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EDITORIAL

In these days we are seeing a rehabilitation of what used to be called the "social gospel". This is a scarcely surprising development: the evidence of world poverty and hunger has forced its own conclusions upon all men of good will in our western world and it is not unnatural that Christians too should be driven to reflect upon their responsibilities. They too are citizens of a rich and protected society.

The call to Christians to express their discipleship through social action has been the theme of controversy in the columns of the "Baptist Times". It was ever thus. On the one hand, the protagonists of the social gospel can claim for support the Lord's parable of sheep and goats: our Lord called the sheep to take up a position on His right hand because "when I was hungry you gave me food . . . anything you did for one of my brothers here . . . you did for me" (Mt. 25:35, 40). On the other hand, those convinced that to win souls to Christ's allegiance is the prior responsibility, turn to Jesus' claim that "this is eternal life: to know thee who alone art truly God, and Jesus Christ whom thou hast sent" (Jn. 17:3). The argument continues: but it is an arid one, for both sides of the question are partial. To take one side or the other is to use Jesus for our own ends.

For some of us, the spectre of a hungry, desperate world is too fearful to contemplate: it is much easier to preach "the precious blood" to well fed sinners, and so comforting to ourselves to stress that this is the real task. For others of us, the gospel of Him Who "died for our sins, once and for all . . . the just for the unjust, to bring us to God" (1 Peter 3:18) has seemed to become unfruitful, even unbecoming: and one can **do** more by acting for the hungry—better to raise a cool hundred or so for Oxfam, it shows results so much more effectively!

On one side or the other, we can use the words of Jesus to justify our choices. But when we **use** Jesus we are not following Him. Karl Heim puts it thus:

> Jesus' task . . . was to live in such a way that there would be only two possibilities left in connection with Him. Either we are scandalised and turn away from Him in disappointment because He does not allow Himself to be used for our purposes: or even at the lowest point of His weakness we love Him for His own sake and carry His cross behind Him . . . His aim was . . . to get people . . . so far that for His sake they leave everything and follow Him, accepting unconditionally whatever He commands. (*Jesus the Lord* 175-6)

For us this means—to follow Jesus altogether and to follow Him whole. We must beware lest our personal preferences and inclinations are allowed to become Jesus' imperatives. His gospel is very wide, its implications very majestic, its achievement beyond our grasp. To undertake to be His minister does not mean indulging our own likes and dislikes, nor choosing amongst His commands to find those most congenial.

There is no social gospel, there is no spiritual gospel. There is one gospel and we are its ministers.

NOT STOPPING SHORT

Dr. Anthony Bashford, consultant for the Clinical Theology centre, has a delightful story about his five-year-old son, Jonathan. He had learned the Lord's Prayer at school (a version which began "Our Farver and Auntie Heaven") and loved to join in its recitation in church. One morning the family were at the parish communion and the boy waited impatiently for the Prayer to come. At last it came—in the short version, ending at "deliver us from evil". When the rest of the congregation stopped at this point the clear falsetto continued alone, "For thine is the kingdom, the power and. . . ." The boy stopped, suddenly aware of his solo, then in consternation and in full volume asked "Why don't they have any power and glory?". Which, as Anthony Bashford points out, is a relevant and pertinent question for any church today.

Perhaps a great many of us stop short at the negative note of Christianity and need to be reminded to go on to the positive. To be committed to Christ means to be committed to the Body of Christ and to be committed to the mission of the Body of Christ. It is this that Dr. Beasley-Murray is reminding us in his theme *Renewed for Mission* and in his call to evangelistic activity in Holy Week, 1969.

Every church has been asked to take up the call. What has your church done about it so far?

By the time this article appears the Baptist Union "Teach-in" will have taken place and most Associations will have had their own teach-ins or training days. It is to be hoped that every church in the land will then have its own training day or training evening to ensure that every organisation and every member gets informed and involved.

In addition there are the two booklets to be used:

The Spirit and the Mission is a series of eight short study outlines on the doctrine of the Holy Spirit and the Mission of the Church. They can be used directly for study groups or easily adapted for mid-week meetings and organisations or for a shortened Sunday evening Service on the theme with discussion group immediately following. We may have a lot yet to learn about the production of attractive and cheap literature, but this is excellent material if used with sense and enthusiasm. Go to it.

The Evangelism Year Book is to be given to all deacons and church leaders. Its best use will begin at a deacons' and leaders' conference on those parts of the booklet which are applicable to your church, and will issue in like conferences for each organisation in the church, led by the deacons and workers. The "Quiz for your Organisation" should be seriously pondered and answered by all societies.

The Year Book should serve in two ways. First, because it has articles by many people of varying views, it should give much with which you agree and much which will stretch your mind and thinking either by its newness or by your disagreement!

Second, it should stress the fact that the theme of the Church renewed for mission is much greater than the outreach of one particular week. As one man said at a recent conference on the devotional life, "I don't just want to know how to give twenty minutes a day to God. I want to know how to pray the whole of my life."

However, the most frequent cry at the moment is "What shall we do in Holy Week, 1969?". Three specific suggestions are being made by the Union:

A One Step Forward Campaign challenges the whole church membership to consider where they stand and then to take one step forward in their spiritual life. It is a form of inner mission which is applicable in any size or kind of church and has been blessed in all parts of the country. Particulars and explanatory leaflets may be had from Mr A. L. Keeble, 323 Southbourne Grove, Westcliff-on-Sea, Essex.

An Operation Andrew campaign is a very simple but effective "each-one-win-one" campaign. Members are asked to commit themselves by signing a card to cultivate the friendship of two or three people who are not Christians, to pray for them, to invite them to church (especially to guest services) and to seek to win them for Christ. Details can be had from the Rev. N. P. Wright, 52 Heath Drive, Gidea Park, Romford, Essex.

The Plan for the Week published in the Evangelism Year Book. This begins on Palm Sunday and goes on to Easter Monday following, in Mark's Gospel, what Jesus did on each particular day and engaging in a similar activity in identifying ourselves with Him. Again, this is adaptable. My own church is following the pattern in a united effort with all the other churches in Rushden but we have preferred a prayer meeting on the first Monday and the music and drama on the following Saturday. We are also having our usual united Service on the Good Friday although this will be outward-looking in nature in 1969. (We intend at the same time to launch an Operation Andrew campaign for good measure!)

The first Sunday after the opening of a new church building with a plate-glass rear wall, someone was heard to say, "We shall have to get a curtain to cover those windows. They are too distracting." The trouble was that you could see houses and people—the real world in which people lived.

Please God we shall again be given the vision of the veil of the Temple rent in twain from the top to the bottom and find ourselves tumbling out as kings and priests unto God to tell of His love and redeeming mercy.

Brothers, let us play our part and play it to the limit of our ability for the stirring up of God's people, the lighting of dark places and the glory of the Name which by grace has become ours.

LEWIS MISSELBROOK

Post-script:

Having completed my five years as chairman of the Baptist Union Evangelism Committee, I have now handed over that office to Jack Brown of Dagenham. I thank God we have such a man to lead this committee, "a good man and full of the Holy Spirit", but I ask your prayers for him. These times of transition, needing the very best competence and deepest thinking we can give as well as the deepest and wisest devotion to Christ, are not easy times in which to lead. Brethren, pray for him.

L.R.M.

PREACHING IN AN AGE OF UNCERTAINTY

Each generation has to rediscover for itself the significance and purpose of preaching.

The sermon is an expression of the basic theology which an age or church assumes to be the true interpretation of the Gospel in its contemporary relevance. The preacher speaks of eternal things but within the limits imposed by the situation in which he offers God's Word. He shares the fears, hopes and frustration of his congregation, and in making any attempt to transcend them only becomes irrelevant. Thus it is not only the styles and techniques of pulpit oratory that change with the passing years. The very act of preaching assumes different aspects in the varying epochs of church life.

Most of us have been brought up in a period of great uncertainty regarding the purpose of the sermon. There are many reasons for this. The mid-nineteenth century saw the triumph of the spoken word. The growth of democracy in England following the Reform Act of 1832 and the parallel development of popular education had placed a premium upon the man who could not only communicate with people but who could also convince them. This caused most of the Free Churches, early in the nineteenth century, to look with envy rather than with scorn upon the Methodists who had done so much to democratize preaching in the previous century. By the beginning of this century however, many had become suspicious of the demagogue and this has been followed by a rapid decay in the standard of political and pulpit oratory.

Alongside this and related to it is the growing fear of any "cult of personality", a concern which, in its own way, has characterized the Western as much as the Soviet world. Yet it is impossible to conceive of great preaching without a few men of unique and mature gifts who set the tone for the work of lesser but none the less devoted servants of the Church. This is a temptation which the preacher must face. The techniques of the pulpit demand that his personal qualities must be developed to the full, while the message he offers demands utter humility lest he preach himself rather than Christ crucified. It is by the grace of God that the tension is resolved and when this happens the way is open for great preaching.

Another cause of uncertainty during this present century has been our growing understanding of the factors which

prompt the response of congregations. In an earlier day, if sinners wept this was an evident sign that God had used the proclamation of His Word to bring them to repentance. If they shouted for joy this was but the Holy Spirit working in their lives. Preaching was justified if it could produce such signs and wonders. In the seventeenth century, Christopher Love, the Cardiff-born Puritan, could say "There are some that you must show tenderness and compassion to in calling and working upon them; they are of a tender temper; but others there are that you must save with fear; that is, preach terrible sermons to them and fight them with hell-fire and judgment to come."

The attitude of John Wesley would have been little different. His sermon on the text 'Where the worm dieth not' can still bring a shiver of horror even to a sermon-hardened Christian in this more cynical age. It was not that these preachers believed that any means would justify the end they had in view for they would not have separated the means and the end. All was a part of divine Providence. For us the situation is different. The mystery has vanished and the response of a congregation can be coldly analysed. We have learned the effect of speech rhythms, the influence of tonal qualities and, above all, the effect of certain ideas upon human minds.

This presents three temptations to the preacher. He may studiously avoid any techniques likely to disturb his congregation. The sermon becomes a friendly chat, an attitude encouraged by the use of the microphone which takes away the necessity of developing methods of voice production. More serious is that many try to avoid some of the central themes of the Gospel because of the effect they might have on more unstable members of the congregation. This has led to a flat uniformity of presentation. If a previous generation sometimes aimed at the mere stimulation of emotions, many during the past decades have lacked emotional appeal to the point of insipidness. This not only caused deterioration in standards of oratory, it has done an injustice to the Gospel itself. The sermon too seldom demands a verdict. We have become suspicious of the experience of conversion for it has been too often identified with emotional disturbance. Because we know of techniques which can produce phenomena parallel to those which were once predicted of the activities of the divine Spirit, we tend to deny that God's Spirit can act in these ways. Every method of presenting the Gospel has its dangers, but the answer is not in their utter rejection but in their sanctified use.

There are still those who would exploit these methods of appeal to an extent which turns preaching into brain washing. The revival techniques, developed largely in the camp meetings in America in the early nineteenth century, have been improved. The material used in the sermon may be ordinary and common-place but its object is to create a suppressed excitement until the moment when the appeal is made. Every effort is then made to see that the emotions are suddenly released so that people will come forward even if they have little idea why they are doing so. In accomplishing this the preacher has one main theme, the fear of personal annihilation on the part of the hearers and the promise of security in the Gospel. In the camp meetings as in the early Methodist revival great stress had to be laid upon the fires of hell and a fearful eschatology. Now the hydrogen bomb and the possible destruction of the human race as a result of its use can be a more effective mental stimulus than hell. The divine love is reduced to the dimensions of a nuclear shelter and the convert sees the cross only as a magical formula for self-preservation. The preacher does little to build up his congregation in the Faith so that they may love the Lord their God with all their soul, mind and strength.

This was a criticism laid against some Methodists in the eighteenth and early in the nineteenth century. C. H. Spurgeon, in 1862, related how, at a time of spiritual depression, he visited the little Primitive Methodist Chapel in which he was converted. The preacher that morning took as his text "Who shall deliver me from the body of this death" and said that Paul could not have been truly converted at the time of using these words, for after responding to the call of Christ all conflicts cease and the soul knows only a sweet repose. Spurgeon commented "I took my hat and left the place, and I do not think I have frequented such places since. They are very good for people who are unconverted to go to, but of very little use for children of God. That is my notion of Methodism." This notion may be a distorted one, but it reminds us that to bring an individual to the point of some response is but part of the work given to Christ's ministers who must offer the whole counsel of God.

The third temptation comes when we try to sublimate certain modern psychological techniques as our main instruments in presenting Christ. There is great value in what is now termed "Spiritual therapy" but danger comes when this becomes more than one aspect of Christian truth. Christ came not only to heal the nations but also with a sword that would divide. This approach to preaching is attractive and can draw congregations, but it is the obverse of the "revival" approach. The response it wins is often basically selfish. In an age of tensions and uncertainties it offers help and security. In this tradition of preaching many are finding help but if it is to be used at all great care must be taken, for the preacher is always tempted to create the problems he can solve, just as the revivalist engenders the fears for which he has the answer.

Preaching must have its own theology and the concentration upon techniques of any kind will never give the full and free proclamation of Jesus Christ which we seek. Techniques must always **be subject to the truth as it is in our Lord.**

In the last hundred years there have been three main ways in which preachers have sought to meet the feeling of uncertainty which the period has engendered. Each has made its own considerable contribution to the history of the pulpit but

fails to answer the basic need of either the contemporary Church or the World.

The first is often called expository preaching. This is basically sound for it makes the Bible the source of the preacher's message. Yet it brings its own danger for there are those who use this approach in order to escape from pressing contemporary difficulties. The basic uncertainty which prompted the revival of expository preaching concerned the Bible itself. With the rapid growth in the popularity of preaching and church attendance came also attacks upon the old orthodoxy. While theories such as those of Darwin influenced the temper of the times, it was the textual and literary criticism of the Bible, together with the growth of "the New Theology", that influences the pulpit. Expository preaching was basically the reassertion that the Bible remained as one of the stable factors in the religious situation. Alexander Maclaren, acknowledged by all in the mid-century as the prince of those who expounded the Scriptures, said that his object was to discover that which was permanent, "We need not be very solicitous about shaping our messages so as to fit the needs of the times. Let us preach it plainly and fully, and be sure that it will shape itself according to men's needs. It fits each age, because it deals with no transient peculiarities of a period, but with the perennial realities of human nature. It fits each class of mind and every successive phase of opinion, because it addresses itself to that which is universal". Yet it is significant that, though thousands crowded to Manchester to hear Maclaren and his books were re-printed over and over again, few people find refreshment from his published sermons today.

While the foundation of good preaching rests on the true exposition of the Word of God, the preacher must always beware lest he make the Bible a way of escape from the world to which he preaches. This is the disturbing element in the revived interest in Puritan sermons which is now evident in some quarters. The Puritans certainly deserve intense study and the **Directory of Public Worship** remains one of the best manuals of advice on some of the basic techniques of preaching, but these sermons reflect the certainties of a period which has passed. It is one of the constant temptations of the Church to look to the past as a means of avoiding the arduous task of discovering God's Word for the present. Such sermons will attract congregations but these are usually composed of people who fear the modern theological and social world and become spiritual escapists. This tradition often styles itself "evangelical" yet these sermons are usually academically doctrinal and legalistic and lack the vital and spontaneous impact upon our age which the preaching of the apostles and evangelists had in the days of the Early Church.

An opposite reaction to modern conditions has been the "social gospel". This type of late nineteenth century preaching has been much maligned. At its best it was true Christological proclamation. Men like John Clifford and Hugh Price Hughes were evangelically minded in the best sense of the word. They

saw the relevance of the Gospel to the social conditions of their day. The disintegration of such preaching came with changing circumstances. In the late nineteenth century the Free Churches had political power. They were not ashamed of it and were prepared to use it not only to advance their own interests but to secure a better way of life for the under privileged. The "Nonconformist Conscience" was a vital factor in the life of the nation. The loss of this force in the British world has made this social emphasis appear futile to the great majority of working people. Whereas it was the word of the preacher which once directed their attitudes in most political affairs it is now the statements of Trade Union officials. Most people have little respect for words that cannot be backed by powerful action. Thus the socially minded preacher has been forced to concentrate on broad generalizations or on personal witness by the individual Christian through abstension from any action likely to lead to evil in society. This leads to an impression that the Church can only offer pious platitudes or insist on a legalistic code of behaviour. These are parodies of what the preacher intends but this does not prevent the creation of a most unfortunate image of the Gospel.

Whereas the expository tradition looked to the Bible and failed to see the man in the street, social preaching has often been led to the opposite heresy. Neither attitude is wrong but both are inadequate. More unfortunate is the man with social concerns for he is often driven to search for his subjects. The growth of the welfare state, in greater or lesser degree, has given to the political party and the state the real initiative in most social questions and, with some notable exceptions, most modern preachers in this tradition, save when they deal with international affairs, speak of matters which are of comparatively minor importance and usually lack a universal application.

The churches are shown as objecting, protesting and offering criticism about the multifarious activities of modern government and society. But preaching must be positive. Jesus Christ came to this world and died, not to condemn the world for that is condemned already, "but that the world through Him might be saved".

The third answer to the uncertainties which confront the Church of our century came through an emphasis on literary style. The basic assumption has been that men will respond to the Gospel if it is attractively presented. Again, while we may offer some criticism of this tradition, we must first see the considerable contribution it has made to modern preaching. In Australia, the great exponent was F. W. Boreham whose sermons became the essays that charmed and helped thousands. Howard Crago tells us how Boreham, at the very beginning of his ministry, decided that "the essay type of medium was best suited to his own personality". Style was its main feature. He was extremely careful in his choice of words and use of metaphors and his wide reading, particularly in the realm of biography, was directed to collecting

suitable anecdotes and illustrations. If hearers could be attracted in this way they could learn of Jesus whom the preacher loved and whom they also would learn to love. Boreham's view was that "We shall never attract or arrest our hearers by an elaborate display of theology. The prominence of theology in a sermon suggests slipshod preparation. Theology is to a sermon what the skeleton is to the body: it gives shape and support to the preacher's utterance without itself being visible." He was probably right so far as his times and circumstances were concerned. Theology was often regarded as a study of abstraction which might help but usually hindered the ordinary Christian in his attempt to live out the experience of the Gospel. This whole tradition depended upon the optimism of the age. The Gospel had to be presented in its essential simplicity and men would respond.

Yet literary style will no longer either attract a congregation or convince the sinner of his need of a saviour. It is true that every preacher must concern himself with the modes of expression which clothe his message, but he has to face competition from other professional talkers who can be heard in the comfort of a living room. However attractive the sermon may be in its construction, language and delivery, it will win few people from their favourite personality who has all the techniques, even if he has little to say.

The great difference between this period and the beginning of the century is the change in the attitude to theology for it is the most relevant study of our times. Most of the questions asked by our contemporaries are basically theological. Two wars have shown the evil of which man is capable and have destroyed our optimism concerning the future. Our scientific advances have been phenomenal but have brought with them a sense of frustration that arises from man's incapacity to control the devices he creates. These and other factors compel men and women to ask questions which concern the very nature of human personality and destiny. The relevant preacher is the one prepared to tackle these basic themes. It is true that the jargon of a theological classroom will have to be avoided, not because it is wrong or inaccurate, but because people are already bemused by so many aspects of their civilisation which they cannot understand. Many have already given up hope of discovering any meaning in life and to these we can offer only our pastoral love and the assurance that it is for men such as they that Christ died. The cross and the atonement are more meaningful now than ever before in Christian history. Our task is to show their relevance. This view affects even the style of the sermon. The purpose of an illustration is not to attract attention to a point but to show the immediate impact of the Gospel upon man in his contemporary world. The best illustrations therefore come not from books but from life. In language and delivery the preacher must show that his message is not for the casual entertainment of those who sit before him. He is the herald of the last days. He must suffer with his message, for it burns within him. He is a dying man preaching to dying men. He has found life and offers Christ to men. The world needs the prophet.

The new concern for biblical theology is the greatest sign of hope in our modern world. We are re-discovering the simple fact that the Word of God is contemporary. In the Bible, historian, prophet, poet, evangelist and apostle spoke words which are of our age. The work of the preacher is that they shall be heard. Each tradition of yesterday has something to teach us concerning the art of prophecy. Exposition is the foundation of a sermon, the preacher must love people which involves a social concern and he must seek his appropriate literary expression for his message. But preaching is more than an art or a technique. It is a means whereby God confronts His Church with His Word, that Jesus Christ may be glorified and His saints sent out into the world to conquer in His name.

MERVYN D. HIMBURY

THE NEED FOR FLEXIBILITY IN CHURCH LIFE

In a vigorous preface to his translation of the Acts, J. B. Phillips commends the study of the book to the 'churchy-minded'. 'They will find,' he says, 'a corroboration of what Jesus meant when he said "The wind blows where it lists, and you hear the sound of it, but you cannot tell whence it comes or where it goes: so is everyone that is born of the Spirit" '. He goes on to argue that it is the **rigidity** of the modern church which is at the root of much of our impotence. We have tried to canalise the free flow of the Spirit and in so doing we have lost something of the spiritual drive, the genuine fellowship and the gay unconquerable courage of the young church. The recovery of such qualities may well include the overthrow of patterns that have become dear to us. Some of our worship-forms, our organisations and even our ministerial structures may have to go, for they grew up in a different world and have largely ceased to speak to our generation.

Not everyone would agree with such a contention, of course. But those who cling to the old ways have some hard facts to ponder and some testing days ahead. Youth is in a belligerent mood and Christian youth is not going to be as accepting and respectful as its fathers. At the Christian Youth Assembly in Edinburgh in February a motion was solemnly discussed which asked the young people to refuse to attend church services on four Sundays in the ensuing months as a protest against 'the meaninglessness of the forms'. In the debate it was said that 'almost anything was more worthwhile than going to Church on Sunday'. The motion was defeated but the ground for the contention was not contested. Again, representatives at the World Council Assembly at Uppsala report that a group of enthusiastic young Christians made a considerable impact upon the proceedings. They managed to impress upon

Christian leaders that they will not go along with the mores of their fathers. We should be foolish not to heed such signs. There are not many young people in our churches, but those who are there are often deeply committed. They must not be suffocated by the rigidity of the churches.

My own impression is that the older generation (aged 30-45) has caught some of this restlessness. Those who do come to church twice on a Sunday are unconvinced about the necessity to do so, and sometimes question the value of such exercises for their own ultimate spiritual growth. They come out of loyalty and with a desire to witness. Even that desire is hedged about with questions, however, for they sense that a church service is hardly likely to impress or inspire a chance visitor who is unfamiliar with Christian ways. When such a person is confronted with our archaic hymns (Here I raise my Ebenezer!), with our often deadly-dull pseudo-classical music and with our scriptural or Elizabethan phraseology is it any wonder that they are bewildered? Two of our young people recently moved to a new town and went the round of churches. After a service one minister came to greet them. His opening gambit was 'I'm sorry about tonight. It isn't usually as bad as this!'. He apparently thought that they were 'outsiders' and had tried to view the service as they would see it. He had designed it for the handful of elderly people who were present. Such older friends are quite content with such a diet and change may well disturb and disappoint them. Some may even be alienated. But we must not allow that fear to stifle us. As Paul Kraemar argued ('Frontier,' Autumn '66) 'What we need is a whole variety of new forms which will allow us to meet people at every cultural and experiential level'.

It is interesting to notice that such forms are in fact beginning to appear in many places. The Conservative-Evangelical wing of the Church of England is mounting a number of experiments. Men like Ernest Marvin have written of their brave attempts in new areas. Canon Roger Lloyd once wrote that when he did not know what to do in any situation he used to discipline himself to look around and see what God is doing about it! From the new look in Roman Catholic worship right through to the other ecclesiastical extreme, things are happening and that should surely encourage us to experiment, for it would seem that God is shaking the foundations.

Sunday worship must merit a hard long look. We are trying to do the same thing twice on Sundays in most of our churches. Having realised that 'the saints in the morning and the sinners in the evening' thesis has not held sway since the demise of the domestic servant, we have gradually found our two services getting more and more similar in content and atmosphere. This would appear to be mistaken on nearly every ground—educationally, psychologically and emotionally. When it is remembered that the same people are listening to the same minister conducting the same type of service anything from eighty to ninety times a year, it is no small wonder that the zest goes from worship!

The morning service in recent years has generally taken on a lease of new life from the growth of Family Worship. The presence of small children gives vitality in itself, and I, for one, believe that the whole family of the church benefits greatly from their having an opportunity to talk to the minister (and for the minister to talk to them—the former being the more important) during the service. It would seem wise, in most places, to put all our energy into building up this service and to make it the one time in the week when the whole family of the church comes together. The Lord's Supper would be observed at this service at least once a month, and every effort would be made to involve lay participation. One great advantage from this emphasis in most churches would be to have one congregation instead of two. On the other hand a considerable problem emerges in that the teachers in Family Church would then not have the opportunity to join the church in worship. (Although before that is advanced as a fatal objection I should like to know the accurate statistic for the number of teachers who **do** come to church on Sunday evening!) The only solution here appears to be either a rota of teachers or an attempt to relieve teachers of their duties after serving a year or two.

If one service a day is to be held, then the evening hour would be liberated for other forms of fellowship, study and prayer. In some widely scattered areas house groups might be set up to meet on Sunday evenings, with an occasional joint conference on Church premises. In other areas the demand for activity at the church may be more insistent. If so, then the opportunity should surely be seized to present the gospel at different levels of experience and by different media. This might entail running two or more groups simultaneously culminating in a joint epilogue. Young people would find that their needs would be met much more satisfactorily in this sort of scheme. For them, participation must again be the key-word. The authoritarian figure must not be allowed to loom too large, and the minister will have to learn to take a back seat. Music is extremely important to this generation and they must be given ample scope to express their idealism and religious emotions through this channel. They will probably find some simple form of physical movement a natural desire and this must be accepted. We have surely tended to curb the natural, healthy, physical energy of youth in our view of Sunday.

The legacy of a sleepy Victorian Sunday afternoon is still with us in the local church. There is a suggestion that godliness is something to do with 'sitting still and listening'. Yet organisers of Summer Schools and Christian camps have long realised that their young people are well occupied on Sunday afternoon in swimming, tennis and informal games of rounders etc. We are wise to oppose the promotion of professional sport on Sunday, but the time has probably come for us to take a leaf from the book of American Baptists who do not hesitate to enjoy Sunday recreation. As it is, many of our young people are watching impoverished films on TV! And

yet it is a fact that where ministers have attempted to organise Sunday recreation as part of a full day of worship, fellowship and recreation for the young, there has been bitter opposition from some of the older members of the churches. Such prejudice surely must die soon.

All that has been said about possible changes in our Sunday regime is obviously controversial. There is probably a greater degree of agreement concerning the need for new forms in many of our mid-week activities. Suggestions for change will have to arise out of the local situation, but two points are perhaps worth making.

(1) **We should experiment with dialogue presentation.** I have now had considerable experience of the use of the interview as a means of Christian testimony. Over the last five years many of our Baptist leaders and a great many Christians from other churches have allowed me to question them about their life and faith. Large audiences have gathered and have nearly always been moved to hear of deep personal faith. Statements made in answer to a question can have an open quality that might be embarrassing in direct speech and people are now more at home with a dialogue than a monologue owing to the influence of radio and TV.

(2) **We should experiment with new forms of Christian service.** Is it not a matter for profound uneasiness that our Church premises are so under-used? Like many others we are about to establish a pre-school Play Group. This will be run by the Church as a service to the community, not attempting to see it as a money-making venture in any way. But is it not even more serious that the sanctuary itself is so little used? Could not a rota be drawn up to lead prayers at lunch-time or as people leave work? And is it so necessary for our churches always to be locked against private devotions? Again, some of our central churches would surely lend themselves to being open all day every day as Pastoral Centres, with all the ministers of the area taking it in turns to man the post. We assume too easily that modern man is optimistic and self-confident and we have failed to see the world's disillusionment. Modern art, literature and existential philosophy know better. We have closed doors to the weak who need the Christ we know and are often longing for a friend who will listen. This is particularly true of the elderly. It seems clear that there is room for a much more adventurous ministry to those who have retired or have been widowed, and the forms of meeting that we have inherited are often not suitable. We need to consider everything from work-centres for the elderly to colleges for retirement: from homes for the lonely to schemes of visitation for the house-bound.

The evolution of such new forms of Christian witness and service raises many questions for the ministry. Many of us do not feel really competent to carry them through. This should be faced frankly and churches should be firmly requested by the Union to release their ministers for courses of worthwhile duration (e.g. two weeks) at our colleges. In fact, there seems

to be a crying need for continual refresher courses in every aspect of ministry. The devotional nature of our area retreats does not usually meet this need and our colleges will have to be brought into increasing service in this dimension. Daniel Jenkins recently wrote in 'The Times'—'Inadequate clergy are more of a handicap to the Church than no clergy'. He went on to say that the only way that the Church can re-establish the image of its ministry and the authority of its calling is 'by aiming at ever higher standards of Christian thought and service. . . . The churches can demonstrate their conviction that they mean to do it by accepting for ordination only those who are capable of having their vocation tested in ways which command the deepest respect of those who share with them responsibility for shaping the future of the community'. This we have not done in recent years. Evangelical earnestness and sincerity of purpose have become practically the only criteria by which candidates are judged. We have not even been efficient in seeing that men who came to our Ministry really appreciate the history and ethos of our people. A new firmness is called for in the area of Ministerial Recognition for we have to build a stream-lined, efficient, disciplined force of ministers who will constitute a reasonably paid, full-time, group of leaders whose task will be to encourage the part-time ministerial assistants and the lay-workers with whom they work. It is obvious that many young ministers feel that they do not have a role in society. There is a role. Society needs the Gospel, but it must be offered within meaningful categories and with professional expertise.

Structures are important and they will have to be changed. They are not everything, and all that has been written is in the deep consciousness that method is secondary. Coventry Patmore wrote 'You cannot teach another religious truth; we can only point out to him a way whereby he may find it for himself'. This is a much more demanding task than handing out slabs of information but it is much more exciting. If we are to be more than teachers then we must dwell in the secret place of the Most High. Without the Breath of God we are powerless, however good our methods. When Rufus Jones was 23 he was rebuked at a Friends Meeting. 'I was grieved at what thou saidst in Meeting' an elder remarked to him 'Thou saidst that since sitting in Meeting thou hadst been thinking. Thou shouldst not have been thinking'. I take the rebuke. I have been thinking in Meeting! But I am trying to learn that when it comes to worship and guidance that although clear thinking and common sense are a great help, they are not everything. Humbly, then, we ask those who are anti-intellectual to note the need for change and those who are anti-inspirational to note the need for being still before God. Out of such intellectual chastity new patterns, right patterns, evangelically effective patterns will surely emerge. That is the one deep concern that ought to be uniting us all.

B. GORDON HASTINGS

A WORD TO YOUNG MINISTERS

When I worked as a General Superintendent in the North-East, welcoming and encouraging a man in the early days of his ministry was a task very near to my heart. After years of retirement my thoughts often wander in this direction and I want to pass on one or two thoughts for what they may be worth.

A long illness gave me fresh thoughts on sick visiting, some of them since reinforced in conversation with others. It is a most important part of the minister's work, especially when the patient is in hospital, away from his own home and in strange, possibly frightening, surroundings. There is much that can be done to encourage him, to fortify heart and mind, and so cooperate with the doctors' efforts to restore bodily health; the two are so inextricably intertwined. When I was a student at Oxford Dr. Selbie of Mansfield College used to advise us when sick visiting to read the Scriptures and pray wherever it was possible. I was once greatly saddened when a man who was seriously ill said to me "My minister never prayed". This was a fatal illness, though the minister may not have known it. But having said all this, let me add with great emphasis—don't overdo it. All visits to the sick should be short—strain or embarrassment or pain can easily be caused by too long a stay so that the invalid may even dread a visit.

How important it is before reaching conclusions and making judgments to make sure one knows **all** the facts. I once heard of a prominent church member of whom people said that he must be a heavy drinker because he had been observed to stagger as he left a train and walked towards home. His minister had the sense, when the rumour reached him, to call and talk with the man only to discover that he suffered from a serious heart condition. And then there are those people who prove awkward customers! An easy way out is to write them off and not be bothered with them, but a little more knowledge can change the picture completely. It will result in a more sympathetic and understanding approach; it may indicate that the difficult person needs expert help and can be guided to it. I recall a simple example of a ministerial friend of mine whose Church Secretary seemed often impossible to work with. One day the underlying truth came out; his great ambition had been to be a minister himself, but his home circumstances had prevented it, and now at last he could talk of this, accept his present situation and lay the unhappy ghost.

One thing more, I sometimes think that a special occupational hazard of ministers is criticising others, listening to gossip about them, even repeating it. I confess that I have not always avoided listening to such gossip, but I have always despised myself for doing it. It is a habit most unworthy of a Christian minister. This is a time for closed ranks and united efforts if the Christian Church is to make the contribution it should and could to the world of our time.

JOHN BARRETT

MODERN MORAL PHILOSOPHY

This is the first of three short papers. In it I will offer a brief account of how things stand generally in the above subject at the present time. In the second I will try to bring into focus some of the main problems which confront us in Christian Ethics today. In the third I shall put forward a personal opinion about how the connexion between the Christian faith and morality should be seen.

I

It is important to distinguish between the moral philosopher and the moralist. The latter is concerned to tell men what they ought, or ought not, to do and believes himself qualified to do so. The moral philosopher claims no such qualifications and is engaged upon a different task. His concern is to understand what moralists, as such, are doing. What **is** a moral judgment? How are claims that some action or state of affairs has positive or negative moral value related to the contention that such-and-such is, or is not, the case, with which they are frequently supported? Here, as elsewhere, philosophy is 'talk about talk': a second-order, not a first-order, discipline. Its value lies in the fact that, when people do not understand the sort of talk in which they are engaging—whether it be religious, scientific, moral, or whatever—they almost invariably end up by talking nonsense.

The fundamental question, then, is: What is the **meaning** of moral language as such? There has been a change in the concept of meaning which is reflected in moral philosophy. Put very summarily, it is the change from the concept of meaning as referent to that of meaning as use. 'What are we talking **about?**' may seem a very natural question to ask when we are trying to get at meaning; and it is easy to assume that all meaningful discourse must (logically) refer to something. The trouble is that there are lots of utterances, which cannot be analysed into elements each of which refers to some object that is there in the world, but which are nonetheless meaningful. It was the recognition of this that led philosophers to the conclusion that the question to ask about meaning is not, or not invariably, 'What do these words refer to?' but 'What job are these words being used to do?' The different sorts of meaningful discourse are to be accounted for by the different work which language is doing in each. The change from the concept of meaning as referent to that of meaning as use may be seen by comparing the earlier with the later work of Wittgenstein as I have tried to show in a recent small book.[1]

So long as the doctrine that meaning is referent held the field, philosophers assumed that words like 'good', 'right', 'obligatory', with their opposites and cognates, must refer to something; that if, for instance, an act is right, there must be something there, its rightness, just as the roundness of a round ball is there. They recognised that moral properties cannot be identified with those of any other kind. Sometimes moralists had supposed that they can. Some hedonists, for example, had said that 'right' means 'producing happiness'; some religious

moralists, that 'good' means 'in accordance with God's will'. This is the notorious 'naturalistic fallacy'.[2] It is called a fallacy because the question, for instance, 'Is what produces happiness right?', makes perfectly good sense, but if 'right' did mean 'producing happiness', it would come to no more than 'Is what produces happiness productive of happiness?' and that question is as insignificant as any other of the form 'Is X X?' Whatever definition (D) you propose for moral words like 'good' or 'right', the question 'Is what is D good (or right)?' does not appear to men in general to be self-answering as it must, if D were the correct definition of 'good' (or 'right'). It was this consideration which led modern moral philosophers such as G. E. Moore and W. D. Ross[3] to two conclusions: (i) that moral terms refer to 'non-natural' properties of actions or states of affairs; they have an objective reference and are **sui generis;** (ii) that these non-natural properties are apprehended by a faculty of moral intuition which all normal men possess. This way of thinking about moral language has had a great attraction for religious believers. It fits what many of them have wanted to say about the objectivity of the moral law and the voice of God within men. Why will it not do?.[4]

There are two main objections to it. (i) The claim to know objective moral truths by intuition falls foul of the criticism which can be brought to bear upon any claim to intuitive knowledge. If I say 'I know that X', three logical conditions must be fulfilled. (a) It must be true that X. On anyone's lips 'I know that Edinburgh is the capital of England' would be nonsense. (b) I must believe that X. 'I know that London is the capital of England but I do not believe it' is self-contradictory. (c) I must be able to offer evidence which justifies my claim. True, there may be wide difference of opinion as to what constitutes such evidence, but that is beside the present point. This latter is that what makes 'I know' different from 'I believe' (even 'I believe truly') is that, in the former case, something which counts as evidence exists and can be indicated. The trouble with claims to know anything **by intuition** is that they appear to be logically indistinguishable from claims to believe it very firmly. And, of course, people can believe all kinds of things very firmly indeed and be mistaken.[5] (ii) The other objection to the kind of view which we have been considering is that it fails to take account of the fact that moral evaluation is logically a different sort of activity from statement of fact—even of **sui generis,** 'non-natural' moral fact. In order to understand this objection, we must turn now to the second concept of meaning—meaning as use—and the account of moral language to which it has given rise.

II

Perhaps the best way into this account is by a consideration of the difference between what one is doing when one says that something **is** the case and when one says that something **ought to be** the case. Hume, it may be recalled, said

that the great defect which he had discovered in moralists was their failure to notice this difference.[6] What precisely is it? To say that X is Y is to describe X. To say that X ought to be Y may look superficially like a description of X—or at least a statement of fact about it—but if one asks what job this utterance does, or purports to do, the answer is clearly that it aims to get something done, to get X made Y. Similarly with other moral terms, such as 'good' or 'right', if one asks what job they are being used to do, it amounts to something more than description. These words are employed to grade, to commend or discommend, to register approval or disapproval. To utter them is more like casting a vote or giving a piece of advice than painting a representational picture.

Moral philosophers, who ask to understand moral discourse by thinking of its meaning as use rather than referent, take up the 'naturalistic fallacy' argument but re-interpret it slightly. It is not, they say, that words such as 'good' are misconceived if they are taken to refer to any but 'non-natural' properties; it is rather that it is impossible at the same time (a) to conceive of them as descriptions and (b) to allow that their job is commendation, grading etc. If I say of some action everything that can be said of it in factual terms—the time and place of its occurrence, who did it, what it consisted in, etc.—I still have not said whether I consider it a good or a bad action. If for example, I tell you that John Smith on Sunday afternoon gave money to a beggar in Hyde Park, you still do not know whether I think he did right or not. However far the factual description is prolonged the evaluative question goes unanswered. Evaluation is a different sort of linguistic activity from describing.

Two main types of view concerning moral judgments have emerged, in the light of the conception of meaning as use; they are known respectively as emotivism and prescriptivism. The former[7] is the notorious theory that moral terms do nothing more than express or stimulate reactions. To say 'Stealing is wrong' is to say no more than 'Stealing—ugh!' This theory did not last long. Clearly men do not talk about what they consider moral issues as they do about matters of taste. If I said 'Cream puffs—yum, yum!' and you asked me 'Why?', I should wonder what on earth you meant. But if I said 'Capital punishment is wrong' and you asked me why, I should not be in the least puzzled. It is normal to expect a man to have a reason for his moral judgments as it is not for his likes and dislikes.

Prescriptivism[8] has recognised this difference and, whilst taking moral judgments to be expressive or evaluative, rather than descriptive, has tried to bring out what is distinctive about about them. They guide actions or choices. There is an essential connexion between them and what men do, so that it is, to say the least, 'logically odd' to make such a remark as 'I consider X morally wrong but I intend to do it (or 'I advise you to do it')'. Moreover, one must be prepared to see the reasons which one gives for a moral judgment universalized. Suppose I say 'Capital punishment is wrong' and when asked

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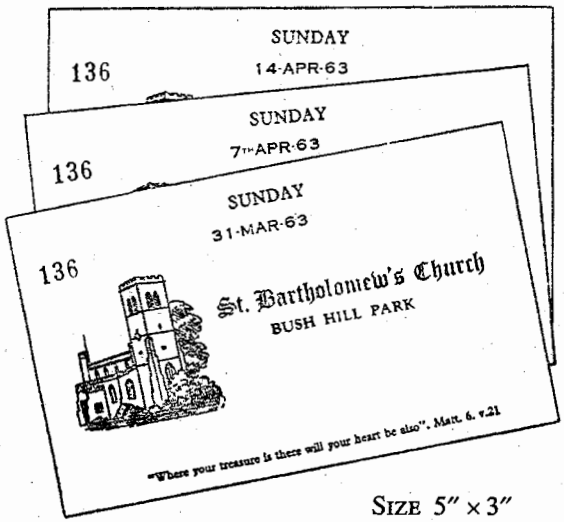

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why, reply 'Because it requires one man to take another's life'. You may counter with, 'Do you think war wrong?' If I reply 'No', or 'Not invariably', there are two courses open to me. I can concede that it is inconsistent to disapprove of one thing because it requires one man to take another's life, and not of another which does so; and then, as a rational being, give up my objection to capital punishment. Or I can indicate some difference between war and capital punishment—e.g. that the former is sometimes necessary for the defence of civilisation—which entitles me to approve of the one and not the other. Of course, I must be ready to see this point of difference universalized in its turn.

It will be apparent that what prescriptivism tries to do is to define the characteristics of moral discourse, which distinguish it from any other sort of discourse. The main objection to it is that it does not seem to have completed the list. A judgment may be action-guiding, reason-supported, open to universalization, etc. and still not be **moral.** Suppose I say "All black objects ought to be destroyed'. That is action-guiding. Asked why, I reply 'Because this will make the world brighter.' That is a reason. Confronted with the question 'Do you think that all maroon objects ought to be painted crimson?'. I answer 'Certainly'. So I am prepared to see my reason universalized. But does all this make 'All black objects ought to be destroyed' a **moral** judgment? Surely not.

The question to which moral philosophers are now giving their attention is: What further characteristics, besides those listed by prescriptivists, do moral judgments, as such, have?[9] They are moving away from the view that, in the last analysis, morality is entirely a matter of choice or decision: that simply anything can count as moral good or evil, right or wrong, if men choose that it shall. Let me conclude this first paper by noting two respects in which this view, that 'good' and 'ought' can be used to commend anything that one chooses to commend, seems suspect.

(i) Not just anything which may be truly said about an object makes sense as a reason for commending it.[10] Suppose I say 'That is a good knife' and when asked why, reply 'It has a yellow handle.' This will strike you as bizarre. But if I say 'It cuts well', that will not. Or again: if I say that Mary Smith is a good daughter and asked why, reply, 'She thinks loyalty to country more important than to parents', your natural response will be 'She what?'. But if I reply 'She cares for her father in his old age', it will be Ah, yes'. Now why the difference in these cases? What we can take meaningfully as a criteria of goodness in knives or daughters is logically limited—by what? You may say 'By what a knife is **for**' and that seems fair enough. But are you going on to say 'And by what a daughter is for'? Are daughters **for** anything? There is some connexion between what a daughter is and what a good or dutiful daughter is, but it does not appear to hinge on the concept of function. I shall return to what I think it does hinge on in my third paper.

(ii) Not just any reason that one may choose to give for an action can count as a moral reason. Suppose I say 'Capital punishment ought to be abolished' and asked why, reply 'Because it happens, as a rule, early in the morning', that is absurd. But if I reply 'Because it does not deter would-be murderers', that is not. (This latter may not be an adequate reason; it may not even be true as a statement of fact; my only point is that it is recognisable as a **moral** reason.) What is the grounding here? What makes the one reply morally relevant but not the other? One answer which has been offered is that what deters would-be murderers is something which all men want. In so far, as you can show that an act is the way to something which all men want, you can give a reason for it which has (a) the compelling, and (b) the universal, character which moral reasons do have. Against this view, however, it has been pointed out that it is very difficult to indicate any wants which **all** men do have (would-be murderers presumably do not want what deters them from such action, though they may want what would deter others). And again, to say that what men want determines what they think morally good or evil would be, in some cases at least, to put the cart before the horse; the moral judgments which men make may determine what they want, not vice versa. It will be seen that it is not easy to find a logical grounding in what **is** the case for what it is held **ought to be** the case. Preachers are always saying things like, 'You **are** children of the light, **therefore you ought** to walk as children of the light', so the problem is very apposite so far as they are concerned. I have promised to return to it. We must wait to see if I can solve it.

W. D. HUDSON

1. **Ludwig Wittgenstein** Lutterworth paperback: Makers of Modern Theology series.
2. Cf. G. E. Moore, **Principia Ethica.**
3. Cf. Moore, op. cit; W. D. Ross, **The Right and the Good, Foundations of Ethics.**
4. I discuss this point of view at length in my Paperback **Ethical Intuitionism** (New Studies in Ethics series).
5. Cf. A. J. Ayer, **The Problem of Knowledge** on intuition.
6. **Treatise** III.i.1.
7. On Emotivism cf. C. L. Stevenson, **Ethics and Language** or, more briefly, A. J. Ayer, **Language, Truth and Logic.**
8. R. M. Hare is the leading exponent of Prescriptivism; see his **The Language of Morals** and **Freedom and Reason.**
9. An admirably clear picture of modern moral philosophy is given in G. J. Warnock, **Contemporary Moral Philosophy** (New Studies in Ethics series).
10. Cf. Philippa Foot, 'Moral Beliefs', **Proceedings of the Aristotelian Society;** and criticism thereof in D. Z. Phillips and H. O. Mounce, 'On Morality's Having a Point', **Philosophy** 1965.

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A MISSIONARY CHANGES HIS FIELD

The request has been made for me to compare my experience as a Missionary overseas with service as a Minister in a Church in this country. I hope that it will not be thought audacity on my part to make such a comparison after 37 years in India, and only 18 months' experience in the ministry at home. During furloughs there has been some contact with the Churches, and I should like to say that, on the whole, that was an enriching experience.

It will be helpful to give a summary of what has been involved in my service in India as a missionary with the Baptist Missionary Society. My first contact with the Society was through Dr. W. Y. Fullerton, and he gave me this advice: "Go away my boy, learn all you can about anything, for you will need it on the Mission Field." What a sound piece of advice that was! My first 24 years were spent in Balangir, West Orissa, working as a district missionary, where there were then about 80 Churches. For the most part the members were converts from the outcaste community. It was a thrilling experience to see the power of the Gospel, the power of the grace of God, and the power of a witnessing Church in action. It was in my second term of service that I found myself left alone to carry the heavy responsibility of this large district work. I had been fortunate to have had a few years of advice and encouragement from two experienced missionaries —F. W. Jarry, and B. F. W. Fellows, together with some trusted Indian Church leaders. All through my service I have had the loyal and untiring help of my wife who was a 'missionary' wife. In the early days a great deal of time was taken up in administration, because far too much was centred in the hands of the missionary, and a great amount of time had to be given to the matter of Church discipline. Gradually the process of devolution became effective, and much of the work was decentralised and the Indian Church leaders assumed more responsibility with the missionary taking the advisory role. There was the responsibility of being a Pastor to the workers, and taking a full share in the constant visitation of the Churches. There was still the financial administration to be undertaken, as well as the training of workers. There were times when we came to understand, in some measure, what the Apostle Paul meant when he wrote of "the care of all the Churches."

From 1953-1963 we were located in Cuttack, the headquarters of the work in Orissa, where there was an even greater variety in the work. At times this became a great spiritual, mental and physical burden, but it was a very enriching experience. For 18 months I was the Hon. Superintendent of the Leprosy Home and Hospital in which we had over 400 patients. This period was one of the most difficult and testing we had to face. The Superintendent was answerable on the one hand to the Leprosy Mission, and on the other to the Government, and on some issues policies and attitudes clashed. With the coming of Independence anti-missionary and anti-Christian tensions were built up, and in the end with great regret we had to hand over this work to the Government. Very soon I was asked to become the Superintendent of the Orissa Mission Press; here again was an exacting responsibility. The service I was able to render as part-time Tutor in the Theological School was most rewarding. Of course there were various administrative responsibilities connected with Property and Finance, and in addition there were opportunities of service in the village Churches in the Cuttack and Puri districts. It was also possible to share in the ministry of the Cuttack Baptist Church—with the largest membership in India—both in Orissa and English.

During 1963-65, for two separate periods, I was acting as the BMS Field Secretary in the Calcutta Office. This entailed a great deal of administrative work, but it made possible wider contacts with the work in other fields in India. As time allowed visits to the missionaries on the different stations were possible. I also attended the meetings of the various Church Councils as the BMS representative.

Now at home I am in the pastorate of the Baldwyns Park Baptist Church, Bexley. The Church is 18 years old, and is situated in a growing surburban area. It is a Church which does not have a long tradition, and the membership is not large, but is growing slowly. The Sunday School provides a challenging situation with contacts in the homes of about 100 families, and the parents of which are on the fringe of the Church life and influence.

First of all I wish to make some comparisons in regard to PERSONAL life and experience. One of the most difficult adjustments which has to be made is the fact that there is a lack of privacy in life in India. The bungalow or house usually has wide verandahs, and the doors are open most of the time. Quite early in the morning you may hear someone trying to attract attention, probably by loud coughing. As soon as you appear there is very little time which can be called your own. On tours the lack of privacy becomes still more acute, and it is difficult to do anything without having an audience—very often of small children. They do allow us to have our meals in private. At home the Manse does give you an opportunity of a certain amount of privacy, but in fact we find that with our Manse being next door to the Church there is a great deal of comings and goings. We find it difficult not to share our home, for this has been the pattern of life overseas, and this is something which our folk have noticed and commented on. One of the most important parts of a missionary's witness is the home life, for it is always under scrutiny both by Christians and non-Christians, and this is also true, I believe, here at home.

The climate has a great effect upon both physical and mental activities. There are times of the year when it is very hot and humid, and this saps energy. At other times from 12—3 p.m. in the hottest part of the day a period of rest is imperative, and work which can be done indoors has to be

undertaken. It is true both overseas and at home some time for recreation is absolutely necessary. All too often breakdowns occur because of the demands made upon a person. It is very easy to be caught up in a seven day week. The opportunities for recreation are far more varied at home, but a hobby or some outside interest is essential. The opportunity for consecutive study and reading is very limited, and it is a great enrichment to have time for study and reading in the home ministry. In fact it is imperative to accept this discipline. At first it can be irksome, because overseas you are never left alone for such a long period without some kind of interruption. In the situation overseas you are forced to become spiritually and mentally more self-reliant. There is the occasional conference or retreat but for some missionaries it is a very lonely life, particularly for the wife. There is nothing like the inspiration of the monthly fraternal meeting, in fact your nearest colleague may be 100 miles or more away. The luxury of a library is unknown. The holiday in one or other of the hill stations in India is the only opportunity to receive spiritual and mental refreshment. In a very few cases there may be the opportunity of joining in a worship service in English. In fact you may go months on end without speaking or hearing a word of English except in your home, or in conversation with your fellow missionaries. This is why missionaries when starting deputation work find it difficult to express themselves fluently in English. On the personal level some very radical and important adjustments have to be made, but there is so much to enrich life and experience in the home ministry.

I turn now to the PREACHING ministry. In the early years of a missionary's life there is the frustration of not being able to communicate adequately, and there is always a thrill when you can preach in the vernacular. Much depends on the type of congregation you have. Abstract ideas and expressions have to be avoided, and you tend to use simple sentences relying upon pictorial language. You realise how right our Lord was when he used parables, and the common people heard Him gladly. It is useless to give long discourses (ten to fifteen minutes is enough), and you must be prepared to have all kinds of interruptions, particularly in village churches. On one occasion some chickens were brought as an offering, their legs being tied together, and for a time they behaved themselves quite well, but in the middle of my address they started squabbling, and had to be put out of the Church! It is much easier to create an atmosphere of worship in this country, although I have been amazed at the reverence and real participation in the service we often get in India. We have to remember that the background of the people is one of individual worship, for congregational worship is very largely unknown in Hinduism. You seem nearer your congregation in India, for the Church buildings are small, and where there is no building you hold the service in a village street or in the courtyard of a house. The inspiration of good congregational singing is something which is appreciated at home. Often in India it is a joyful noise, but the singing is rather slow and

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there is no tune book which guarantees some standard of the correct tune. There can be strange variations! You soon learn at home that most people cannot concentrate too long, and that 20 to 25 minutes is long enough for the sermon. I am finding that in my preparation basically the type of sermon is the same, yet at a deeper level, avoiding as far as possible too abstract expressions. In India preaching which is expressed in picture language is what is understood best. We are not cluttered up with religious gobbledygook!—except when we are asked to put into the vernacular some document which emanates from the West, or from a world meeting of Church leaders. The pressure of regular sermon preparation is much greater. It is possible to have a series of sermons in the ministry in this country where it is confined to one Church. In a large district in India it is only possible to visit a Church once a year, and only more consecutive Bible teaching can be given to pastors and other church workers.

There is the PASTORAL ministry which is spread over a greater number of people in India. The missionary must be a pastor to the pastors and evangelists. This is a task which makes big demands, but all too often it has to be fitted into an already heavy programme. In a district where there are a large number of Churches you are less able to come into intimate contact with pastoral problems. They are more often brought to you by a pastor who is seeking your advice. At home you are in closer contact with your members, but I find that there is a reticence which is difficult to break through. It is true that in the home ministry you are brought nearer to these personal problems, and this is a great help both in the preaching and pastoral ministries. The shyness to talk about matters of religion in this country seems very strange to us, for in India on trains, in buses, or wherever you meet people you find invariably there are two subjects which come into the conversation—money and religion.

I must mention a few more differences between the ministry at home and overseas. In India the variety of jobs is surprising, and all too often you have had no specific training, and this means that you have to learn the hard way. In most situations it is difficult to refuse because the work has to be done. The difficulty is that people seem to expect the missionary to be able to turn his hand to anything. Those of us who come home find the lack of interest in, and attitude to, the ecumenical movement rather frustrating. All too often it is on the theoretical level, and there is a reluctance to take the plunge. The challenge of opportunities in India is so great that the only way to meet it is on an ecumenical basis. Joint Action for mission has gone a long way beyond theoretical discussion, for we have to work it out in meeting the needs for joint action. The entrenched conservatism, and in some cases dogged independence at home, become very disappointing. We could not have met the opportunities which have come to us in Orissa on our own and it was certainly divinely over-ruled that the Disciples of Christ mission should come in to help us with finance, and to a limited extent with personnel.

The organisation of our Churches in India is on a connexional and co-operative basis in complete contrast with the rugged independence of some of our Churches at home. In fact those which cause so much heartache are the old established ones which were started with a great measure of independence.

Experience of a ministry in a growing Church brings with it the thrill of seeing a witnessing Church in action. The impetus of growth carries these Churches forward, and it is difficult to become adjusted to the inward-looking mentality of so many Churches at home. It is hoped that by being renewed for mission we shall discover the thrill and power of becoming witnessing Churches. It is a great privilege to come home after a long period of service overseas and to be welcomed in a Church at home, finding a new field in which to exercise a ministry. The change has meant many difficult and fundamental adjustments, but it is an humbling experience to discover that there is a sphere of service open. To realise that although circumstances are very different the fundamental needs of men and women are the same, and that the Gospel of salvation and reconciliation can meet that need. "God in His mercy has given us this service and so we do not become discouraged."

KENNETH F. WELLER

THE MINISTER AND MISSIONARY EDUCATION

God called men from Yorkshire, Warwickshire and Cambridgeshire to become Baptist ministers in Northamptonshire. The significance of this is noted by M. F. Hewett "It could not have been by accident that while Carey was living at Hackleton and Moulton, Sutcliff was at Olney, Ryland at Northamptonshire and Fuller at Kettering. Surely "this was the Lord's doing". "Coming events cast their shadows before" and if there had been then living a man with a true prophetic insight he may have seen in the Divine Providence which brought these ministers near together a promise of something that was about to happen."

Sutcliff, Ryland, Fuller and Carey were drawn together geographically so that they could become one in faith and action. Their location was not dependent on denominational structure or Association resolutions, but on the guidance of the Spirit of God who was calling them into a Society for the proclamation of His Word overseas.

The formation of the B.M.S. is dated from the 2nd October 1792, but the meeting of that day was no deus ex machina, but the sequel to long and varied preparation.

When Andrew Fuller wrote of his ministry at Soham he recalled that he "durst not for some years address an invitation to the unconverted to come to Jesus". The hyper Calvinistic shackles bound him but as he grappled with the teaching of his youth he discovered a new freedom. This freedom he

expressed in an essay under the title *The Gospel Worthy of all Acceptation.* As a result of his own spiritual struggle Fuller felt able to invite all men to be reconciled to God. Here was a new theology that would lead inexorably to greater vision. With the vision there would come a new sense of call and responsibility to the whole world.

Carey caught the vision and wrote of the accompanying responsibility as an obligation on all christians. It was during the three years of his ministry at Moulton (1786-89) that he prepared the pamphlet, published in 1792, entitled *An Enquiry into the obligation of Christians to use means for the conversion of the Heathen.*

Fuller's theological essay and Carey's apology for overseas mission were first steps in missionary education, but they were not alone.

Robert Hall was at Arnesby for nearly forty years but the ministry he exercised was not confined to one small town. One of his sermons was based on Isaiah 57, v. 14, and under persuasion from his friends this was later published with the title *Help to Zion's travellers.* This book, like Fuller's, opened new prospects for the faithful, and influenced Carey, whose copy of it, with his own pencilled synopsis on the margin of each page, is now in Bristol Baptist College.

The contribution of Baptist ministers to missionary education was decisive. It has remained as an important factor in the development of the B.M.S., and as education is a continuous process there is the opportunity for ministers to accept the responsibility of the missionary education of their people to-day. Such missionary education is not only necessary for the work overseas but it has valuable by-products that benefit the local church. In his review of Edith Buxton's book *Reluctant Missionary* Cecil Northcott writes "But when it comes to the christian faith really being alight there is nothing like the dedicated missionary adventurer."

As people learn the stirring tales of a past century and the triumphs of Christ in difficult places to-day, they will be inspired and encouraged for their own christian witness.

The minister who is to educate his people will first need to educate himself. Carey's *Enquiry* will provide the best starting point. The first section recalls our Lord's commission and cogently states the case for continuing obedience to it. The following sections show Carey's knowledge of missionary history and opportunity and set a standard we shall not easily attain. As we slowly move towards it, however, we shall be in a position to challenge and inspire our congregation.

According to J. E. Hutton in his *History of Moravian Missions,* it was Carey's knowledge of missionary endeavour that challenged, inspired and swayed the first meeting of our own Society. "Among the historic buildings in England, few are of greater interest to Moravians than that thrice famous house at Kettering where, on October 2nd 1792, William Carey, one of the founders of the Baptist Missionary Society, flung down on the parlour table some numbers of a missionary magazine entitled "Periodical Accounts", and, addressing

twelve other Baptist ministers, exclaimed: "See what these Moravians have done."

It is not every day that a group meets to form a new Missionary Society so we may not have Carey's opportunity! Possibly that would not be the best opportunity. The Baptist Missionary Society is firmly established. Our privilege is to tell of its work in the world and our best opportunity comes when an area of the world in which it works, or has worked, is in the news.

The situation will have altered by the time this is in print, but three current items of news provide an opportunity for missionary education from a starting point, provided in the secular press or on television. The preacher does not have to drag in a missionary sermon, but is able to build on current news to illustrate the relevance of the Gospel and the validity of missionary work.

The Queen is to visit Brazil in November and in its World News Background the 'Daily Telegraph' carried an introductory article by W. F. Deeds, M.P. It was a review of British trade prospects, but several sentences could apply equally to our own proposed development. Here are a few of the sentences and you will see how with one or more of these and a knowledge of our own work in, and hopes for, Brazil, a sermon takes shape with the theme of grasping opportunities God offers, or stepping out in faith.

The scene is set with "Brazil is the size of Europe and Russia as far as the Urals" and "Sao Paulo, a city of 5.5 million, grows at the rate of 280,000 people a year". Then comes the suggestion, "Our most saleable commodity is know how" and the pattern "More and more the level of our achievement in Brazil will be determined by joint ventures of one kind or another; the plant with British know how and Brazilian labour—which is disciplined and excellent—and, as far as Brazil can contrive it, indigenous materials."

There follows a word of warning, "We must be selective, of course. Brazil offers a rich prospect of bottomless pits as well as rich prospects"; and the final challenge "Yet this is a place to grow, and some who have seen this and sown bravely will reap abundantly. The way we see it and the way we react to it is not really about Brazil. It is about us."

'The Times Educational Supplement' of 5th July carried a review of "Manpower and Educational Development in India 1961-1986". This book is a memorandum for the Indian government and is an assessment of the number of matriculates and graduates India will need in 1976-86. There is a reference to the lack of key specialists "in particular in agriculture, engineering, medicine (including nursing) and teaching", but for the preacher the pregnant sentence is the reviewer's last "But every reader will surely reflect that the personal and professional quality of any society's leaders is incomparably more than their numbers."

Here is impartial justification for our missionary work and as we watch the situation in India for missionary personnel

WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW, LONDON, E.13

Telephone: 01-476 5065

My dear Brother Minister,

In my last letter printed in The Fraternal, I gave an Interim Report on the result of the Greenwoods Appeal, and this was exciting enough, in all conscience. I can now tell you that as I write this letter in mid-August, we have received £13,500 from the Appeal, and there is evidence that we may expect a little more. We have now been able to clear all our capital debts incurred at Greenwoods apart from a few hundred pounds, and this is a tremendous relief.

The overwhelming response of this Appeal creates what might be a little embarrassment to me. It is my job to appeal day in and day out, and by and large everyone accepts the fact that I simply must do it and smiles ruefully and pays up like a man!

Nevertheless, I should be surprised if some people do not raise their eyebrows when they receive the usual planned appeals of the Mission this Winter. I would like to ask for your help in interpreting our needs to your local constituents. In our financial year, July 1st, 1968 to June 30th, 1969, our estimated Budget will demand that from some source or another I should raise roughly £18,000 over and above the fees, etc., we shall receive from people who come under the care. I have every confidence that we shall do this and we are making every possible effort to recover as much as possible of our expenditure from the sponsors of the people who come to one or another of our homes. But of course there will always be a big gap, and it is on this account that we appeal to our friends in the churches.

I am sure that I must do all that I can to keep the story of West Ham before the eyes of our people. At the risk of being accused of a lack of delicacy, let me say that I shall be glad to be invited to preach or to speak at your church should the opportunity arise! I believe in the work we are doing and I would like to tell your people why. In addition, let me remind you that there is a very good film strip which we send out to Women's meetings and to Men's meetings and on occasions to Church Nights. It is sent with an accompanying manuscript and we have very good reports about its reception in the churches. If any of your organisations would like to have this film strip (and there are plenty of copies available) ask them to write to me giving alternative dates.

Thank you for all your help to us and with warmest good wishes for God's blessing on your ministry in this coming Winter.

Yours very sincerely,

STANLEY TURL,

Superintendent of the Mission

surely we may recall the contribution our Society has made and is making through missionaries who are "key specialists" in agriculture, engineering, medicine (including nursing) and teaching. Their concern is for personal quality more than numbers, and ministers may tell of their work as meeting the need of man in the Name of Christ.

The article on Brazil enabled us to speak of our work in the future, the book review on Indian education drew our attention to the present work of our missionaries, and the third item of news allows us to recall what God did through our Society in the past.

The tragedy in Nigeria and the efforts to relieve the starving in Biafra have evoked many prayers and much work. In this Baptists have shared so perhaps we may also be permitted to spend time reliving the past. Fernando Po has been mentioned on numerous occasions and its position has been indicated on maps in the papers and on television.

This therefore was the time to talk about our West African Mission from 1840 onwards. John Clarke and Dr. Prince arrived in Fernando Po en route to the mainland to ascertain the prospects for missionary work in Africa. There is some evidence to suggest that it was intended they should join the Niger expedition but they missed the boat! The result was that instead of moving north the B.M.S. began work in Cameroons. This is one of the most thrilling periods of our history with Saker and his colleagues, including some from Jamaica, establishing a small christian civilisation where contemporary observers said barbarism was at its worst.

The B.M.S. Africa story did not end with the German takeover and our evacuation in 1886. Because the Society was working in Cameroons and because Arthington knew of its evangelistic zeal, he offered his money to the B.M.S. for a Congo exploratory visit and later he made financially possible the growth of our work there.

There is enough illustrative material in the work of the B.M.S. in Africa for many a sermon on the growth of the kingdom and our point of departure is familiar to all our hearers because it is an item of general news.

It may be some time before there are other news items on Brazil, India or Fernando Po, that enable us to preach a missionary sermon both topical and educational. However the B.M.S. works in seven other countries now and previously served in another sixteen and the minister who knows of the work of the past and of the present and the hopes for the future will have numerous opportunities for missionary education. The value of this approach is that it gives historical significance to our missionary work, and this will give it status in the eyes of our young people who we trust will be the missionaries of the future.

The spiritual struggle of Andrew Fuller, the years of meticulous study by Carey, and just the one flowering of Hall's long and faithful ministry are reminders that our own task of missionary education will demand of us patient, diligent study.

There are a variety of possibilities for continuous study. When George Grenfell was at Bristol Baptist College, George Hawker was his contemporary. Grenfell went to the Cameroons and then Congo and throughout his life his fellow student maintained a close interest in his missionary career and the area in which he worked. The tangible result was Hawker's life of Grenfell. The visible result was the missionary enthusiasm and dedication of the Camden Road Church where Hawker was minister.

John Hartland went out from Camden Road to Congo. From Congo he wrote to Gwen Thomas a proposal of marriage. She accepted and they became engaged but never saw one another after their engagement for he died in Congo. Gwen Thomas was in the Bible Class that Percy Comber led and she followed him to Africa. She worked in the Cameroons alongside Thomas Lewis and shared with him the joy of his marriage and the sorrow of his loss when his wife died three weeks later. Home in this country Gwen Thomas became Gwen Lewis on the morning of the annual Camden Road Congo Sale. Her story is told by George Hawker in his book *An Englishwoman's 25 years in Tropical Africa.* The value of the book is that it has preserved many of Gwen Lewis's letters to her minister and friends. They are letters that describe life in the Africa where white men and women died. There are references to Holman Bentley and Grenfell and Winston Churchill. There is the plea that the churches shall be told the story of missionary endeavour and its cost.

No doubt all this and much more was passed on by Hawker to his church and any minister who shared college life with a missionary or has a missionary overseas from his church can do the same as Hawker did in regard to George Grenfell and Gwen Thomas and his church.

If the biographical is not your line of country then maybe the educational is. Historically the Society played a major part in shaping the educational pattern in India and Jamaica. Joshua Marshman drew up the first plan for systematic education in India and the Marquis of Sligo asked James Phillippo to do the same in Jamaica. The work of the christian educationalist overseas continues and to trace the development and follow the growth of the educational work of our Society will be a valuable course of study, especially if from your church a teacher offers for service overseas with the B.M.S.

Another course of mission study is to examine the confrontation of Christianity with Buddhism or Hinduism or Islam. This will lead you into close contact with our work in Ceylon or India or East Pakistan. As you become aware of the impossibility of syncretism or co-existence your own faith in Christ will be strengthened and sermons will be developed on Acts 4:12, and texts akin to it that will further the missionary education of your church.

The specific course of study will not appeal to everyone but information on the general life and work of the Society, which can be gleaned from its publications, provide material for the general advocacy of the work overseas. To this advocacy we may bring the same hours of preparation that we give to our other sermons.

Robert Hall of Arnesby shared in the task of missionary education to prepare the way for the formation of the B.M.S. His son, as minister in Cambridge, Leicester and Bristol, brought all his intellectual attainments and preaching prowess to the service of the Society. On his last Sunday at Leicester after a ministry of nineteen years, he was glad that there could be no farewell sermon or speeches because he was "committed to preaching sermons on behalf of the B.M.S."

When news of the fire at the printing press in Serampore reached England, John Foster then at Bourton on the Water, preached on the text Jeremiah 43:12, "I will kindle a fire in the houses of the Gods" and a collection was taken "towards restoring the full means and powers of that grand oriental magazine for the warfare against the pagan gods and all their abominations." Foster's interest was not confined to this one event but in his letters there are references to the work of the Society. When Joshua Marshman made his one visit to England during his 38 years service in India, Foster was his host for several weeks and became his defender when others denigrated Marshman's achievements.

Hall and Foster were the forerunners of the many ministers who have been propagandists for the Society and defenders of the men and the work overseas, and as such they made their contribution to missionary education.

The visit of a missionary preacher can awaken interest, the written word can serve as a constant reminder of responsibility to those overseas, audio visual aids will assist in catching the imagination, but it is the minister who creates a missionary church.

The topical sermon, the planned course of study, the advocacy of the work of the Society and the defence of its missionaries will all contribute to the missionary education of our churches. It is this persistent missionary education that will kindle anew the desire to obey the commission of Jesus Christ, which is an obligation resting on us all.

B. W. O. AMEY

OH NO ! NOT STUDENTS !

Since I was appointed Secretary for Student Work twelve months ago, students have been constantly hitting the headlines, though I hasten to add these outbursts are entirely unrelated to my appointment. Infectious irritation and rebellion among students has been directed against Authority—yet this impatience has also recently been seen in the ranks of hitherto unsuspected rebels. This Summer at the two most important youth conferences Baptist young people could attend, the all-Baptist International Berne Conference and the ecumenical all-British Edinburgh Conference, there was open discontentment with conference organizers. The Baptist

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Times headline (August 1st, 1968) "Why do young people rebel?" is not easily answered, as youth itself shouts back "What's gone wrong with the world and what can we **do** about it?" The frustration of the cosmic proportions of injustice, the rottenness of our society and the futility of banging heads against the rock-hard status quo have resulted in violent word and action. It is not my purpose to add to the already numerous analyses of this situation, but I must affirm at the beginning of this article, that I believe student unrest is not ephemeral and that Christian students will be in the vanguard of future questioning. In the present student environment Christians question the presuppositions of society as much as others, and the church as a bastion of the status quo is under increasingly heavy attack. Many of the readers will have passed through the British Higher Education system; future replacements for the ministers and leading laymen in our denomination are now in the system attempting to find their feet in the adult world. Hundreds of young people from Baptist churches are being subjected to "Make or Break" pressures this coming year as students—for this reason, if no other, I bring before you the Baptist students of this country.

The organization which encompasses all Baptist students in British Institutes of Higher and Further Education is called the Baptist Students' Federation (the B.S.F.). This comprises some 24 Baptist student societies in student centres throughout this country, and so-called 'Isolated Members" in towns without a "Bap. Soc." Within the present membership of 800 students there are theologs. from Baptist colleges, student nurses, a few Overseas students, and a majority of young people reading the whole gamut of subjects at Universities and Colleges of Education. I fear that B.S.F. has to some extent a poor "image" among the ministers and lay-people of our denomination; in particular its theology seems often to be regarded as lukewarm if not dubious, and its practical witness and outworking as minimal. These misconceptions must be refuted. As a microcosm of the denomination as a whole, the B.S.F. has a proportionate representation of its elements; its worth and raison d'etre are as valid as those of the denomination itself. I should like to consider in more detail the all-important pastoral function of B.S.F. and your responsibility in this, as well as the Baptist Society's role in the student Christian community. Equally I must stress the relationships between B.S.F. and the denomination; the students' contribution in missions especially must not be overlooked.

The pastoral oversight of students away from home

I wonder how many of you can recall those emotions of the few weeks prior to starting a student career; the uneasiness of a new experience and yet the exhilaration of feeling the world is at your feet. Then those first weeks away from home, and the responsibility of programming your daily life, of disciplining your work hours and sleep, and of living with your own thoughts and opinions. It is true that the buffets the Christian students receive in the first few weeks away from home can

be so overpowering that home churches dim in relevance and personal faith dissipate. That is why the student "Link-Up Scheme" is so vital—it is not a bureaucratic machine to ensure the stability of Baptist statistics. But rather is it the product of a deep concern for the lives of individuals who are leaving home and meeting challenges as never before. I plead with you to take the matter of those leaving your fellowship with renewed seriousness.

The pastoral function is one of the main aims of the denominational society. At present there are 32 Baptist ministers who are officially appointed student chaplains to give pastoral oversight to students coming to their towns. The work of student chaplains—their nature and specialism—is being questioned in many denominations, with viewpoints ranging from Christopherson's at the 1967 Inter-Church Chaplains' Conference that they be "leaders of the reformers and revolutionaries in the University", to that of the "Baptist Society chaplain" with care circumscribed by society membership. With the growing realization of the importance of student work, some denominations (notably the Anglicans and Romans) are pouring great resources into chaplains and chaplaincy plant. As Baptists our resources are limited, though the recent establishment of a Student Chaplaincies Committee by the Baptist Union is an encouraging sign of concern. Nevertheless we cannot but assume that the grim statistics from other Christian surveys showing a high "drop-out" rate of students leaving college having lost their faith do apply to Baptists also. These Baptist chaplains are ready to give of their best to students coming to their situation, in spite of heavy responsibilities elsewhere, and to devote as much time as possible to showing friendship, concern and a preparedness to share in the life of the academic community. And so 32 men, and many others unspecified as chaplains, will be called on to look after young people leaving your churches—**but** they must be told who these young people are BY YOU. All ministers in contact with the Baptist Union should have received literature in August about the "Link-Up Scheme"; I trust this has been used in your concern for students leaving your church.

Also I must emphasize the part played by the fellowship of the local Baptist communities—both the worshipping congregation of the local church and the gathering of Baptist students. As the Inter-Varsity Fellowship Report of 1967 stated "many observers believe that the student world is, at the moment, the most fruitful field of witness in Britain". The responsibility of Christians in Higher and Further Education—particularly in the turmoil of present disorder—is to present Jesus Christ by witnessing through a caring, loving community. It would be untrue to leave the impression that students only lose faith; many find it and are able to grow spiritually in the lively and exhilarating atmosphere of many student Christian groups. When young people are commended from home churches every attempt is made to contact them with missionary zeal, to show genuine friendship and help through Jesus Christ.

The student Christian community and Baptist Society's Role

Locally the only permanent feature of the student Christian scene often seems to be change, but there are some valid overall generalizations. Often critics accuse the student life of being "unreal", divorced from true life, and pursue like criticism of the Christian attitudes and communities found among students that these are artificial. Well, the most obvious feature of the student Christian scene is the theological polarization found in the Inter-Varsity Fellowship and Student Christian movement, which mirrors all too exactly the tensions and distrust of the church at large. Both these movements are non-denominational and simplifying their positions I quote from the Baptist leaflet "Going to be a Student?"—'The I.V.F. is a conservative evangelical movement, stressing the authority of the Bible, and the challenge to personal commitment to Jesus Christ, while the S.C.M. seeks to be a forum for open discussion and experiment, stressing the need to see the relevance of Christianity in every part of life.' I suspect a proportion of Baptist ministers recommend their young people to join I.V.F. full stop. May I plead that it is the hope of those in I.V.F. that its members also participate in their particular denominational society; the roots with a local church which can enable the student to maintain contact when he leaves the student centre are extremely important. Such contact is found in the Baptist society for the Baptist I.V.F. student and is welcomed by I.V.F. officials; so too for S.C.M. Also, very significantly the Baptist denominational societies have a greater proportion of I.V.F. members than most other such societies; thus the Baptist Society provides one of the few forums bridging the gap between S.C.M. and I.V.F. This facility is a great strength.

Secondly, the Christian student, particularly in the newer Universities, finds unparalleled opportunities to meet, worship and witness ecumenically. The sharing of premises, of chaplains, and the development of more formal structures such as Christian Associations and Joint Christian Societies often leads to a complete lack of ecumenical self-consciousness. This naturalness of ecumenism may form a stumbling-block as the disappointed student returns home to his local divided Christian community, and also explains much of the student criticism of the "Baptists and Unity" Report. Yet at no student centre has the Baptist society disappeared because of this ecumenical trend. Rather students have appreciated the danger of the "ecumaniac", who comes to ecumenical dialogue without any tradition to share, and use the Baptist society as a base at which to learn "Why Baptist?" and then to explore ecumenical relationships.

The opening section of this article with its emphasis on revolt has seemed far away from much of the staid description of pastoral care and the present student Christian situation. I must therefore mention a third feature appearing in student meetings, conferences and protest. That is the increasing concern with problems of world hunger and poverty; the Haslemere Declaration prompted much anxiety amongst

Christian students and these problems form the theme of the massive Manchester Congress—a student conference next Easter. Undoubtedly agitation and the wave of feeling that Christians must act on these issues is growing all the time.

The Baptist Students' Federation was the first to form as a denominational structure in 1947; in its groups over the country, leadership, policies, theological emphases, sizes and enthusiasm vacillate yearly. As a Federation all types of societies come together plus a large number of individual students, to form one of the most heterogeneous groupings on the student scene. With both I.V.F. and S.C.M. in its midst, with a small enough membership for good communications and community spirit, and with a national structure, the B.S.F. has an important part to play. This it is attempting to do and it is no exaggeration to say that Christians of many other denominations look to the Baptist students to give a lead because of their comparative strength and breadth of fellowship.

B.S.F. and the Baptist denomination

I firmly believe that British Baptist students can do much for their denomination as students; apart from collective pressure and individual contributions within local church communities, I should like to highlight B.S.F. missions. It is a constantly recurring matter of deep regret that so few churches give Baptist students opportunity to engage in missions, and so many enthusiastic students are yearly disappointed. Of course as the Rev. Lewis Misselbrook said at the B.U. Assembly, special evangelistic measure should never be necessary if the church is truly doing its work, for as Gunter Wieske has affirmed—"the church is mission in her ordinary life". Truly Mission with a capital M should be the constant outgoing of God's love from the people of God. It is absolutely wrong to put trust in missions of say 10 days duration without an already existing outreach. But if an evangelistic effort is planned to intensify the local church's impact on its neighbourhood, then I bring before you the possibility of using a student team together with church members. Many students want to share their own faith and experience for a few days of their vacation and much blessing has come in the past for both students and church when they have engaged in mission work. Any mission whether it concerns mainly children, young people, neighbourhood visitation or a work project, belongs to God, with the continual prompting of the Holy Spirit, to the Church, with its love for the neighbourhood, and to B.S.F. with the opportunities for its students.

It is thrilling to look back through the files on past B.S.F. Missions and, in reading reports, to recapture the sense of eagerness and zeal of each occasion. The diversity of situation, team size, and results is great; sometimes preparation lacked in either students or church, but in the main, impressions of the mission's effect on Church and local community life record new life and enthusiasm, even a considerable time after the event. Predominating in mission type is the visitation mission

where student-added manpower-resources are used to undertake blanket visitation with intensive follow-up of resulting contacts. There have been many of these in B.S.F.'s history. The largest was at Yeovil in 1962, with 82 students from 18 Universities working from the 3 Baptist churches; the visitation achieved by this team working with church members was a massive contribution and the main outcome according to reports after the mission. Also, as one of the ministers reported long after the mission, there was enthusiasm imparted to the youth organizations and church members as a by-product. Often visitation teams are more effective as smaller units, as with 16 students at Dorking in 1966, or 15 students at Walsall in 1964. Several weeks after the latter mission results were still evident in 55 new attenders at Sunday services at one of the Baptist churches, Sunday Schools doubled in attendance and some baptisms. I could produce many examples when a church has "put its fleece out" in this way, committing its membership to positive outreach, and finding the neighbourhood receptive to friendship and the Gospel. Last year there were 3 visitation missions from B.S.F. with results evident in their church's increased contacts and membership; similarly there are three this year. All were requested by individual churches and supplied by small teams of students anxious to witness in this way, with the church members pledging themselves to prepare and follow-up the ensuing outreach to the neighbourhood. Following Dr. G. R. Beasley-Murray's call to mission in Easter 1969 I am disappointed that no church even considered that B.S.F. students might be able to help in presenting the Gospel at that time.

I have mentioned the diversity of mission activity; may I just briefly elucidate this by describing three other recent B.S.F. missions. In 1965 a team of 17 students took part in a "work mission" at Colonsay working on extensive repairs to the Baptist manse and church there; also in 1965 a team from B.S.F. was engaged in painting the exterior of Chaplin Road Baptist Church Hall, Dagenham. Missions of this nature which utilize dedicated labour have been few in the past as have those orientated towards children. In 1966 5 students from B.S.F. took part in an evangelistic Children's Holiday Club in Kenton and Kingsbury—with great results. I am confident students can make a valuable contribution in both types of mission work in the future.

I challenge all ministers to think seriously in their mission plans of the possibilities for Baptist student help. Preparation in both church and student team is of paramount importance, and B.S.F. is being challenged to study and pray with utmost dedication when undertaking mission work. If you feel you can use the service B.S.F. offers in any way, please contact me for further details at Church House where I take responsibility for the administration of B.S.F. Missions. Now that continuity in administration is possible, I trust that organizational criticisms which in the past have sometimes been valid will no longer be so, and that B.S.F. can look forward to an expanding programme of mission work of all types.

Enough! I hope the title is still not uppermost in your mind and that some of the relevance of Baptist student work is now evident. I end on the theme with which I began, quoting the words of Margaret Mead the anthropologist when she addressed the Uppsala Assembly this year—"Anyone here over 40 is an immigrant into 1968". Most definitely among those to whom 1968 belongs is the Baptist Students' Federation.

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A PASTORAL PROBLEM

"What shall I do about Mrs Brown?" How many ministers have asked themselves such a question? Mrs Brown is over eighty, partially infirm and unable to get to Church these days. She is a lonely soul who has seen her friends slip away one by one and, lacking the gift of making new friends easily, being shy and reserved, she has never replaced them, until now she is enveloped in a sad aloneness. She welcomes the regular visits of the minister, but he invariably leaves her with the feeling that she would be far better off in a 'home' of some sort. But she has a sturdily independent spirit, and stedfastly refuses to consider any such thing. She has relatives, but they seem to take little interest in her. They live too far away to help much; they have domestic problems of their own; they are not well themselves; she is 'difficult'! They have a score of excuses for keeping tactfully out of the way. What is the minister to do about Mrs Brown?

He knows some of the services available to the elderly and lonely, the Home Help service, meals on wheels, a fortnight's holiday in the 'off' season at some seaside boarding house at a nominal charge of about £1 per week. But those brought closely in touch with the elderly not seldom find that many ministers seem to know little of the numerous other services offered by Local Authorities. Does the minister even know where the local or nearest Citizens' Advice Bureau is situated? Is he personally known to the District Nurse, or local Nursing Association, the Health Visitor, the Welfare Officer? These are most co-operative when their help is needed. Mrs Brown may not be able to make her own way to the Old People's Club or Day Centre, but usually an ambulance service is available to give her transport on one or two days a week. Often with advancing years feet need regular attention; she may not know that a chiropody service is available, either free or at a nominal charge. Many Local Authorities provide a Mobile Library service, calling on Mrs Brown regularly to exchange books. In these and many other ways the minister may be able to advise Mrs Brown and thus help to relieve her loneliness and make life a little more pleasant for her.

Very often the burden of caring for a really frail elderly person falls on a daughter, a daughter-in-law, or other relative who needs sympathetic support. The practical services available for the elderly living alone are also available for those being cared for by relatives. If, as so often happens, the elderly become incontinent, incontinence pads may be obtained free from the Health Dept. and, on the recommendation of the doctor, a free laundry service is available. Nearly all Welfare Depts. now organise a scheme whereby elderly relatives may be admitted for a period into an Old People's Home, thereby giving hard-pressed relatives the opportunity for a brief respite and holiday. What a fortnight's holiday may mean to one bravely bearing the burden of caring for an elderly relative can be imagined. In a score of ways the minister may help Mrs Brown and/or her relatives if he is aware of the various services available, and in any case of urgent need the C.A.B. will readily advise him.

"Loneliness is a killing disease" was a striking statement in a recent Report. It is indeed! And only the lonely souls know how desolate the dreary days may be. But it need not be so. It is a familiar and comfortable cliché that the elderly need not be lonely with all the friendliness of the Church offered to them. But what if they are too frail ever to get to the Church? Is it not a Christian responsibility for the Church to go to them?

Finally, it may be said that increasingly doctors are ready and anxious for the co-operation of ministers in regard to their patients, and especially so in the case of the elderly.

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