is not to impugn the sincerity of those who resented the critical approach, but at least it may be said that the results of that kind of study provided the Church with a critically examined foundation, satisfying to the reason, for the acknowledgment of its claims for the Bible. Nevertheless the recognition of diverse strata, and concentration on the historical situation out of which these books and their component parts arose, the emphasis on the "humanity" of the Old Testament had its dangers. It was too easy to see this body of literature as the historical preparation for the New Testament, but, with some glorious exceptions, superseded by the "Christian" Scriptures. That this was a quite improper conclusion may be seen from the closing chapter of H. Wheeler Robinson's "Religious Ideas of the Old Testament", written as long ago as 1913. Such views were held, not because critical scholarship justified them, but they suited popular thinking. The Old Testament, quite obviously, contains material of varying worth. There must be few who would find spiritual values in the genealogies of Chronicles, the lists of clean and

unclean foods in the Law, the accounts of David's wars, the polemics of Nahum or the story of Esther. How could a body of literature so obviously "human" be the revealed Word of God? This was, of course, to forget the great Christian mystery of the Incarnation. Revelation, if it is to have any meaning for man, must be in terms of real human life and living situations. It is not abstract truth but genuine encounter.

Nevertheless, the analytical and literary approach was not enough. An important development is the recognition that behind the literature lies the *oral tradition*, that in the ancient world orally transmitted teaching was more highly regarded than books, and that it was transmitted with a fidelity that we, who have such ready access to books, can hardly appreciate. Of course, writing was practised; the royal and Temple annals were kept, the court history of David and the Book of Job are clearly literary productions. But much of the Old Testament existed for many generations in oral form before and even after it was written down. This would account for anachronisms (e.g. the Philistines in Genesis), and would allow for the relating of ancient material to new situations (e.g. the adaptation of many of Israel's laws); collections of prophetic oracles would be seen as having relevance to circumstances long after the days of the prophet (e.g. Amos v, 11-15).

But this raises the question: what kind of material, in what circumstances, is so carefully "remembered"? The answer is suggested by the nature of so much of the Old Testament material. Such material is passed on which has significance for the life of the people of God; and the circumstances would naturally be those supremely important religious festivals where the people at the shrine were instructed by the priest. Thus, the well-known symbols, J., E., and D., should direct our minds to gatherings of Israelites at the various shrines, where, accompanying the solemn acts of worship and leading to their culmination, they heard again and again "the wonderful works of God". They were rescued from slavery; they were bound to Him in the Covenant; they were directed to faith and conduct appropriate to this strong and gracious relationship (cf. Exodus xii, 26; xiii, 8, 14, etc.). Similarly the various strands in the books of the prophets will direct our minds to see the various groups of prophetic disciples faithfully repeating the oracles of the master, and so providing that faithful nucleus which in the day of trial would live and maintain Israel's faith.

From this we may turn to the Psalter. It has long been recognised that attempts to date precisely individual psalms are of doubtful value in the main. What is important is to see them in their true setting, that of the worshipping community. Here the practices of other semitic religions suggest some clues. One such is the function of the King, as much a religious as a political figure. In the ancient world he was the mediator between gods and men. Through him the people approached their god and through him the divine blessings

were transmitted. As such he occupied the supremely important part in the cultus. Such beliefs were considerably modified in Israel, because of the distinctive nature of her faith. But the practices appear to have been strikingly similar. It cannot be said that the case is proved (and some of its exponents have been extravagant in its presentation). But there can be little doubt but that the association of certain psalms with the King at some religious occasion (e.g. coronation, preparation for war, victory and possibly new year), not only provides a satisfying understanding of these psalms but also leads to a new appreciation of the New Testament fulfilment. A. R. Johnson's, "Sacral Kingship in Ancient Israel" would provide an excellent introduction to this whole subject.

Of recent years there has been a deeper recognition of the unity within the diversity of the Old Testament literature, and of the whole Bible (cf. H. H. Rowley: "The Unity of the Bible" and "The Relevance of the Bible"). This has led to something more than a trend, and that is the attempt to provide a theology of the Old Testament. We have translated into English the Theologies of W. Eichrodt, G. von Rad, E. Jacob, L. Koehler, Th. C. Vriezen. British scholarship has been cautious in this field, but significant contributions have been made by H. H. Rowley ("The Biblical Doctrine of Election" and "The Faith of Israel"), and brief statements by H. Wheeler Robinson and N. W. Porteous; two small but important studies by G. E. Wright deserve to be widely known in this connection: "The Old Testament against its Environment" and "God Who Acts", both published by S.C.M. This, perhaps, is the most important trend for the life of the Church, the recognition that God has spoken and acted with judgment and salvation within the life of His people into whose fellowship we have, through Christ, been so graciously drawn. The Word of God is not bound either by a particular historical situation or by the understanding of any one generation. It still effectively accomplishes that to which it is sent.

A. S. HERBERT.

THE MINISTRY IN ENGLAND

IMPRESSIONS OF A RETURNED MISSIONARY

IT has become a much worn cliché these days to say that England is a mission field. Yet this is the truth that has most forcibly impressed me since leaving the Congo and taking a pastorate in England. Active Christians are indeed only a tiny minority with little real influence in the world's affairs. There seems to be but little contact between the Church and the whole mass of the population. The great question in my mind is: If England is now a mission field, why does not the Church approach its task with a missionary attitude and organise itself as for missionary work? For I believe the mission field has a great deal to teach the Church as it sets out to re-win England for Christ.

The new missionary setting foot in a foreign country knows full well that he will be able to do very little until he has acquired some command of the vernacular, and that it will probably take him many years of constant learning and listening really to understand what is going on around him. He will no doubt preach many sermons that will be at best only partially understood, before he will be able to express himself in ways that will touch the hearts of his hearers. Should not the language problem be taken much more seriously in England? Is the language of the pulpit one that will be readily understood by those who have no Christian background? One minister told me recently that he believed that it was a mistake to adapt the language of the Church to the ears of young people; as they come to services week by week they will gradually grow to understand it. They will perhaps—if they keep on coming that long. Many preachers seem to be more concerned to find words to express their exact meaning than those that will strike a chord in the hearts of their hearers, a pre-occupation that is philosophical rather than evangelical, and turns them into lecturers rather than prophets. Even more important than the words themselves are the thought-forms behind the words. A Bantu speaker, for instance, will always argue by analogy and seek to convince his audience by producing a parable that expresses what he wants to say concretely. Our congregations too do not consist generally of trained thinkers but of practical people whose minds are full of everyday things. They are not impressed by cold logic but by solid facts and achievements. Like every other crowd they need to be spoken to in parables and their hearts must be appealed to as well as their minds. If we are to speak in parables we must learn to think in parables.

In missionary colleges students are usually taught to identify themselves as far as possible with the people to whom they go. Of course this is not always practicable for reasons of health. Is this an ideal that should be followed in the home ministry? Economically the majority of ministers would say that they lived at a lower level than most members of their congregations. My own experience, living in a modern manse in the middle of a vast estate of council houses, has been rather the reverse. If the minister is poorer than his neighbours he frequently suffers from being patronised by the wealthier members of his congregation; if he lives at a higher standard, then he can easily be branded as a "Tory". But this problem is not just an economic one. The minister, especially if he lives in a working-class district, can easily find himself in a class apart from the majority of his people because of his education and tastes; he has been brought up culturally in a different world, how far should he go in identifying himself with the cultural environment in which he works? Education can be a serious handicap to a minister who does not know how to carry the weight of his learning. Family responsibilities, too, can make identification very difficult. Often the missionary, living in a land so different from the one

in which his children will one day live, has to face the alternative of separation from them when they reach school age or of himself returning to the homeland. This seems to be a real problem in the home ministry too. How far, for instance, are ministers reluctant to serve in poor districts because they know that their children will have to mix with youngsters of uncouth speech and uncertain family background in the local school? These are difficult questions to answer for the man who tries sincerely to be one with his people, questions which involve his wife and family as well as himself.

What is the place of the minister's wife in a missionary church? On the mission-field normally, the missionary's wife is expected to be a leader in women's or girls' work by virtue of her superior education. The situation in England seems to be one of transition. On the one hand there are churches which expect the minister's wife to be an honorary deaconess and to exercise functions for which she may not necessarily be gifted. On the other hand, there are churches where the minister's wife goes out to work like the rest, and where her place is entirely what she herself makes it. It is a good thing that she is no longer being forced to do jobs for which she does not feel fitted, but can the minister's wife ever become just an ordinary Church member? Her place must always be a little bit different because she shares her husband's secret hopes and burdens, and through him her influence can count for a lot.

To me, the Church's continuing disunity is the chief cause of its refusal to look at its missionary task realistically. Among the younger churches, whose history is so short and whose traditions are yet to be made, the principles that we think important enough to divide us are seen in a very different perspective. They have not had the experience of having a choice of Protestant churches, nor have they had it dinned into them that they belong to a particular denomination. For them survival depends on unity. For us, too, survival depends on unity. It has been very interesting to me to see how the pressure of a missionary situation in modern housing estates has had the effect of bringing the denominations much closer together, and how people of different denominational backgrounds have been able to join together to form churches in such areas without any real consciousness of divergences of belief between them. The principal factor causing Protestant disunity seems to be loyalty to buildings rather than to articles of belief, and when people are uprooted from the environment in which they have been brought up, they usually find little to hinder them theologically from linking up with Christians of other denominations. It is difficult not to be alarmed however at the divisions that exist within our own denomination. One finds, for example, that a man recognised as a minister by the B.M.S., is not necessarily recognised as such by the B.U., at least not to the extent of making his inclusion in the accredited list automatic. One sees a multitude of autonomous fragments, all calling themselves Baptist churches, which, though

they are often geographically close to each other, seem to be almost indifferent to each other's existence. It is difficult to see how new causes can be successfully planted and small causes kept alive, in out of the way places, without greater organic unity. Local initiative should certainly be encouraged, but not local irresponsibility. It is the constant complaint that the strong churches get stronger, while the weak ones get weaker. But if the Church were really a missionary organisation surely the strength of the strong would be being poured into the outposts of the work, and it would be the concern of the whole Church to see that weaker causes in strategic places never lacked not only financial support, but also proper leadership. The day when a new church comes off the Home Work Fund is naturally one of rejoicing. But often it is the day when its real troubles begin. A vital link has been snapped. Because it is no longer financially responsible the central organisation begins to lose interest, and the local church rapidly loses its sense of belonging to the whole. I am convinced that many a bridgehead has become a Gallipoli, not just because of the strength of the enemy, but more because of our own lack of cohesion.

As far as the worship of the Church is concerned it was a relief to me at first to enjoy the comparative quiet of an English church. But I miss very much the uninhibited response of the African to worship. True, the African has much to learn when it comes to reverence, but how wonderful it is to be able to ask your congregation a question and get an answer! The sermon becomes a dialogue, and in the hands of a skilful African preacher it almost becomes antiphonal singing sometimes. When they sing a native hymn they come alive, they clap their hands and stamp their feet and there is a sense of togetherness that I have never encountered in English churches. This is not an argument for the Pentecostalist way of worship, but it is an argument against the inhibited and self-conscious worship that is often offered in our churches. I cannot help feeling that when worshippers are too self-conscious to be persuaded to say "amen" at the end of the prayers, then there is something quite seriously wrong. We think that because our churches are quiet and orderly that we have a sense of reverence, but this is not necessarily so. Quiet and reverence are not synonymous; quiet can also be a sign of apathy and no response. How refreshing it is to take a children's service! The behaviour of the worshippers may leave something to be desired and attention may not be sustained, but the response when it comes is spontaneous and sincere. Perhaps the spread of Family Worship will be good for the adults if not for the children.

Does experience on the mission-field shed any light on a minister's pastoral job? The ministerial missionary tends to be an organiser of the Church, and the instructor and advisor of those who actually do the pastoral work, and therefore is usually lacking in practical pastoral experience. One thing that does impress me is the lack of

continuity in most of our pastoral work. One minister leaves, an interregnum follows, then a man who is entirely new to the Church and district takes over. The newcomer, as often as not, has to repeat the mistakes of his predecessor in order to learn, and many valuable contacts can be lost. A change of ministry can be a big jolt for any church, but especially for those where the lay leaders cannot or will not bear the additional burdens of this difficult time. It is very unfortunate that the Baptist system of calling a minister makes it almost impossible to have a hand-over period when the man who is leaving and his successor can work together. It is a frequent complaint in this country, and one that has recently been voiced by the Baptist Students' Federation, that there is virtually no instruction given to our church members after they have been baptised. I found this problem much easier to deal with in Congo where it was nearly always possible to run some sort of class for serious Bible Study and instruction in matters of the faith. In this country it has proved virtually impossible. It seems to me that ministers are being blamed for not doing something that they would very willingly do if they received any co-operation from their members. One cannot help feeling that if there were a real demand for such instruction then it would exist.

Much missionary work has of course been built on the foundation of service to the community through medical and educational work. I have often heard Africans say that they would rather go to a B.M.S. hospital than a State hospital with better facilities, because the B.M.S. hospital had "love". Such service not only gives a practical demonstration of Christian love but also provides many opportunities for presenting the claims of the Gospel. It seems that today most of our churches are too busy raising money to keep themselves going to take a practical interest in the world outside them, and evangelism is usually a question of occasional campaigns and evangelistic spurts. Surely a campaign that followed several years of effective social service would have much more chance of success. Many campaigns strike one as being attempts to reap where we have not sown, and where others before us have not sown either. People are realising increasingly that excellent though the National Health Service is, it is not a substitute for personal affection. Let us be very thankful, therefore, for the few that go out from the Church to do Youth and Welfare work. They may not necessarily see the results of their sowing in their own time, but their successors will reap the benefit of their efforts.

No doubt what I have written bears throughout the marks of my inexperience in the ministry in this country, and I shall probably want to revise it drastically after a few years. Nevertheless, the Church was born as a mission and unless it continues to be a mission in its practice as well as its theology, its work can only end in failure. There seems to be a lot left for us to do before we can face the challenge of a pagan world realistically. GEOFFREY ELLIS.

THE JEWS—AND THE CHURCH

TO many people in this country the Jews are rather an abstract reality. They exist; they constitute a social, political or theological problem; but they are not often met with in the flesh. But to live in Leeds (and the same could be said of Manchester, parts of London, and a few other places) is to be aware of the Jews as very concrete and numerous neighbours. In the district around my home and church Jews form a large and prominent part of the community. There is a Jewish family next door; a parade of Jewish shops round the corner; two synagogues within five minutes walk; a large Jewish youth club. Our M.P. and our City Councillor are both Jews. When the church members go house-to-house visiting and bring back their reports, a pile of cards accumulates marked "Jewish". Recently the local Jewish Housing Association has built an estate of small flats and maisonettes, mainly for elderly people, immediately adjoining the church. They confront us with a challenge we cannot evade. Can we, with the Bible before us, say, "Well, they have their own religion", and either ignore them or content ourselves with being friendly? Or are they a part of our mission field?

When Dr. Payne asked me if I were willing to go as a nominee of the Baptist Union to an International Summer School in Cambridge organised by the W.C.C.'s Committee of the Church and the Jewish People, I jumped at the chance; and it is the experience of that Summer School which has inspired this article. I am not going to attempt to summarise the contents of the lectures, averaging five a day for eight days. Just to give an idea of what it was all about: we had a series of daily Bible studies on Romans ix-xi, by the Rev. H. F. Ellison, whose name is well-known in connection with Christian work among the Jews; four lectures by Professor W. Zimmerli of Gottingen on "The Understanding of the Old Testament as a whole"; four from Professor T. F. Torrance of Edinburgh on "Israel my Servant"; a fascinating series of talks and demonstrations on "The Piety and Practice of the Synagogue" by Mr. Eric Lipson, a Hebrew Christian who was brought up within the Jewish faith as the son of a Rabbi. Other talks dealt with Zionism (by a Zionist), Spiritual Trends in Modern Israel, The Validity of the Church's Mission to the Jew, The Impact of Nazism on European Jewry, etc.

This was rich intellectual feeding, and it will take some time to digest, especially as it was garnished by a great deal of personal conversation with a varied and interesting collection of over fifty fellow-students. The majority were British, but there was a good contingent from Holland; and Norway, Sweden, Denmark, Belgium, Kenya and the U.S.A. were represented. Several were Hebrew Christians; some had personal experience of Nazi persecution; some were active workers in missions to the Jews; some were preparing to engage in such work; some had retired from it. We

represented a wide range of theological outlook and of opinion regarding the right method of approach to the Jew. But a quite remarkable fellowship grew amongst us as the days went by, and by the last evening the differences seemed insignificant beside the unity created by our common faith in Jesus Christ and our concern about His own people.

All that I want to do in this article is, first, to indicate some of the questions which the Summer School has left buzzing in my mind, demanding further thought and study; and secondly to put forward a suggestion as to what we, as a Union of Baptist Churches, might be doing with regard to this whole matter.

Here are a few questions:—

(1). Has the Jewish people still a place, as a people, in the purpose and providence of God? Is God's Covenant with Israel still valid, or was it abrogated by Israel's failure to fulfil its conditions? If we assume the latter, we have to account for the continued existence of the Jewish people as a recognisable racial entity after centuries without a country of their own. How is it that the Jews have not been absorbed and assimilated by the nations amongst whom they have been scattered, as the ten northern tribes were long ago? The historical fact of a people in exile remaining a people for 1900 years cries out for explanation. Is any naturalistic or humanistic explanation satisfactory, or is the true explanation a theological one?

(2). If the existence of the Jew can only be explained in the light of the belief set forth in Romans ix-xi, that God's promise to Abraham must be fulfilled and that at the End all Israel will be gathered in, how does this affect the Christian Mission to the Jew? Is there such a mission? Or have Jews and Christians complementary functions in God's plan which they must fulfil, in friendship, but separately?

(3). If we believe that the Church *has* a mission to the Jew, to show him Jesus Christ as the true Messiah and Saviour from sin, how are we to make our approach to him? It is of vital importance that Christians should know more about the history of the Jews since A.D. 70, and should face the humiliating fact that for the Jew the very name of Jesus Christ is associated with a long racial memory of cruel persecution suffered by his people at the hands of those who called themselves Christians. It is no easier for the Jew to distinguish between true and nominal Christians than it is for us to distinguish between orthodox and nominal Jews. In any case, when it comes to anti-Semitic prejudice, let him that is without sin among us cast the first stone. The simple fact is (and we Christians should hang our heads in shame for it) that the average Jew, consciously or unconsciously, expects to be despised by Christians and is disproportionately grateful when he is approached and treated with sincere and natural friendship. We have a lot of leeway to make up before we can have any right to expect the Jew to listen with an open mind to the message of the Gospel.

(4). What is the effect on the Jewish mind, first, of the slaughter of six million Jews in Hitler's massacres, and secondly, of the establishment of the State of Israel? And what is the theological and eschatological significance of these two great historical facts for us as Christians? Two subsidiary facts that were brought home to me at Cambridge were, first, that the Jews on the continent of Europe (the survivors of the Nazi persecution) have been psychologically affected by it at a deep level and are only slowly recovering; and that their religious faith has been very hard hit, so that continental synagogues are very poorly attended; secondly, that the new State of Israel is a secular State: to most of its young, enthusiastic Israelis, who are working so hard to make the desert blossom as the rose, religion has no place in the scheme of things.

These are a few of the questions, complex in the extreme, which a ten day summer school could only raise, but to which it could not give complete and satisfactory answers. I put them forward because I am convinced that we must seek the answers; seek at least to know what God is saying to us today with regard to the people of whom Jesus Christ was born.

What should we as a denomination be doing about all this? A number of individual Baptists have done, and are doing, Christian work among Jews through various interdenominational and undenominational missions, such as, for example, the British Society for the Propagation of the Gospel among the Jews. But it appears (I am open to correction) that neither the Baptist Union nor the Baptist Missionary Society has officially done anything in this direction. What could be done? Here I am feeling my way. I am not suggesting the formation of a Baptist Mission to the Jews. I am not at all convinced that such a mission would be desirable. Surely it is the local church in areas where Jews live which should be immediately responsible for the Christian contact with them. In fact, until the local church is ready to accept this responsibility it is going to remain very difficult to integrate the newly-converted Hebrew Christian into the life of the church. But the local church, and its minister first of all, must understand the nature of the task. They need to be better informed as to who the Jews are, what their faith is, how it is related to ours, what we have in common, and what is the distinctive Christian message. There might well be a place, in an area with a large Jewish population, for an assistant minister or a deaconess specially trained and given the time to make and develop personal contacts between Christian and Jewish people. Those with experience agree that what is needed is patient work based on personal friendship—just what the minister of an active church finds too little time for.

What I would suggest as a first step is that the Baptist Union, perhaps acting jointly with the B.M.S., should form a small committee representative of Biblical scholarship, of experience in work among Jews, and including at least one Hebrew Christian, which should

keep the question of the Christian approach to the Jews continually under review; should be linked with the relevant committees of the British Council of Churches and the World Council of Churches; should seek through articles, conferences, etc., to educate our Baptist churches in these matters; and be a source of information and guidance to ministers and churches which are facing the challenge of the presence of Jews all around them, but feel afraid, because of ignorance, of making any kind of approach to them.

Paul writes of the Jews in Romans x, 1: "Brothers, my deepest desire and my prayer to God is for their salvation".

Is it ours? If so, what can we do about it? Over to you, brethren.

F. W. BOND.

ECUMENICAL ENCOUNTER IN RUSSIA

WHEN the Russian Orthodox Churches lodged application for membership in the World Council of Churches in 1961 it was known that their theologians were anxious for a meeting with theologians of the West. After the New Delhi assembly, plans were formulated for such a meeting to take place in August, 1962. Among the delegation of ten, invited by Archbishop Nikodim of the department for foreign relations of the Russian Orthodox Church, two were Baptists, one from Britain and the other from the U.S.A.

Possibly readers of this journal may raise eyebrows at Baptists participating in conversations with Orthodox theologians. What have we to do with Greek Orthodoxy? I have to confess that up to a few years ago I took it for granted that I would have little or nothing in common with members of the Orthodox Church. My ignorance was shattered and I was rudely awakened by my first encounter with George Florovsky of Harvard. He is a dynamic theologian, whose forceful theological expositions make the Christianity of many Free Churchmen look thoroughly anaemic. He once mentioned in my hearing that he endures living in Harvard because someone ought to be there to teach the doctrine of the Trinity! On more than one occasion I had the strange experience of finding myself ranged with him against the rest of the members of an American and European joint committee on baptism—to my surprise and their amusement. At least I learned from this man what has been abundantly confirmed to me since, how abysmally ignorant we are of Churches at a remove from us and how misleading are our ecclesiastical labels (this works, of course, both ways: multitudes in Christendom look on us Baptists as sectarian purveyors of a suspicious brand of Christianity and need a lot of convincing otherwise).

It was a welcome surprise to be greeted at the Moscow airport not alone by Russian Church leaders but also by Alexander Karev, secretary of the Russian Baptists, with a young pastor trained in England. These two brethren shared freely alike in the theological discussion in Zagorsk and in the social occasions arranged for us. The ease with which the Russian Baptists moved in this group was

remarked by members of our party, for they had not expected it. It reflects the more cordial relations that have existed in recent years between the Orthodox Churches and the Baptists in Russia.

Contrary to our expectations Archbishop Nikodim provided for us to meet with two different groups of theologians—one at the theological academy of Zagorsk, near Moscow, and the other at the Leningrad academy. Since he desired us to grasp the life as well as thought of the Orthodox Churches, he further arranged for us to visit a number of Churches and Christian centres.

At Zagorsk we discussed the doctrine of the Church. A summary of the findings of the Faith and Order Commission on Christ and the Church had already been circulated to the Russian group. A spokesman of theirs produced a lengthy systematic account of their view of the Church, much of which represented common ground ("The Church is the Body of Christ. In a broad sense it is all who are truly believing in Christ and are united with God through Christ. The Church is composed of all free and reasonable creatures who by faith are dead (to sins). The heavenly Church is invisible, the earthly visible and we are called to be in it . . ."). To liven up the proceedings I raised the question how far they were prepared to press the figure of the Church as the Body of Christ: would they so identify it with Christ as to postulate the sinlessness of the Church, or would they be prepared to recognise that the figure needs to be modified by others, such as the Bride of Christ, and recognise the implications of the Church moving towards the judgment of Christ? With that the cat was among the pigeons. In their view, the Church, which is in Christ and is the Body of Christ, must be holy and spotless, otherwise Christ would be charged with being unholy and sinful; sins attach to the imperfect members of the Church but not to the Church itself, and a man belongs to the Church only in so far as he is sanctified. There is a real theological problem here which has puzzled more than one Protestant thinker, but it is easy to fall into an idealistic conception of the Church in one's anxiety to maintain its purity in Christ. Space forbids my describing the progress of the discussion; needless to say we did not resolve all difficulties, though we all learned something from it.

At Leningrad the subject was Tradition and Traditions—the title of another Faith and Order Commission, and a theme at the heart of the Orthodox viewpoint, for they regard themselves as the custodians of the divinely given tradition. Now everybody knows that the importance of tradition has been freshly recognised by Biblical scholars, and the Orthodox regard this as a sign of grace among us. If in the title of C. H. Dodd's book, "The Apostolic Preaching and its Development" the term "tradition" were substituted for "preaching" (which is, of course, what Dodd really means), you have in brief the concern of the Orthodox. For they insist—and rightly so—that the tradition taught by Christ and the Apostles existed before the New Testament Scriptures were written, and that

although the Scriptures are the authoritative embodiment of that tradition, it is unreasonable to suggest that the tradition ceased to be taught when the New Testament writings began to circulate. What then became of that tradition? The answer is given: It continued to circulate in the Churches, determined the dogmatic formulations of the seven "ecumenical councils" (i.e. the Councils of the Undivided Church), and is preserved in the Orthodox Church to this day. Here is ground for lively discussion! Naturally it is an appalling idea for the Orthodox to contemplate the difficulty of a Baptist, who wants to know what happens to the tradition, even of the undivided Church, when it departs from the Apostolic pattern laid down in the Bible. That illustrates the painful side of ecumenical encounter—but let it be said, the pains are pretty generally shared all round!

I have mentioned that opportunity was given to visit Churches. Admitting that we saw only *some* Churches, what we did see was sufficient to discredit the idea that religion is dead in Russia. I doubt if the daily services in any of our English cathedrals have so many worshippers as the Churches we visited, even if most of the worshippers were women (the men, of course, were at work). The services are based on a single liturgy; it is lengthy and largely consists of prayers recited by the priests. The communion is administered to the congregation individually; they queue up, children are served first, and the name of every communicant is announced to the serving priest. The religious fervour of the worshippers is very evident, tears are not infrequent and people will often kneel for long periods on the cold marble floors. I gained the impression that despite the distance of this worship from ours, it was possible to meet Christ in it, and the devotion of many of the worshippers cannot be gainsaid.

The Baptist Churches are impressive to any visitor. There is a far larger proportion of men among them than in the Orthodox Churches. They are a missionary community with a simple worship and a simple adherence to the Word of God that cannot be shaken. Their expansion is not through evangelistic appeals but through direct proclamation of the Gospel and personal witness. If it be true, as some allege, that the Moscow and Leningrad Churches are "shop windows" for Communist "toleration", it would be a grave mistake to allege that the goods displayed are dummies. There is a primitive note in the Christianity of these Churches that is exhilarating to witness and that condemns our Western complacency.

I must not fail to mention the warmth of welcome that was extended to our delegation, both by the Orthodox and the Baptists. Christians are generally hospitable to fellow Christians from another land, but I have never been quite so overwhelmed as by the welcome experienced in the Baptist Church at Leningrad and in the monastery in Skopf (near the old Estonian border). Be sceptical if you will, but one appreciates the language of Christian love,

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To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

“Elementary thought . . .”

A crime prevention conference, held towards the end of 1962, was addressed by my friend Mr. S. G. H. Cooke, Casualty Manager of an important Insurance Group and Secretary of the Chatsworth Baptist Church in London. He spoke of the folly of a firm which had placed a spare set of keys in a glass case above a strong-room door. He instanced another company which had a combination lock safe and where, lest the secretary's secretary forgot the combination, it was chalked up on the wall beside the safe! Seemingly incredible reports but absolutely true.

“A little elementary thought”, said Mr. Cooke, “could prevent a great many losses.”

Thefts from Churches too are on the increase. I wonder when it was that your deacons last (if ever) checked on security. Are bolts broken or just disused? Who controls and supervises the issue and return of Church and Hall keys? The dark days will still be with us when you read this letter and a little “elementary thought . . .”.

With all good wishes for 1963.

Yours sincerely,

C. J. L. COLVIN,

General Manager.

P.S. Folly can apply to fires as well! We had a serious fire caused by a Gas Board mechanic who hit a stiff stop-cock with a hammer, when his only light was a naked candle. It was not surprising that the stop-cock broke off and the fire broke out at the same time!

whether used by Baptist Church members or Orthodox monks. And a kiss tastes as good in Russian as in English!

But I left Russia both disturbed and encouraged. The pathos of the estrangement of its people from us in the West seemed the more tragic after experiencing their warm-heartedness. And the "museum" Churches depressed me. They have not been turned over to secular use; they are expensively maintained by the Russian government as monuments of Russian art and architecture, and several of them are in the Kremlin. What a disgrace to the name of Christ they are! Yet faith lives on, as is abundantly testified.

My last memory is a haunting one. I took a late night walk with some colleagues, trying to find a Church said to be that of the Christ of the people. At midnight we found a disused Church and saw to our surprise a woman going round the building, stopping at intervals and praying with bowed head toward it; there are Churches in her city in use, and there was no need to pray outside this one; presumably she was praying that this, too, might be open again. Sure enough, above the door was a mosaic of Christ the Healer receiving needy people. One could not but hope that the simple woman's prayer might be answered and that this nation might again turn to the Lord, who alone can heal them and us.

G. R. BEASLEY-MURRAY.

A NEW APPROACH

ACCORDING to one local authority the prevalent image of Dagenham is that of a girl piper with a spanner in her sporran! It need hardly be said that such an image is as deficient as it is amusing. Undoubtedly, if Fords pulled out as the result of the unhappy labour relations which are common knowledge, the life of Dagenham would be seriously affected. Half the labour force which comes into the area (40,000) is employed at the Dagenham plant. But that leaves 40,000 others who earn their daily bread at numerous other factories in the Borough. About one-third of Ford's employees reside on the estate, with a hundred thousand other people who make up one of the largest working-class estates in the world.

Our Baptist witness in the southern sector began in 1928. Hugh McCullough, of blessed memory, accepted the challenge of what he later described in his book "The Call of the Sky" as "a phenomenal town". In 15 years after World War I a village of 300 houses became an estate with 22,000 Council houses and 120,000 people. At one time the day schools could not accommodate the children, some of whom lived for two years of their school-age life without formal education. It was estimated that for ten years fifty thousand children did not receive any instruction in Sunday School. The children who ran wild in the 1920's are the parents of teenagers of today.

Like many others the Dagenham churches experienced the disappointing decline of the post-war years. Where once there were thousands of children in our Sunday Schools, these can now be numbered by a hundred or two. The total Baptist church membership

is about 250. Congregations have dwindled and heavy burdens have rested upon the shoulders of the faithful few. There has been much to discourage both ministers and people. Industrial Man is notoriously difficult to reach. Municipal regulations have driven young married couples out of the district to find a home so that the whole community, as well as the churches, are deprived of the leaders they have trained. For the most part the churches have worked independently. Evangelistic outreach on a scale demanded by the size and nature of the area has been well nigh impossible.

It happened that in 1959 three of the churches were pastorless. The time was opportune to suggest a plan which had been thought out by the Area Superintendent and a local business man, whose parents helped to establish one of our churches. Without consultation they each arrived at similar conclusions. There is evidence that they were guided by the Holy Spirit. The plan was born out of an intense concern for the well-being of the churches and for the clamant spiritual need of the people on the estate. The Scheme (as it is called) was put to the deacons and members. They agreed to the appointment of a team of ministers—three to start with, one of whom would superintend and co-ordinate the work as a whole, each of whom would have special responsibility for one church, all of whom would be available to serve the congregations, according to their training, interests and gifts. During 1962 that team was formed with the agreement of deacons and churches at each stage and in each appointment. The members of the team met the deacons and preached in all three churches prior to their "call".

From the ministers' point of view the Scheme would be worthwhile simply for the benefit which derives from working together in such close partnership. We are able to share the blessings and burdens of the work; to pray, plan and study together; to bring our particular insights and ideas to the crucible of discussion; to benefit from each other's experience; to blend "age" (not too much) and youth in ministerial service. There is no longer a sense of isolation. Frustration dissolves in fellowship. A real and creative fellowship is emerging through the weekly conference and other meetings.

From the churches' point of view there is a noticeable growing together. The question of autonomy scarcely arises. No church has yet complained that it has been robbed of anything vital to our Baptist way of life. But a great deal has been said about new experiences of fellowship. We are not only singing about the tie that binds our hearts in Christian love we are tying the knot. How?

1. By worshipping together. On five occasions during the year we have gathered together around the Lord's Table. There have been two special weeks of prayer and several united prayer meetings. We are planning so that the great Christian festivals will be marked by a united communion service.

2. By studying the Bible together. We have already engaged in simultaneous Bible Study. Study notes were prepared by the team

and sent to every church member. Twenty-one groups met in the homes of our people for prayer and discussion. After some weeks of local study a conference brought seventy members together to share their thoughts, and to seek the application of what had been learned.

3. By keeping each fellowship informed about the activities and needs of the other. A magazine has been produced with the title, "The Dagenham Baptist", with the stated purpose of linking the congregations together and presenting a Christian message to the people of the neighbourhood. As a beginning we issue one thousand every other month. We have also published a booklet with the names of the members of the three churches in alphabetical order irrespective of the fellowship they attend. This is used as a daily or weekly prayer list in private devotions, and also in deacons' meetings for pastoral purposes. At least two members of the team attend the deacons and church meetings in order to preserve effective liaison.

4. By doing things together. This will apply especially to evangelistic outreach and to social service, which we are planning to undertake in the near future. No longer will our congregations feel that they have to "go it alone". At the moment bridgeheads are being established in factories, clubs, pubs and cinemas. But we plan to make deeper inroads into the community.

It will be clear from the foregoing that our churches are being knit together not by forced organisation, which would be fatal, but by mutual consent and Christian concern. The Scheme provides for the appointment of an Advisory Committee which is composed of representatives from three sources: the churches themselves, the Baptist Union and the Essex Baptist Association. It meets quarterly to hear reports and to discuss that part of the Scheme for which it has special responsibility, e.g. the financial programme. This venture would, of course, be impossible without the financial help which comes from the Home Work Fund, the Association and from generous friends who realise the need.

Several misconceptions regarding the nature and purpose of the Scheme are current, so it may be as well to insist that this is not Methodism in a Baptist disguise, because there is no regular interchange of ministry but only as circumstances deem it to be desirable. It is not comparable to the Church of England curacy system or the Church of Scotland's assistantships, because the members of our team have full ministerial status. They preside at the deacons and church meetings at the church for which they have special responsibility and at the other churches when the need arises. It is not designed to effect economies in ministerial man-power. Each church has a full-time, fully trained pastor, and as opportunities open up in industrial establishments and in other areas of the community, the team will need to be enlarged. Nor is the Scheme a device for inflating the depressed ego of disillusioned middle-aged ministers by means of a status title such as "Senior Minister", or a clever ruse to lure reluctant ministers to small pastorates.

To be positive: the Scheme has one great all-consuming aim, namely, to encourage a virile, warm-hearted fellowship of God's people to be "bonded together and built up in love", that they might go out in the power of the Holy Spirit to commend their Saviour. In a word, to fulfil the primary task of the church. We have gone into action to win Dagenham for Christ.

J. J. BROWN.

A TRANSLATION FOR TRANSLATORS

THE New English New Testament has caught the imagination of the English-speaking world, as well it might, though like the King James' version in its time it has called forth violent reactions from some quarters. It is known to some that a new translation of the New Testament (yet another!) has been in progress for some years, and the request has come that some information about it may be given in this journal.

What distinguishes this project is that it is to be a tool for translators all over the world. A vast programme of Bible translation is being carried out at the present time under the auspices of the British and Foreign Bible Society, covering no less than 330 different languages. Many of these are languages in which no Scripture has yet appeared. This work is being done more and more by the nationals themselves, aided in most cases by missionaries on the field. Ideally a translation should be made direct from the original writings. Unfortunately a good knowledge of the Greek of New Testament times is not often to be found among these translators, who frequently make use of the English Bible.

It has sometimes been found that the King James' version has been used. Although the translators may have a passable knowledge of English, the language of the King James' version is certainly not the English they know. The modern versions, however excellent, are not altogether helpful either, for they presuppose an English cultural background. Their language is eminently suitable for the constituency they serve, but it contains idioms and metaphors that do not carry over to those whose mother tongue is, say, Gogodala (New Guinea) or Idoma (Nigeria).

The Translators' Translation is designed to meet the need of such people. It is in straightforward, unambiguous English, shorn of those expressions which have a more or less exclusive application. The translators on the field will, it is hoped, see clearly the meaning of the original Greek, and clothe it in their own appropriate idiom.

This translation is produced in Diglot form, with the Greek on the left page and the English matched up with it on the right. There are footnotes to elucidate special difficulties and a glossary explaining succinctly such technical terms as Pharisee, covenant, synagogue—words which are outside the normal range of the translators' experience.

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The basis of the work is a draft prepared from the original Greek by a group of missionaries coming from different parts of the world, and having a good knowledge both of Greek and of their missionary language. The individual missionary first prepares his own draft; then the missionary group compare drafts and produce an agreed translation, such as would be meaningful to their own constituency. At this stage the help of a revising group is sought. Scholars who are specialists in New Testament Greek sit down with representatives of the missionary panel, and go through the draft with the utmost care. Cognisance is taken of what the best commentaries have to say. The task of the revisers is to see that the translation faithfully represents the Greek; the form of English used remains the responsibility of the missionaries.

This undertaking began some six years ago with a group translating Mark's Gospel. Missionaries with a background of long experience in India, Africa and Oceania met from time to time to prepare their draft, and then met the revising group at Queen's College, Oxford, for sessions of two days. The panel of scholars included Prof. Kilpatrick, Dean Ireland Professor of Biblical Exegesis in Oxford, Professor McHardy now Regius Professor of Hebrew in Oxford, Dr. Nigel Turner and Miss M. Whitaker. Not infrequently a whole hour or more would fly by while the translation of one verse was being made to the satisfaction of the panel.

This panel, which has usually met at Oxford, has completed Mark, Matthew, Luke and is at present engaged on Acts. Latterly Dr. Beasley-Murray and the Rev. J. P. Sweet have joined the panel.

A second panel was brought into being, based on Glasgow, alternating with Edinburgh. For the drafting group a number of Scottish missionaries were called in, while for the revising panel we had the help of Dr. Wm. Barclay, Professor C. K. Barrett (Durham), Dr. Ian Moir, Rev. Robin Barbour, in addition to Professors Kilpatrick and McHardy when they could attend. The northern panel has produced a translation of John, the General Letters and Romans. It is at present engaged on Galatians.

Later a third panel came into being based on Cambridge, with Dr. D. E. H. Whiteley, Rev. H. W. Montefiore, Dr. J. Y. Campbell and Professor Plumley as the revisers. Their assignment has covered the Corinthian Letters and Hebrews. They are now engaged on Ephesians.

A fourth panel was based on Bristol. They were responsible for the Pastorals and the Thessalonian Letters, and they had the help of Dr. W. H. Cadman, Revs. K. Grayston, D. Griffiths and E. T. Ryder. The last named also served the missionary group with his background of Oriya. The drafting group was greatly helped also by Bishop O'Ferrall, an expert in Malagasi. Though the revising panel has completed its assignment, the missionaries concerned are continuing to produce drafts to be dealt with by the Cambridge panel.

Already the Translators' Translation has been warmly acclaimed in different parts of the world, for Mark, Matthew, John and the

General Letters have been published in separate fascicles. It is not surprising perhaps that theological colleges in this country have shown considerable interest in the Diglot. It is hoped that the Diglot New Testament will be available in two to three years' time.

G. D. REYNOLDS.

EXTRACT FROM THE TRANSLATORS' TRANSLATION

Matthew xxi, 18-23

“ When He was returning to the city early in the morning He was hungry; and, seeing a fig tree by the road, He came to it and found on it nothing but leaves. He said to it, ‘ Let there never again be fruit from you ’; and the fig tree withered at once. When they saw it the disciples were astonished and said, ‘ How did the fig tree wither at once? ’ Jesus answered them, ‘ In truth I tell you, if you have faith and do not doubt, you will not only do what† was done to the fig tree, but even if you say to this mountain, ‘ Be carried away and thrown into the sea, ’ it will come to pass; and all that you ask in prayer, believing, you will receive. ’ ”	18 19 20 21 22
“ When He came into the Temple, the chief priests* and the elders* of the people* came to Him, saying, ‘ By what authority are You doing these things? Who gave You this authority? ’ ”	23

Further to the discussion arising out of *The Doctrine of the Ministry*, it is evident that not all ministers go all the way with Clipsham in his views on the minister's authority as expressed in the last *Fraternal*. We have received a letter from Sidney Hall which he gives us permission to make use of. His main point is that while it might be unbiblical to say that a minister has to win or earn his authority (e.g. Paul and Peter had authority they did not win), yet the Apostles were prior to their churches, whereas mostly ministers settle in churches that are prior to them. The minister enters a sphere where already authority is being exercised and there is already a recognisable way of Christian life in operation. At his settlement the church has high hopes and members and officers are usually ready to look to him as leader. But there is a sense in which he has yet to win the confidence of his people, certainly in intimate matters. And should he prove to be the kind of man whose judgment, tact or temperament is defective, he may never win their confidence, and in extreme instances may forfeit the church's initial regard for him, so undermining his authority. Sidney Hall holds that it is right in truth and love that it should work out like that; and that any way it is a fact of our Church life which no talk about “ authority ” will eliminate.

† Lit., the thing of the fig tree.

* The asterisk indicates a glossary word:

Priest: Jewish priests were responsible for the daily services and sacrifices in the Temple.

Elders: Jewish elders were teachers of the Law whose decisions on debatable points were handed down as tradition which was observed by the Scribes and Pharisees. Sometimes elders is more loosely used of any religious leaders among the Jews.

People: The rendering of the Greek word “ laos ” which nearly always in the Gospels means “ the people, Israel ”.

THE WIDER CIRCLE

AUSTRALIA

The Federal B.U. meets in Assembly every third year and steadily grows in influence. At Melbourne, in August, Principal-Emeritus G. H. Morling was installed as President-General in succession to F. A. Marsh, whose missionary background and world-wide statesmanlike interest had been of great value in the last three years. We hear, with pleasure, that Morling may soon be visiting Britain again. Reports of the meetings and of the State Assemblies show that Baptists are very much alive in Australia, but there is yet much territory to be entered. Victoria has been celebrating the centenary of her Union. The latest published figures we have (1961) for Australian Baptists are: Churches 583; Ministers-in-Charge 429; Membership 40,607.

Dr. Emlyn Davies and Mrs. Davies flew over from Canada recently. In two months they travelled 30,000 miles. He gave more than a hundred addresses. We gather that the visit of these gifted Welsh friends brought much blessing and inspiration to those who met and heard them.

The new Theological College of N.S.W. is beginning to thrive. It still lacks lecture rooms which must be highly inconvenient, but it now has 74 students, 53 of them ministerial. It is leading a move on behalf of the six Theological Colleges of Sydney to get the University to give a degree in theology and recognise the six Theological Colleges as teaching centres. It will be a great step forward if this happens. No Australian University as yet grants such degrees.

Tragedy has come to the Australian mission field in West New Guinea. Authority was being transferred from the Dutch to United Nations' representatives on 1st October when heathen people in their thousands attacked the Christians in the North Baliem valley. Many baptised native believers were massacred and villages burned. This happened in an area where the first converts were baptised as recently as May, 1962. Prayers are sought for the brethren, so young in the faith, and for the mission staff.

Changes of Pastorate noted: A. P. Brady, Associate Pastor and Director of Christian Education at Rockhampton Tabernacle. E. R. Rogers, Hobart Tabernacle. A. W. Oliver, Norlane, Victoria. D. R. N. Burton of West Perth, missionary and translation work in Borneo. E. L. Beecham, a Rawdonian with thirty-four years' ministry in Australia has retired to live with his daughter in Eurelia, S. Australia. E. E. Davison retired from active ministry in Queensland in August. We bespeak a welcome for two ministerial emigrants: D. Colin Jones from Brixham, Devon, to Silkstone, Queensland, and G. Hayes of Cardiff, to Bracknell, Tasmania.

Many thanks to R. Clark, 57, Mitchell Street, Mount Pleasant, new correspondent for W. Australia and L. S. Johnston, N.S.W., for lists and subscriptions. We hope other States will soon be sending.

NEW ZEALAND

Greetings to D. R. Comber, Omairaka; G. L. Crawford, Palmerston North; A. J. Gibbs, Upper Hutt, as they take up fresh pastorates. At time of writing we await news of the 1962 Assembly. We are interested to learn that Mosgiel Baptists have decided to commemorate F. W. Boreham by naming their new hall after him.

SOUTH AFRICA

College News. B. O. Johanson is to be full-time tutor at the S.A. Baptist Theological College. In 1962 the Afrikaans Baptistekirk College opened with Dr. J. D. Odendaal as Principal. G. N. Battaliou has been installed as Principal of Baptist Bible Institute for training Bantu ministers. The doors of college are open to coloured students, but practical difficulties have led the B.U. executive to investigate the possibility of creating a separate training centre for them.

Good wishes to D. E. Kreidemann who is now minister at Wynberg, and M. O. Staley at Howick, Natal; also to Dr. J. E. Ennals who celebrated his ninety-fourth birthday soon after returning to Britain and is now wintering at Arundel House, Brighton.

CANADA

After four years in New Brunswick John Griffiths has come back to Caerleon in his native Wales. H. R. Stovell moved to Broderick Memorial, St. Thomas, Ontario. His welcome letter made us envious of his 5,000 miles summer holiday trip into Saskatchewan by road and his pitching tent each night by the way.

Rudolf Ekstein shepherds a congregation of Latvian Baptists in Toronto and edits a monthly paper which goes wherever Latvians are found. We salute a valiant man of God who was brought to England in the 1920's on the initiative of the late Dr. Rushbrooke to study at Bristol. He returned to Riga, but was "disturbed" (a prosaic word for a long period of great hardship) at the end of the 1939-44 war and, with his family, became a displaced person. Eventually he arrived in Canada in 1949. As he looks back he confesses that his years in Bristol were "the best years of my life", and he expresses his pleasure at meeting in Toronto, this last year or so, both Dr. Dakin and Dr. Champion.

U.S.A.

Congratulations to our member, Dr. Ben Browne, President of Northern Baptist Seminary, Chicago, on being President of the American Baptist Convention of more than 6,000 churches, which has new headquarters in Philadelphia.

Thanks to F. E. Eden for an interesting letter telling how as a former missionary in Burma he has retired to "Roger Williams Manor", a ten-story building in Denver, Colorado, erected by Broadway Baptist Church to house ninety residents of all denominations, all over sixty years of age.

JAMAICA

Our veteran, F. Cowell Lloyd, has been bereaved of his wife. Sincere sympathy goes out to him in his sorrow at his great age.

Baptist Missionary Society

THE GROWING CHURCHES
in
INDIA, PAKISTAN, CEYLON,
CONGO, ANGOLA, JAMAICA,
TRINIDAD, BRAZIL, HONG KONG,
NEPAL, SIERRA LEONE
and those who serve them
need

**INTENSIVE PRAYER SUPPORT
DEEPER CONCERN
SACRIFICIAL HELP**

For further information please write to:—

Rev. A. S. Clement, Home Secretary,
Baptist Missionary Society,
93, Gloucester Place, London, W.1

OF INTEREST TO YOU

Ministers have lost one of their best friends in the passing of B. Grey Griffith. Though he was sometimes abrupt, apt to monopolise conversation and occasionally, without intention, to give offence, he was a ministers' man, he had their interests at heart, fought their battles, and had a knowledge of both them and their churches that was almost encyclopaedic. He had a great sense of the brotherhood of the ministry, and while a stickler for rules, if one could be stretched to help a needy brother it *was*, when he presided over the Grants' Committee. He was in great request as preacher on special occasions and would always come if he could, irrespective of the size or distance of the church. Many will be grateful for the memoir of him by E. A. Payne, Carey-Kingsgate Press (4s. net). In it he lives again and one learns something of the influences that made him what he was, a statesman in the B.M.S. and B.U., and a brother beloved in churches and manses.

Calls have been accepted as follows: G. A. Talbot, Chester Road, Sutton Coldfield; B. K. Donne, Albemarle, Taunton; E. T. W. Brown, Cricklewood; M. G. Haddock, Summerhill, Newport; J. T. Perry, Welwyn Garden City; H. W. Fursdon, Bibury; William Scott, Rowley, Blackhill and Consett; H. Bourne, Rawdon and Guiseley; Brian Barker, Carey, Kettering; J. A. Pollard, Maulden; W. J. Howells, Narberth; J. H. Swanson, Chorlton, Manchester; Geoffrey Wood, Hill Street, Poole; N. B. Hall, Quinton Park, Coventry; G. E. Boocock, Upper Stratton, Swindon; Joseph Pearson, West Vale, Halifax; R. H. Russell, Broughton and Stockbridge; David Irvine, Cottenham; P. S. H. Elwyn, Dartford; S. W. Cowley, Battle; Leslie Stillwell, West Howe, Bournemouth; T. J. Budge, Carey Hall, Leicester; William Porch, Dunfermline; Keith Mawdsley, Selly Park, Birmingham; N. L. Trussler, St. James Road, Watford; F. A. Glover, Bessels Green; W. R. Davies, Warminster; Norman Fairbairn, Altrincham; S. W. Hall, West Hartlepool; G. L. Morris, Maidstone; E. D. Coate, Chorley Wood. We wish our brethren God's blessing in their new spheres. Our best wishes go also to men settling in first pastorates. From *Bristol*: Michael Wotton, Chichester. *Regent's Park*: J. E. Morgan-Wynne, Botley and assistant at New Road, Oxford. *Manchester*: F. S. Vaughan, Tenterden Street, Bury. *London Bible College*: W. C. R. Hancock, West Mersea; Paul Rayner, Newcastle-under-Lyme; C. D. Haig, Dumfries.

Congratulations to George Young on his presidency of the Scottish Baptist Union and the stirring call to renewed efforts in evangelism from the presidential chair; to Clifford Cleal on his induction to the presidency of the N.S.S.U.—a key post; to Dr. James Burton of Ntondo on his appointment as Medical Director of the B.M.S.; to Alec Gilmore on becoming editor of the Carey-Kingsgate Press; to David Jackson on the continuation of his appointment as Y.P. Secretary of the B.U. for a further two years which will delight our

young people; to T. E. Soddy, brother of Frederick, the scientist, and father of Gordon, the missionary, on his ministerial diamond jubilee; to William Brown of Dundee on the semi-jubilee of his ministry; to A. E. Calow on his golden wedding; to T. W. Gregory Hopper who celebrates his ministerial jubilee with its climax of twenty-one years at Hornsey Rise; to Barrington White on his appointment as tutor in Ecclesiastical History at Regent's Park; and double congratulations to W. H. Stradling on reaching his ninety-first birthday and having a son in the forefront of the Christian battlefield, the bishopric of Johannesburg. It is a tribute to father and son that he should have been chosen to follow Ambrose Reeves in one of the most exacting episcopal sees.

We add our tribute to the many that have been paid to J.B.M. on his retirement from office in the B.M.S. He has never ceased to be a minister and a minister's friend. Not the least of his services to us has been his regular letter, enlarging our vision, informing our minds and kindling our hearts. We are glad to know that he "gives few signs that his strength and skill are abated". We shall hope to have him in our pulpits for years to come yet and shall miss him sorely from the Mission House. It will be hard too to get used to the Church House without Mr. Strugnell, who is retiring after forty-seven years' service, booking and banking the money we send up, sending out cheques to those entitled to receive them and keeping our books in apple-pie order. All with unfailing courtesy. It has been a pleasure to ministers to have dealings with him. Herewith our best thanks! As a B.M.F. we are indebted to Irwin Barnes for his help as our Regional Secretary for Europe; he now hands over to Geoffrey Rusling of Spurgeon's whom we welcome also to a seat on the Editorial Board.

It is with no surprise but with great regret we learn that J. O. Barrett has had to resign his superintendency of the Northern Area after thirteen years' service. Few superintendents have won so deep a place in the affection of churches and ministers. A special feature has been his organising of conferences for ministers, laymen and young people which were designed both for education and action and always there was a supply of books and papers available "bearing on the subject". It is good to know that his condition is slowly improving and to find that he is able to play an increasing part, as of old, in the production of the *Fraternal*

Our good wishes go with Walter Fancutt on his extended tour in India on behalf of the Mission to Lepers, to Dr. E. W. Price, bound for Ethiopia for hospital work there; to W. S. Davies, of Stapleton and Stoke Gifford, retiring after forty-two years in the ministry; to Colin Jones, migrating to Ipswich, Queensland, and to M. J. Sheen, going to the U.S.A. for study before resuming work in the pastorate.

We are sorry to hear that so shortly after taking up his work at the Mission House Bruce Glennly has had to undergo a major operation

in Oxford. We are glad to know all has gone well. Our sympathy to George White of Reading and F. C. M. Perkins of Henley, who are both very much under the weather; to Gordon Wylie in his increasing infirmity, who, with his wife, has gone to live with a daughter in Rushden; to Garnet Powell, who has had to resign his pastorate at Somersham on grounds of ill-health; and to H. J. L. Hunter, whose family have been injured in a car accident. May the Lord be with them all to heal, to strengthen and to bless.

We have lost again from our ranks well-loved and honoured brethren: J. G. Collett of Birmingham, full of years and honour at the age of one hundred and two, a Rawdon man and close friend of W. W. B. Emery; C. H. Oxbury of King's Lynn, a shepherd of souls and a father-in-God to the country churches of West Norfolk, eighty-nine years of age and preaching almost to the last; W. B. Frame, one of the veterans of Congo, the oldest surviving link with Livingstone, founder of Kibentele, and recipient of the Order of Leopold from the Belgian king; James Amos of Hunstanton, Birmingham and Nottingham, with his rare combination of sound scholarship, warm-hearted preaching and pastoral caring seasoned with wit; R. C. Morgan, a well-known figure in the Cotswolds, handicapped by deafness, yet playing a notable part in public life, including service on the R.D.C.; S. W. James, who spent fruitful years at Hornchurch where he established two now flourishing churches, then long years dogged by ill-health at Emsworth; A. G. White, who had seven pastorates, mostly in London and the Fens; J. Nash, a Spurgeon's man, like White and James, who had a fruitful twelve year ministry at Chesterfield, where he built the church at Cross Street; H. J. Fox, a native of Norfolk, something of a poet, and most generous of men who bequeathed £25 to the B.M.F.; D. Eifion Lewis, a young man, a trained singer, who died through an accident on his motor scooter after only two years in the ministry; and H. Gaudie Smith of Brentwood, ex-President of the E.B.A., a man "in whose spirit there was no guile".

And now we have lost Douglas Stewart. It is a sore loss. We have had no one quite like him. In Edinburgh, Hampstead and Pinner he exercised increasingly powerful ministries. But it was when he went to Broadcasting House six years ago that he really came to his own and made his influence widely felt, not least in the House itself. Perhaps in the B.M.F. we are indebted to him most for the series of lectures he gave to the Probationers' Conferences held annually at Regent's Park. Many of our younger men will recall with gratitude those informative and inimitable talks. Outside our Baptist ranks perhaps our greatest loss as Free Churchmen is Dr. Newton Flew. Though in every inch of his short, sturdy stature he was a true Methodist, he was the embodiment of ecumenicity. He belonged to us all. He was brought up at Christ's Hospital where, in an Anglican atmosphere, he bore a steady non-conformist witness. When he was a Grecian he discovered within a couple of weeks that two new boys

in his house were Baptists. He had a quiet talk. Bade them not to hide their faith but be proud of it. One of those small boys gratefully pens this tribute.

Some of us sat up, no doubt, on reading in the *Baptist Times* that "on the question of public worship, the early nonconformists did not deny the value of the prayer book". Howard Stanley, General Secretary of the Congregational Union was reported as saying it at the Albert Hall Rally to celebrate the ter-centenary of the great ejection. There would be quite a few Baptists today, however, who, while objecting to such services as "The ministration of public baptism to infants", and not wanting to adopt "prayer-book services", would yet broadly agree. Some of them at the time of writing are in conference at Swanwick on the whole matter of public worship in our churches. All is not well; though we are far from agreed as to what is to be done about it. The last thing we want is controversy. But we do need ministers and churches that will think and pray about it, and be ready for some holy experimenting. Hence we welcome this conference on worship, and hope to publish articles arising out of it in the next issue or two of the *Fraternal*.

All too frequently one hears grumblings about "them", and the rules "they" make, and the things "they" don't do that they ought to do. And the grumbled-at sometimes grumble at the grumblers. "They" being the people at the Church House. Instead of hurling anathemas (largely based on misunderstandings) from a distance, where they cannot be heard and answered, how much more sensible to do as they have just been doing in Leicester, and invite the B.U. Staff down for a few days to meet face to face and talk things over; and not only talk, but participate in the worship and activities of local churches! The result in Leicester has been "that to the vast majority of our church members the Baptist Union is far less remote; and for many of us the personal friendships and new insights we have gained have been a great enrichment".

Jamaican Independence. How William Knibb would have rejoiced to see this day! And how astonished to find it celebrated in a service in Westminster Abbey, with Baptist representatives given an honoured place, and the lesson read by the leading London representative of Jamaica from a Lectern dedicated to the memory of William Carey! His work for the liberation of slaves has come indeed to full fruition in the world-wide recognition of their descendants as citizens of a free, democratic, self-governing community! How good it is to read in the *Baptist Times* of quite a few places in Great Britain where Jamaicans are integrated into the life of one or another of our churches, some serving as deacons, and in at least one instance as minister!

Rates on Manses. Under the new Act a relief on "charitable property" is granted from 1st April next. It is not automatic. It has to be applied for. It is wise to make application before the middle of this month, January. A manse to be eligible must belong to the

WEST HAM CENTRAL MISSION

409, BARKING ROAD, PLAISTOW
LONDON, E.13

My dear Brother Minister,

I would like my first word to you to be a sincere expression of gratitude for all the help that our Ministers have been to the Mission over the past year.

I am delighted to be able to report that over the past three years several hundred churches (or one of their organisations) have sent in contributions to the Mission for the first time. In many cases it has been obvious that the Minister has been behind this "break-through" and I would like to express my thanks for this help.

I wonder if you can help me in another way? Our work at Greenwoods is in need of two nurses. We are looking for people who are convinced Christians and who are willing to tackle an unusual, but exciting job as colleagues to the Revd. and Mrs. W. F. Bodey. We should prefer people in the age range of 25-35 years, but this is a guide and not a rule! If you know of anybody who might be interested in such a job, would you write and let me know.

We have had to abandon our plans to make Eventide a home for old couples, on the advice of experts who told me that many homes built for old couples' work have had to be closed down or turned over to other work, as old couples, generally speaking, are not willing to use such homes.

We have therefore decided to use Eventide as a hostel for men students and young men starting out to work. I have invited the Revd. Charles Karunaratna, of Ceylon (a Baptist Minister and an ex-probation officer), to come and take charge of this work and he and his family hope to be with us at the Mission at the beginning of April. If you have any young men coming to London next Autumn for study or starting a new job in London, who need accommodation, will you please bear this new hostel in mind.

With all good wishes and God's blessing on your own work;

Yours very sincerely,

STANLEY TURL,
Superintendent Minister.

church and must be used by a full-time minister. It will be remembered that early in 1962 the Churches' Main Committee issued an explanatory leaflet. Brethren who have not yet done so would be well advised to consult their deacons to ensure that a claim is made for any relief to which they are entitled. In any case that presents difficulty, Mr. O. W. M. Baxter, of the B.U. Property and Trustee Department, has said he will be glad to advise.

We look forward to seeing you at the Pastoral Session, Wednesday afternoon in Assembly Week. Speaker: Dr. F. W. Dillistone, Dean of Liverpool. Here beats the heart of the B.M.F.!

BOOK REVIEWS

The Word in Worship. Thomas H. Keir. O.U.P. 15s.

This is the 1960 Warrack Lectures in expanded form.

The value of this book to the present reviewer is that it made him want to preach. Ideas are flung out which are seed thoughts: e.g. "Christ does not, as even preachers have too frequently asserted, meet man's needs. He alters them. After a man has met Christ, he finds his needs have changed." It is rich in preaching illustrations. Five chapters deal with "The vagrant word" or preaching, involving encounter with God; "Preaching within the Liturgy of the Reformed Church"; "The Image", or the language of faith; "The Church's Song"—church music; "The mouthpiece". The whole book is a powerful plea for working from an essential theological basis in both preaching and worship, but it does not champion any particular school of theology or biblical interpretation. C. SIDNEY HALL.

The Mutual Society. Kenneth G. Greet. Epworth Press. 12s. 6d.

This book deals with the relationship of men and women in marriage and in general society. The author recalls the traditional teaching of the Church, with its fear of sex and its stress on the subordination of women, and examines the new factors which have radically altered the status of women. Their partnership with men in industry and elsewhere, their sexual emancipation, the effects of scientific humanism in an affluent society, and the soaring birthrate have produced a situation which compels Christians to re-examine the purpose of God in creating half the world men and the other half women. The author finds the clue to the answer in the words of the Prayer Book: "for the mutual society, help and comfort that the one ought to have of the other". FRANK BUFFARD.

Faith and Life. H. Trevor Hughes. R.E.P. 11s. 6d.

This is a book particularly suitable as a text-book for a series of studies with young people or at mid-week meetings. Whilst we ministers will probably not find anything new in it for ourselves, for it only claims to be an introduction to Christian Ethics, we will find a book that ranges over a wide field in its consideration of

THORNS ON A TABLE

J. B. Priestley, in a recent article in *The New Statesman*, has stated that a relevant sermon today would stand out "like a crown of thorns on a table of blancmanges". Here is something to ponder. The day of discursiveness in oratory or writing is past—why should it linger in our sermons? That it may not linger in this letter, let me at once call attention to two matters:—

THE CHRISTIAN CITIZENSHIP DEPARTMENT. In 1928 a Temperance Department of the Baptist Union was formed. Gradually the shaping and expression of the mind and conscience of the denomination on many other social issues became of increasing importance and required a department charged with the duties of study and propaganda. So that eventually a Moral and Social Questions Committee was added, and finally all this work was merged into a Christian Citizenship Department, working through a Christian Citizenship Committee and sub-committees. Are you aware that in the Director, the Rev. C. H. Cleal, we have an expert in Citizenship matters who is often envied us by other denominations. He is always pleased to address conferences and churches on Citizenship matters.

THE TER-JUBILEE APPEAL. We are a little more than half-way to the final target, and on the completion of this Fund depends the evangelistic and forward-looking work of the Union during the next decade. As we all know by now the appeal is to help with the erection of new churches in strategic places—and if that is not evangelism what is? It is for the provision of ministerial salaries and for the training of more ministers through the colleges. It is for the help of our aged ministers, and for the extension of some sections of our denominational work—and all these are urgently necessary tasks. There is no minister and no church which is not in one way or another indebted to the denomination—let us pay our debt by completing this Fund. It is intended at the end of the Campaign to publish a booklet giving details of the amounts raised by individual churches. It would be sad to see any missing.

R.W.T.

THE BAPTIST CHURCH HOUSE,
4, Southampton Row,
W.C.1.

Christian behaviour, not going too deep, but as deep as most of us could go with our people. It deals simply and wisely with many practical issues, seeking to point the Christian answer. It is thoughtful and clear, doesn't assume too much knowledge or ability, is easy to read, even if not specially exciting. There are ten useful questions at the end of each of the eight chapters. Some may think it not as obviously Bible-based as they would like, but it certainly comes to conclusions with which almost all of us would agree. I sincerely commend it.

LESLIE J. MOON.

Your Baptism is Important. Stanley Edwin Anderson. Marshall, Morgan & Scott. 12s. 6d.

If readers of the *Fraternal* are troubled by such questions as: What was Christ's first public act? Why was John called a Baptist? Why is baptism not a sacrament? Did Jesus baptise little children? Why do Baptists reject sprinkling?—here's the very book for them. Also, if they have been badgered by a "Pedobaptist" (sic="baptiser of feet"?) with, "Three thousand people could not have been immersed in the upper room", or, "John the Baptist stood in the Jordan to sprinkle people", they need lose no more sleep. We are promised some "surprising discoveries". True. Many eyebrows will be raised at page 104, "first definite allusion to infant baptism . . . Cyprian". (But see Irenaeus, "Haer", Book II, chapter 39, surely the first direct allusion?) Despite the space given to a fascinating account of a "Four-Hour Debate" with a "Pedobaptist", the book achieves the remarkable feat of making "a study of every relevant verse of the Bible" in the scope of 192 small pages. This includes an impressive bibliography of 7 pp., which reveals that the author has immersed himself in his subject.

W. E. MOORE.

Twelve Baskets Full. Margaret T. Applegarth. Independent Press. 12s. 6d.

This book is well-known in the U.S. in the Christian Stewardship movement. In a series of racy chapters the authoress illustrates the difference that Christian Stewardship of time, talents and money has made in many lives. The book has of course an American flavour, but it is full of excellent material which can be used in other countries.

J.O.B.

Joseph: The Prime Minister. Wm. M. Taylor. Baker. \$2.95.

Moses: The Law Giver. 482 pp. Wm. M. Taylor. Baker. \$2.95.

Both books are reprints of volumes first published in 1886. Thus they stand outwith all the scholarship which has been lavished on the Old Testament over the last seventy-five years. Both books follow the same pattern. The author relates the Biblical stories with perfect fidelity as he presents the lives of his subjects, grouping the salient events of their careers into the chapters of the books. Here and there sound the echoes of old battles; and some of battles themselves, controversies over now aged critical issues, come alive before

our sight. The value of the books for modern readers lies in the homilies into which each chapter develops. This is scarcely exposition of scripture. Textual interest is far from prominent. The moral and spiritual lessons drawn from the narratives will, however, hold an interest and offer rewards to those who have to preach Sunday by Sunday.

J. H. G. ADAM.

Don't Lose that Fish! Ivor Powell. Marshall, Morgan & Scott. 1s. 6d.

Ivor Powell ("The Man from Wales") is a Baptist minister with "experience of evangelising on four continents". He is also a keen fisherman. Here he tells us some of his own fishing stories and draws points of help for fishers of men. He is a born talker and we can easily imagine his enthusiastic personality putting these sermons across. But, in his absence, we become aware that we are chasing off after any fish that jumps and end with a small, mixed bag. Dr. Jowett's sermon, "The Disciple Watching for Souls", is similar in aim and more effective.

L. R. MISSELBROOK.

Something to Shout About. J. R. Edwards. C. K. Press. 5s.

These "34 talks to young people of all ages" are dedicated to "the many young people who once upon a time shared with me in the children's corner". These short talks show that J.R.E. has not lost the skill which made many of us read his page in the *Baptist Times* with such interest.

C. S. HALL.

On Guard! E. J. Webb. Lutterworth Press. 5s.

The Children's Talk is still with us, despite Family Church and the rest. And a great opportunity it presents too. That opportunity is well taken in this book of children's talks by our own Minister at King's Road, Reading. He takes thirty-six stories of the Bible and re-tells them without immediately revealing the identity of the characters. They must have been intriguing to listen to, and suggest one splendid way of gaining new interest in the Bible.

Better Than Life. Geoffrey F. Nuttall. Independent Press. 7s.

This devotional book on the lovingkindness of God is for meditative reading. The author is both scholar and seer and the book is a distillation of much thought. It deals with the Vision of God, the Will of God, and the Love of God, and everywhere repays reading and reflection.

SYDNEY F. CLARK.

R.E.P. Story Painting Books. R.E.P. Press Ltd. 2s. each.

These attractively written Bible stories, for children from six to eight years, with painting instructions, will bring pleasure and good teaching to the children.

The Good Samaritan. M. Bradfield. Marshall, Morgan & Scott. 15s.

This story of a German pastor, Father Bodelschwingh, who cared deeply for the handicapped and created for them a caring community that became world famous, is well told.