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EDITORIAL

LIGHTNING FROM HEAVEN

THE alarming increase in the destructive power of man through modern science (the atom bomb, the H-bomb and the cobalt bomb), has shaken the nations into a frenzied awareness of peril. From many quarters the cry arises for a limitation of armaments and the prohibition of weapons of mass annihilation. Anything that can be done to stop this mad race must be done. Christians must pray for it and press for it. At the same time they must beware of letting themselves, or the leaders of the nations, be deceived, or of crying Peace where there is no peace.

Some people seem to think that the very horror of possible destruction will alone restrain the nations. Men probably thought the same when bows and arrows and, later, gunpowder were first used. Let it be said at once that it is not by fear that men learn to love mercy and do justly and walk humbly with God. Nor can the march of science, with all its potentialities for good or evil, be stopped. Behind much of the present clamour there is something that sounds suspiciously like a desire to escape the terror while being allowed to go on living as we are, unrepentant and with no serious seeking after righteousness. Men want to go on fighting for economic supremacy, racial superiority, dollar and sterling security, with the few living in artificial standards of luxury while the majority live on the verge of famine—men want all these things and hope that they can find a convenient formula that will prevent the diabolical consequences of lightning from heaven. Perhaps the most welcome feature in the modern situation is the new sense of urgency that has fallen upon everyday life, its decisions, its policies, its actions. One false move or rash act may precipitate the end of things as we have known them.

Is it then accidental, or not, that at this critical "moment of history" the Church is being re-directed to think about The Christian Hope? Following J. A. T. Robinson's *In the End*, H. H. Rowley's *The Relevance of Apocalyptic*, and Oscar Cullman's *Christ and Time* and *Le Retour du Christ*, three new books have been published about the Parousia and the Last Things. The first, *Jesus and the Future*, by G. R. Beasley-Murray is reviewed elsewhere in this issue. The others are J. E. Fison's *The Christian Hope* and Emil Brunner's *Eternal Hope*. And this summer The World Council of Churches has for the theme of its Assembly, *Christ The Hope of the World*. Does it mean that at last we are turning to that particular aspect of the Gospel which will prove to be the message for our time, the only one capable of overthrowing the false "messianic" hopes offered by communism, nationalism, racialism, or materialistic idealism?

When our Lord's disciples returned from their mission they were excited at the discovery of new power in their words and actions by which the sick were healed and evil spirits were cast out. They marvelled at the results of their own ministry. But our Lord saw something more significant. "I beheld Satan fall as lightning from heaven." Here was both a present reality and a promise of a final consummation—the advent of God's power overthrowing the kingdom of evil and giving assurance of the Kingdom of God. God had broken through into time, man's time, in action that had eternity in it. The mediation of God's power through Jesus to His disciples revealed that the great struggle of eternity, of good against evil, of the Kingdom of God against Satan, had reached its decisive phase and would result in ultimate victory.

If that is how our Lord saw the ministry of His disciples, how much more should we be able so to see the meaning of our ministry of proclaiming God's victory through the Cross and Resurrection and Ascension? The threat of man's lightning from heaven is now seen to be part of the death-throes of the evil one. God may turn it into a rod of judgment against this or some other generation, but even so it must eventually yield to something else. The true lightning from heaven is the overcoming of evil by the power of God in Christ Jesus, who by the alchemy of suffering love overcame the world, is overcoming it and will finally present it to God. The urgency of our ministry, therefore, is not lest man should blow his world to bits. It is because every day, every word, every act has eternal significance and because the time—God's time—is so shortened that with Him a thousand years are as one day: perhaps to-day, or if not to-day, to-morrow. The Lord is come—we declare it. The Lord is risen and reigns in victory—we live and share in it. And Maran Atha, the Lord is coming—we wait and hope for it.

OUR OCTOBER ISSUE

V. E. W. Hayward, General Foreign Secretary of the B.M.S. has kindly undertaken responsibility for the October *Fraternal*. Theological studies relating to the Missionary Enterprise will be contributed by A. Stuart Arnold, B.A., B.D.; George Farr, M.A., B.D.; D. Mervyn Himbury, B.A., B.D., B.Litt.; Gwentyth Hubble, B.A., B.D.; W. M. S. West, B.A., D.Theol., and W. S. Davies, B.A., B.D. This should be an interesting and helpful edition, and we tender our thanks in advance.

ED. BOARD.

MINISTERIAL TRAINING

MINISTERIAL TRAINING IN THIS AGE

SOME few years ago the eminent American preacher, Henry Sloane Coffin, declared that training for the ministry should be centred not in books but in the tasks that the minister is called to fulfil in this age. Coming from Union Theological Seminary the observation is deserving of careful notice. Dr. Coffin was not decrying the academic. He knew better than most how great a part books must play in the training of the minister; how greatly they enrich the mind and the heart of the student who seeks to master them. He would have admitted that they have an important place in the ministerial training but he was concerned to insist that they should not have the central place. They are means to an end and humans being pre-occupied with means are always in danger of forgetting the end they are meant to serve. We need a scholarly ministry, but the proper aim of ministerial training is the production not of scholars but of scholars dedicated to a particular vocation and equipped to fulfil it. A minister has many tasks, but his main function is two-fold—to preach the Gospel clearly and persuasively and to shepherd the souls of those to whom he commends it. It is for these tasks that he needs to be trained and they should be kept clearly in mind as we plan the kind of training he is to receive.

I. The minister should be trained to preach. In considering this aspect of his training, we should not be deceived by such truisms as “preachers are born, not made.” No doubt they are, but training can be of the greatest help to them. It can develop what preaching power they already possess. It can foster their interest in preaching, their passion for preaching, their determination to bring to this task the best of which they are capable. Just now this element in ministerial training demands special notice. There is ground for the suspicion that preaching is not always taken as seriously, even among preachers, as in the days when the Non-conformist pulpit was as great a power in the land as the Non-conformist conscience. Some think that preaching is doomed to be superseded by new methods of communication, and in particular by wireless. Comparatively few we are told, attend chapel, whilst many millions listen regularly to a broadcast service. One wonders how many really listen and what happens to those who do. Thus far they have not had a particularly marked effect either on the spiritual health of the community or on our common Christian witness. In any event broadcasting has manifest limitations which must always restrict its influence. It cannot supply what is among the most vital elements in preaching—the direct impact of mind on mind, the interplay of feeling and thought between speaker and listener without which the preacher can never be completely

effective. Some again contrast preaching with worship, which in this connection commonly means a carefully planned order of service. They forget that preaching is worship and among the most potent means of stimulating the spirit of worship in those who listen to it. I have many happy memories of student days in Manchester forty years ago, but few are as vivid and few have been as helpful as the memory of J. H. Jowett preaching at the anniversary of the Methodist Mission in the Old Free Trade Hall. The preacher stood on the open platform at an improvised desk. He was not dressed in "clericals" nor had he sought to heighten his dignity by wearing a gown and he followed the traditional Nonconformist order in his conduct of the service. It may be necessary to remind the younger generation that he was without the aid, or the distraction, of a microphone. The setting was not especially inspiring, but we heard Jowett preach, and as he preached, a window was opened in heaven and the congregation was stirred by the touch of an Unseen Presence. If the feeling that moved our hearts as we heard the preacher speaking of the humility, of the compassion, of the majesty of his Master was not worship, I have never grasped the meaning of the word. Every student is not a potential Jowett, but every student who has any right to consider that he is called to the ministry can be inspired to bring the best he can offer of mind and heart to the task of preparing to preach and then to put his soul without reservations into the delivery of his message. He can be encouraged to study the best models, to consider the men who in our own day, have built great congregations by preaching, the men, who, if they have not built great congregations, have over a long period held the loyalty of eager expectant folk who might spend Sunday evening watching television in comfort, but who prefer to listen to a living man setting forth the living truth in a living voice. One wonders whether our colleges, in planning special courses for students, might not draw rather more frequently on these men and on their experience.

II. The Minister has to be trained not only to preach but to preach to people. Phillips Brooks declared that the main question he wanted to ask about a sermon was whether the preacher had "felt" his hearers in preparing and in preaching it. Was he concerned only with the truth he proclaimed and not much interested in those to whom he proclaimed it. If that were his condition his preaching would seem cold, abstract and remote. That is why the essential complement of earnest preaching is faithful pastoral service. One does not mean by that merely that the preacher must visit as regularly and systematically as possible. That matters, but what matters more is the spirit in which he visits and the impression his visits create. A man may plan and carry through his visitation with the precision of a machine and in the end seem as impersonal as a machine. A young Methodist minister whose preaching had acquired a new power after a short period with a

Commando team, told Mr. Colin Roberts of his discovery that "we can win people only by loving people." The preacher must love people, not only as potential Church members but as human beings which means that he must be interested in them and interested in what interests them. He must be ready to talk with them, about things that he may consider trivial, and, what is even more important, he must be willing to be talked to by them. Most ministers can talk, not all have learned how to be talked to. The reader may wonder whether this kind of teaching could be included in the curriculum of a theological college. If I may draw again on my own experience I would answer that, great as is my debt to the teachers from whom I learnt as much as I know of the making of the Bible, the history of the Church, and the philosophical arguments for Religion, I am even more heavily indebted to Moffat Logan who came down to Manchester one winter to talk to students about the tasks he was facing and that they would be facing when they had been ordained: to W. B. Selbie, who every Friday evening, took the Senior men at Mansfield into his study to chat about the folk and the problems he had encountered in his own ministry: to W. W. B. Emery, who taught me many things on occasional visits to Coventry: not by what he said, but by what he clearly felt as he moved about among those who were formerly his people. Once more one wonders, whether all our students are regularly receiving this kind of help, and if the expression may be permitted, from those who have recently been "on the job."

III. The minister has to be trained to preach to people in the setting of this age. There are aspects of the contemporary situation that every preacher must remember if he is concerned to commend his message. We are living in a sceptical age. We hear a great deal about the necessity of preaching Biblical Theology, but most of our neighbours in this country are not convinced of the authority of the Bible and for that reason not much interested in the Bible. That is fundamentally the situation and explains most of what we find distressing in it. People in the main seldom attend Church, not because they have been lured away by the films or the Sunday excursion, but because they suspect that what is preached in Church is untrue. Then we are living in a revolutionary age, if the expression be preferred, an eschatological age. However it be described, it is an age of swift and far-reaching change, of which the wars we have witnessed were as much the effect as the cause, and the end of which is not in sight. Comparatively few are actively concerned with the vast transformation in human affairs and in human relations that is proceeding under our eyes. But nobody is completely untouched by it. Perhaps not many of the folk who attend chapel regularly are consciously affected by the deep-seated scepticism and the widespread unrest that are the marks of this epoch; but there are a few in every congregation, and there are many who are in constant contact with the prevailing temper,

exposed at every turn to its persistent pressure. A minister who has not grasped the situation in which they are living can scarcely be expected to preach with effect to this age. It should be impressed clearly and vividly on the mind of every student whilst he is in college. The majority of our neighbours, moreover, never attend chapel, and the budding minister will have to find means of reaching them. Donald Soper has shown what can be achieved in the open-air, by a preacher equipped with a consecrated intelligence and a resolute will. Not all ministers are fitted for this kind of work, but many more might be trained for it. Apart from that there are groups in every neighbourhood into which a friendly minister may find the entry and within which, he may proclaim his message. I look back on my own ministry with regret as I remember the many opportunities I have missed, but with delight as I think of those I was impelled to take. I have preached in Youth Clubs, in Discussion Groups at Branch Meetings of a Trade Union and always I found those who were willing to hear the Gospel and not infrequently those who were ready to answer its call. Opportunities abound but students must be encouraged and helped to lay hold upon them. They must learn the uses of the soap box as well as of the pulpit, and be trained to preach in chapel certainly, but also in the factory canteen and the discussion class. Again this part of their training may best be given by those who are actively engaged in the work.

It may be that the needs of the hour demand changes in ministerial training and in the constitution of our colleges. Men might be sent perhaps for three years to a particular centre where the training received was mainly academic, and then for a further period to another where they could be trained to read the signs of the time and to bring the power of the Gospel to bear upon the time. It is important that they should know Hebrew, even more that they should know Greek, but it is essential that they should know their Gospel, and along with that the mentality of the people to whom they preach the Gospel and serve in the spirit of the Gospel. Finally and emphatically, even more important than intellectual training or training in practical service is the training of the soul in prayer, in the humility, the charity, the tender concern for foolish and erring human beings which in the day to day work of the ministry can be sustained by prayer alone. We have reason to be grateful to those who are seeking to give this kind of training to the ministers of to-morrow, and they have a right, as they have need, to ask in return for our support, and in particular for the support of our prayers.

H. INGLI JAMES.

TRAINING OF THE MINISTER IN THEOLOGICAL STUDIES

THE aim of a sound education is to make a man vital. And to-day when we speak of man we mean the whole man—physical, mental and spiritual. By vital we mean “alive” which is the opposite of both “dead” and “half-dead.” We all know what we mean when we say that a man is alive physically: he has powers of body which are well under his control so that he can use the body easily for his purposes. The same definition will do for both mind and soul—powers under control for direction to purpose.

This condition is secured in each realm by the same method, namely, by continued repetition of the process until the poise and peace of habit is attained. The body, mind or soul can then be said to be disciplined. Add to discipline, knowledge, and you then approach the idea of a “full man.”

Now this aim of sound education is the aim also in a theological college. The curriculum as well as the teaching has an eye to the culture of personality as well as to the tasks which later will claim attention. Those tasks and their needs are certainly held in view but the development of the man himself is the long-term policy; something more is offered than a mere *ad hoc* training; we want to send out men not mere technicians, and in the main equip them to help themselves rather than to rely on what they have absorbed in college; in a word to give them vision and the power of vision rather than actual visions.

If such then, is the aim, does it matter much what subjects are taught? Theoretically No! And in the early days when the cultural aim was perhaps more prominent than it is to-day a good dose of the classics with some mathematics and a little science together with study of the Bible was thought to be enough. But since that time the *ad hoc* purpose in education has come to the fore, till now we have the two educational ideals contrasted and often as though they are incompatibles; in the country we have the two schools of thought. However, they need not be incompatible. The course can give a good deal of *ad hoc* training and this itself can be the means whereby the cultural training also is achieved. And that seems to be the idea in our present arrangements. It is intended that Biblical and Theological studies should serve the dual purpose of both disciplining the mind and soul and at the same time imparting a body of knowledge useful for the practical work of the ministry. In these as in any other subjects a man can be taught how to study and be drilled in the method; here as elsewhere he can get the habit of thinking and can sharpen his wits and stretch his mental powers. So that the Biblical and Theological studies can serve both purposes and thus rightly form the main part of a theological curriculum. (In passing it may be noted that with exceptions students are more impressed with the *ad hoc* value of the teaching while the professors

keep the cultural aspect steadily in mind. The student wants to get the subject: the professor wants to get the student.)

Now with those preliminary remarks in mind we may examine in brief outline the actual studies. First there is the knowledge of the Bible which has to be acquired partly through Biblical and Theological studies and which again is in itself the basis of such studies. It is true to say that we aim at making the student wise concerning the Bible, and equally true to say that we aim at showing him how to develop his thought starting from the Biblical material. Both aims proceed at the same time and constantly inter-act the one on the other. There is thus a preoccupation with the Bible throughout the whole college course and this interest in the Bible is the thing that binds all the subjects into a unity. So far as we are concerned it is quite unnecessary to talk about a *Bible College*; a theological college is a *Bible College* and never more so than to-day.

Let us look then at the stages in this Bible knowledge, separating them for the sake of convenience, but remembering at the same time that they always occur and proceed together.

First there has to be a knowledge of the contents of the Bible, a knowledge of the actual stuff that is in it. It may well be said that to acquire this is well nigh the task of a lifetime. Certainly, no man leaving college has it all. But in college a man is set on the way of acquiring it and what is more has it impressed upon him that it is a life-long study absolutely essential for his work. Every man should have sooner or later a good stock of texts firmly fixed in his head: he should know and preferably be able to recite a good many eminently quotable passages: also he should be thoroughly familiar with all the vivid concrete incidents in both Testaments. In addition he should have a fairly clear idea of what is contained in every book, the gist of the argument as well as the great passages. All this can come only by frequent reading and that acute observation and deliberate fixing in the memory which is the very nature of study. And so far the Bible in English will serve the turn—any good translation, not omitting the Authorised Version.

Some colleges have classes in the English Bible to help the student to attain this kind of knowledge and to lead him on the way of getting more and more of it as the years pass. That is to the good, but obviously it is a part of the curriculum where the student can be reasonably expected to help himself, once he has been shown what he has to do. (For the purposes of both mental and spiritual discipline it is essential to make the student look after himself as much as possible and not expect to be spoon-fed.)

Then the next thing of importance is to know how to read the Bible so that we are sure that we get its right meaning. Here languages come in—English, Hebrew and Greek. And here also the Commentaries, which are pure distilled scholarship. And here also comes in what we call Biblical criticism. The sentences are plain but can they be really understood till we know the circumstances out of which they sprang? Who wrote them is a matter of interest

but not nearly so important as why and how they came to be written. The wider context is the key to the meaning. This is recognised to-day and both Old Testament and New Testament Introduction are now studied primarily to enable the student to get a clear idea of what the Bible actually says.

Thus we have the Biblical studies keyed up to this one sensible purpose. In them the student has it impressed upon him that it is his solemn duty before God to know the Word and to know also what it means. Guess work, jumping to conclusions and perversion for dogmatic reasons are all severely frowned upon. Simple honesty is the virtue: and it demands both hard work and frankness of mind. Usually in a college course a man reads in this detailed way only a few books, perhaps two from each testament. But such close meticulous study is a very valuable training for both mind and soul. It gives him the method and inculcates the virtue; and the hope is of course that this kind of study begun in college days, will continue more or less through life.

But even then, Biblical knowledge of this kind is not enough. Scripture interprets Scripture—so the Reformers had it. And there has to be the comparing of one passage with another—the gathering up the threads so to speak. It has been found by those who went before us that the Bible as a whole has a message, that its parts fit together to make a unity of thought, a body of doctrine. Theoretically each student might work this out for himself and he certainly gets insight as to how it is done. But as it has been done in the Church it is obviously quicker to absorb it from the books that contain it. This too is an important part of college training, viz., to see what the Church in the years had made of the Bible and how from its study has grown up the idea of a Revelation. What is the teaching about God, about Jesus Christ and the Holy Spirit, about man—his origin, nature and destiny? Origen was the first to write a book on these lines. He was followed by Thomas Aquinas and he again by Calvin. Each student in his course does at least one doctrine in detail or it may be two. But in this also it is the hope of his instructors that sooner or later he will work through the Biblical material on all the great doctrines of the Faith. In fact it would be good if every minister at some time or other went through a complete system of Dogmatics if only to get a bird's eye view of the whole. The history of doctrine as it has persisted and varied through the years is valuable, especially when it is illuminated by Church History itself with its account of personalities and movements—altogether a fine corrective to the vagaries of both individualism and mass emotionalism. The same errors crop up in the same conditions and some of the outcrops of our own time are easily recognised by the man who knows the history of the Christian Church.

This Bible knowledge, exegesis, dogmatic theology and Church History are all seen to be essential parts of a comprehensive scheme. We owe the scheme to our fathers—not by any means the least of their gifts to us. Other things might be added to the college

curriculum, but whatever is added these must remain. They form the irreducible minimum of a theological course one aim of which is to make men life-long students of the Word, with all the advantages to personality that such a study brings.

A. DAKIN.

TRAINING OF THE MINISTRY IN PREACHING AND PASTORAL WORK

THERE will always be those who say, "Can there be such a thing?" Even W. M. Macgregor, one so unlike those who usually put this viewpoint, let himself say on one occasion, "Some people are slow to realise that there are subjects, for example preaching, which cannot profitably be taught by way of lectures." Referring to which another great one, this time A. J. Gossip, comments characteristically, "No doubt at all most of us can learn to preach only by preaching, as one can learn to walk only by walking. Yet, when a youth, proposing to become a surgeon, goes to the medical faculty, they do not tell him scornfully that lectures on surgery are a sheer waste of time, and with that add, 'But there is a patient, and here is a knife, just set to work.'"

Let us concede the point that the best way to learn to walk is by walking, as long as we remember, too, that there were those who in a sense taught us to walk; or, at least, to toddle.

There are, of course, things in the realm of preaching which College tutors cannot give. The student who enters the lecture-room having listened to great preaching from his boyhood days does not realise the tremendous start he has in his task as a preacher of the Word. This was brought home to me recently in a conversation with a minister brought up in a tradition at the opposite pole to ours, a tradition in which preaching counts for little or nothing. "I don't know how to make sermons," he said, "I don't suppose I've heard fifty sermons in my life." (Let it be said in parenthesis that this man underestimates his ability, for he has gifts of humanity and expression which substantially compensate for whatever lack he may deplore.) But he had made a valuable point. The greatest preparation for a life of preaching is to have sat in early years under great preaching ourselves.

And since we seem to be convinced that no longer do young men who come up to College from our churches sit under great preaching, one of the prime tasks of the Theological College nowadays is to introduce students to great preaching. How can this be done? It was done for my generation in at least two ways. Firstly, our tutor, who was doubtless a man of outstanding gifts in this direction, made us familiar with the great preachers. John Wesley, Phillips Brooks, Henry Ward Beecher, John Elias, Christmas Evans, F. W. Robertson, C. H. Spurgeon, J. H. Jowett, all came in their turn. But he did not just direct us to read their sermons. He himself, who seemed to know the men inside out, depicted them at

work, handling themes, assembling thoughts and words, building up images, firing the imagination of their hearers, battling with themselves and with the particular needs of their day and thus bringing to men the Word of God. The result of all this was that when we came to read their sermons we were quite convinced that we already knew these great ones. And that made all the difference to the reading of the sermons. We were on the look-out for certain features and made them in varying measure our own; not, indeed, by conscious imitation, but by that subtle process of assimilating that which is already partly familiar.

On several occasions, too, we were encouraged to go to hear notable men who came of a weekday to preach in the city where our College was situated. Unknown to us our Principal would be there too, and in the next sermon-class there would be a post-mortem on the sermon. Post-mortem is, of course, the wrong term. Being a preacher himself, he had the decency to show where and how the sermon came alive. This, from one who himself had spent forty years preaching, was invaluable. For, all that we would have got from this fine preaching was a general impression of excellence. To be shown expertly wherein that excellency consisted was to us a concentrated education.

All this was over and above the usual sermon-class technique which, for all its terror for the young student, is unfortunately irreplaceable. The sermon-class was a case of the tutor-surgeon watching the beginners hacking away. The other method was the beginner watching the experts perform with a running commentary by another master-surgeon.

Of course, the occupant of the chair of Theology has his own peculiar contribution to make to the fashioning of the preacher. For to him is entrusted the task of helping the student to see what is the essence of the kerygma, of which we are almost tired of hearing nowadays. Happy is the man who finds in his College a concern for both the "what" and the "how" of preaching. The "what" he can find when the professor of Theology measures up to T. M. Lindsay's description of Luther:

"From the first Luther's lectures differed from what was then expected from a Professor of Theology. It was not that he criticised the theology then current in the Church; he had an entirely different idea of what theology ought to be and of what it ought to make known. His whole habit of mind was practical, and theology was for him an experimental discipline. It ought to be, he thought, a study which would teach how a man could find the Grace of God, and, having found it, how he could persevere in a life of joyous obedience to God and His Commandments."

This principle of "seeing how" in the company of the expert might well be extended to preparation for the pastoral side of the minister's work. Again let the pastoralia classes continue. The difficulties and pitfalls of shepherding the flock are common enough

to allow at least of statement in the classroom. But here again, learning in action is the ideal way. And here Dr. Gossip's illustration of the medical student is apposite. In the matter of shepherding, might there not be a "walking of the wards"? The deacon, and later priest, of the Anglican Church spends the first years of his ministry under the direct supervision of the incumbent. And while this is not an infallible safeguard against his making mistakes, it does ensure that the beginner is working with one who can advise and warn him.

What can we as Baptists do in this direction? It is not practicable for all our young ministers to spend their early years as assistants to experienced men. Our economy, the size of our churches, indeed, in a sense, something of our genius, are not on the side of such an arrangement. But would it not be possible, as a compromise, for our men to spend their last College session free from strictly academic pursuits and devoted wholly to pastoralia with part-time assistant-pastorates in the churches of the cities in which our colleges are situated?

This would mean, of course, an additional year to an already long and exacting course. But it would yield rich dividend. The economic problem is there, most certainly. But is it insuperable? Ways and means might be found of supplementing the preaching engagement fees of these young men to enable them to carry this extra year. I have a feeling it is the kind of thing that would fire the imagination of those in our midst who take delight in being generous.

An arrangement of this type would be of enormous value to the city churches themselves. Many a harassed minister who, set in a similar place in another communion, might have two or three to assist him, would find himself able to tackle jobs which previously, for lack of trained help, he might have been afraid even to contemplate.

But that is not the side with which we are primarily concerned in this article. We have an eye on the training of the young man himself. Of what priceless value to him would be the experience of going with another into the hospital ward and to the factory-canteen meeting, without the feeling at this stage that it is for him a case of "sink or swim." To get the "feel" of this kind of thing without the overwhelming sense of responsibility would inevitably leave its mark on the quality of the man's ministry in later years.

Is it necessary to point out that this is something quite different from the student-pastorates that are being exercised from many of our colleges at the moment? The idea advocated here is that of a part-time assistant-pastorate. A scheme somewhat similar to this is (or was) in operation between one of our colleges and a large church in the Midlands. It was limited to one student per year. Could not such a scheme be extended to cover all leaving students and modified to enable them to live in the College and pursue a course of pastoral theology at the same time?

There are many difficulties and to some this may seem but a wild dream. But there have been wilder. J. ITHEL JONES.

THE TRAINING OF THE NON-COLLEGIATE

CANDIDATES for the Baptist Union list of Accredited Ministers and Probationers readily divide into three groups. *First:* Those from the Theological Colleges which are in membership with the Union and, by special agreement, from the Irish Baptist College in Dublin. *Secondly:* Those who apply under the Exceptional Cases rule. These include ministers and workers from other denominations or societies; ministers and missionaries from overseas; graduates from Non-Baptist Theological Colleges. *Thirdly:* Those who are non-collegiate or, having been to a non-Baptist theological college, have not graduated. When a candidate from any group has passed to the full list, he is entitled to the same honour as shown those who come from either of the other groups.

This short paper deals solely with those in group III; and, with over thirty years experience of the Ministerial Recognition Committee, I say unhesitatingly that the desire of the Committee is to assist to the utmost all non-collegiates who have been called to the vocation of the ministry. What are the various steps for such a candidate? After consultation with his own minister, he should see the General Superintendent of his Area who will give him wise guidance and counsel. If the candidate shows promise, the Superintendent will normally arrange for him to complete a form giving full details of his career, reading, home circumstances, preaching experience, etc. He will then invite him to meet the Area Committee for interview. The work of these Area Committees is indispensable for the Ministerial Recognition Committee, and the time and thought given by the members—both ministerial and lay—is fully appreciated. They weed out the candidates, sending to the main committee those who appear worthy of further consideration.

In a recent year, twenty-five candidates were sent on by the Area committees for interview by the Ministerial Recognition Committee in London. Their ages ranged from twenty to thirty-seven, and their previous occupations and their present possibilities were equally diverse. Undoubtedly the interview with the London Committee is somewhat of an ordeal. The Committee is a very strong one, representative of the whole country, usually upwards of forty being present. The questions are searching, designed, not to trap the candidate, but to ascertain his Christian experience, his ministerial preparation, his motives for desiring to enter the Baptist ministry and, finally, to see along what line the committee can best help and advise him. As chairman, I realise that the interview, while kindly and courteous, must of necessity be exacting, as matters of eternal significance for the candidate and the churches to which he may minister are under consideration. I cannot forget that, on occasions, extraordinary discoveries have been made; once in particular being that, a few months earlier, the candidate had been co-respondent in an undefended divorce suit.

Of the twenty-five candidates before mentioned, the applications of six were refused, three were deferred, and the remaining sixteen received permission to accept the pastorate of a Church in membership with the Baptist Union, and to sit for the probationers' examination at any time within the next five years. Failure to pass the examination within that time necessitates a fresh application to the committee. The examination is in two parts, which can be taken in the same or different years. Part I is the Certificate of Religious Knowledge of London University, or any other University Diploma in Biblical Knowledge of at least equal standing, provided it is first approved by the Ministerial Recognition Committee. The Committee's Board of Examiners specify the subjects in which the certificate must be taken. The decision taken three or four years ago to include New Testament Greek as a compulsory subject aroused some feeling in the Baptist Union Council, and led to correspondence in the *Baptist Times*. It is worthy of note, therefore, that this regulation has worked quite smoothly, and that candidates appear to have found the study of Greek quite as interesting and rewarding as that of other subjects. Part II is a very essential examination in Baptist History and Baptist Principles.

As a further test during his pre-probationary period, a candidate must have three years pastoral experience in one Church or group of Churches. At the end of this period, a report is made by the local committee on the candidate's pastoral work and his general fellowship with his brother ministers, and in the Association. Subject to this report being favourable, to his medical report being satisfactory, and to the examination having been passed, the candidate is called to London for a second meeting with the Recognition Committee. This interview has two main purposes: to ascertain that the candidate's sense of call and vocation has continued undiminished and that it has been confirmed by signs following; to give help to the candidate if the report of the interview reveals any particular weakness. For example, occasionally it is needful to recommend lessons in elocution, or that more time be spent in the study, or that opportunities for fellowship with other ministers and churches be seized more eagerly. Speaking generally, however, candidates usually show good progress and development in their three years pre-probation, and the committee members are happy to place their names on the list of probationers. At that interview with the Ministerial Recognition Committee, prayer is offered for each candidate individually.

After enrolment as a probationer, a candidate has to complete a period of three years whole-time pastoral service and pass the examination for the list of ministers. The first part of this examination is in English Language and Literature, a period of English History, Christian Doctrine and Church History up to 313 A.D. The second part has another paper in Christian Doctrine and also includes the Reformation, Homiletics and Pastoral Theology, Outline Sermons and a previously written Essay. The examination

passed, and three years pastoral service completed, a final interview takes place with the Area Committee. Should this report be completely satisfactory, the candidate's name is transferred to the List of Ministers and his period of probation is over. Should there be any query, the candidate may be deferred for twelve months, or required to have a third interview with the Ministerial Recognition Committee in London. Throughout their probation and pre-probation, all candidates are expected to keep in close touch with their General Superintendent who, whenever possible, arranges for a senior minister to take a special interest in the candidate. The service of the General Superintendents in all matters connected with Ministerial Recognition is invaluable.

I hope that, from the foregoing, all members of the Baptist Ministers' Fellowship will realise that the officers and members of the Ministerial Recognition Committee do their utmost to assist the Non-Collegiate candidate who has had a genuine call, that he may be fitted to fulfil his ministry worthily. On the other hand they seek to preserve the honour of the Ministerial List and to protect the Churches from the unworthy and the adventurer. As I look back on the past decade of my chairmanship, and the earlier years of membership of the Ministerial Recognition Committee I am glad to recall Non-Collegiate ministers who were helped and guided by the Committee, and are now serving their Master with blessing and success in the vocation that demands the highest discipline of the mind and heart.

SEYMOUR J. PRICE.

MINISTERIAL TRAINING—THE MISSIONARY EMPHASIS

This article will fall into two parts: the first, dealing with general considerations, being written by VICTOR HAYWARD, and the second, presenting practical suggestions for college curricula, being written by ERIC WORSTEAD.

I

THE training for the Ministry given in our theological colleges is naturally and rightly in the main of an academic nature. Yet surely it need not, and should not, be purely academic. It is essential that our colleges turn out good theological students, but it is not merely good students that the churches need. We venture to suggest that at times gifts of the Spirit which would be of vital importance for the life of the Church have been quenched during college days, instead of being developed. One of such gifts is a passion for evangelism among folk outside the churches. Why is it that so few theological-college-trained men become great evangelists in the service of the Church? If training were somewhat more comprehensive there might be one or two in every student generation. It is surely according to Scriptural teaching to look for many varying gifts among those who lead the churches' life, but we seem content to produce one or two patterns only!

Little or no training is given in most colleges with regard to certain phases of what should be the normal minister's work, for example, the conduct of church business. The most vital aspect of the Christian ministry, however, which suffers from neglect is that of evangelistic outreach beyond the frontiers of ordinary church life. Many differing gifts could be applied to this one end, and it is not here suggested that all students should be moulded into one missionary pattern. We do nevertheless contend that ministerial training should include specific preparation for what, after all, is one of the Church's fundamental tasks.

Three reasons may be suggested for failure in this respect. First, an inadequate emphasis upon the Church's missionary obligation. It should be impossible for any Church-member to misconceive of the Christian Mission as an optional extra on the periphery of the Church's activities, or as something to be delegated to missionary societies and carried on only overseas. In the second place, there seems to have been no radical adaptation of ministerial training since the days when men often went out to well-filled churches, which were themselves content to sit beneath a pastoral and a preaching ministry devoted to maintaining the Church in its existing structure. How many young people have been lost to the Church because of their sense (however erroneous) of the Church's futility in face of "a job to be done in the world"! In the third place, life at college has become fatally, though all too smoothly, geared to University examination systems, little training being regarded by *the students* as of fundamental importance except as leading to diplomas and degrees.

A new approach is needed. Everything around us in the present era challenges the Christian to think in terms of one Gospel for one world. The Ecumenical Movement is already coming to a new appreciation of its necessarily missionary motivation and character. We should look at Britain to-day through the eyes of fellow-Christians from Asia or Africa; that would stop our thinking of Missions as something to be carried on "over there"! Only as the One Body of Jesus Christ becomes aware of her one missionary task throughout the whole world will the Christian Gospel be seen in its amazing relevance to the world's most desperate needs. Our churches in this country must turn outwards to the world around them, and learn to make demands upon their membership commensurate with that made by the Communist Party upon its adherents. And that Christians may recapture their understanding and the thrilling experience of "what it is all about," our theological colleges must produce men who have been trained in missionary concern and techniques. They must be able to help the members of their churches in making a really effective witness in a pagan world. They must be ready to lead them in taking the Gospel across the narrow frontiers within which the churches are at present confined, to situations in which its message sounds as strange as in a foreign land. The task of evangelism is manifold

and calls for many differing gifts. But it means taking the Gospel outside the churches to confront the needs of the world where these are discussed and felt.

This new approach should be made from the start. Candidates for a theological college course should have, as required reading, books on the missionary message of the Bible and the whole sweep of Christian advance throughout Church history. (There is too much careful study of parts of the Bible without any appreciation of that driving purpose of God which gives to it its real unity and meaning! and too much Church history stops at A.D. 451!)

College faculty members should not allow themselves to get out of touch with the real needs of the Ministry—we therefore advocate non-academic summer schools for tutors, and Sabbatic years (or, more practically, the six months, say, from April to September) in the actual work of the ministry, or helping in a pioneering drive on a housing estate. As for seminar and practical work for the students themselves, this will be dealt with in the next part of this article.

II

It is evident that College courses should seek to equip men for the whole task of the ministry wherever they may go. The student must be taught to understand the issues facing the world Church and also to see any local church within that universal setting. At the same time it is obviously impossible to prepare a man to meet any and every situation. All churches are different, whether they be in this country or abroad. The emphasis in a College course must therefore be upon principles and techniques of missionary outreach; but at the same time provision should be made for as much practical experience as possible before the student enters upon his ministry. One of the questions which is continually being raised is whether within the compass of present curricula this kind of teaching could be given. A growing number of non-Baptist Theological Colleges are adding a year to their ordinary course, so that there may be concentration upon these more practical questions, as well as a continuation of academic studies. On the whole, Baptist Colleges have found this to be impracticable; any such training must therefore be given partly during the term and partly during vacations.

It is probable that in most Colleges the summer term could be made available for the kind of work to be outlined here. Approximately half the students face University examinations at the end of June, which means that the other half could take this type of training. Each student could thus have, during his College course, two terms in which to receive extra guidance for the work of the ministry. As a minimum it should be possible for half the men in every College to take two weeks of intensive seminar work on "Missionary Outreach" in the summer term, or one week at the very least if both mornings and evenings are used.

We would offer a few suggestions of the kind of work that could be done in these seminars. For example, the time available in one session might be used for a general discussion of the strategy of the Christian Church. This could cover:

- (a) The Biblical basis of Missions.
- (b) The lessons to be learned from the historical patterns of missionary work.
- (c) The changed attitude of the Christian Church to non-Christian religions.
- (d) Modern missionary practice in churches throughout the world.
- (e) A study of present-day anti-Christian forces, their strength and their weaknesses.
- (f) The effect of changing patterns of society upon the presentation of the Gospel, with special regard to changing conditions within nominally Christian countries.

It is probable that some of these talks could be given by members of the College Staff, while others might require a Missionary Society speaker. Another session could concentrate upon the specific work of Baptists throughout the world, including discussions on the administrative side of the Baptist Union and the Baptist Missionary Society. It is surprising how little is known of Baptist work in general, of the functions of Area Superintendents, or of the programmes of the various departments at Baptist Union Headquarters. Again, great assistance could be given through intensive lectures by experts on Sunday School methods, Youth work, Evangelism, Open-air preaching, Religious Journalism, and the special techniques of industrial, hospital and Service chaplaincies (and incidentally also the provision of expert legal advice on such matters as births, deaths, marriages, trust deeds, and Income Tax).

New methods of presentation are available for the minister to-day, and the student should know of the possibilities of evangelism through the use of drama, films and film-strips. He should be able, therefore to operate film and filmstrip projectors, and have some knowledge of the methods of making documentaries and film-strips, and of the production of plays and pageants. There are also new methods of Bible study to be learned, e.g., that employed by the Roman Catholics in the "Jociste" movements, in which a group, taken from a particular industry or from a particular street, studies together a passage of Scripture, draws an inference from it, works out how to put it into practice, and is expected to report at the next meeting on the ways in which this passage has been applied, and its results. There is also evangelism through groups formed in Christian houses, general discussion leading to Biblical questions, and so to Bible study.

It may be argued that all this savours too much of the lecture room, and brings the student no nearer to the practical application

of his studies. It is well known that there can be quite a difference between the lecture room and the pastorate! Great attention must therefore also be paid to the need for field work to supplement what has already been suggested. While still at college, men should be attached to local churches where they may regularly observe a church at work. Some suggest that facilities should be given for all men to attend the church to which they are attached at least one evening per week, and that churches might invite senior men to attend Deacons' Meetings. During the summer and Easter vacations most students are engaged in a variety of campaigns. It might be wise if more of this work were done under the guidance of senior missionaries, and occasionally with tutors as members, though not leaders, of the team. Most Colleges also provide facilities for gaining experience through student pastorates, but such pastorates might prove of greater training value if men were seconded to local senior ministers who could give advice on the problems that arise. Again, there are often openings for men during vacations to take work in offices, hospitals and factories, or in schools for corrective training, but it is important that the student should see such work as not merely a means of making some pocket-money, but as part of his training in missionary opportunities and methods.

Further, inasmuch as men taking a good degree often go to Regent's Park College, Oxford, or to the Continent for further academic study, and missionary men are now going to St. Andrew's College, Selby Oak, should not others be selected, according to aptitude, for other special courses? For example, more men could take advantage of the course provided at Rüsclikon, others ought to be able to spend two terms or a year as temporary assistants to Industrial Chaplains, Probation Officers, etc. The question might also be raised as to whether some men should not postpone their military service and perform it at the end of their College course as Assistant Chaplains.

One further point might be raised although it does not actually come within the scope of this article. Most men become aware of real needs after they have been in the ministry for a short time; careful consideration should therefore be given to the question of providing post-graduate refresher courses on the major practical problems of the ministry. These could perhaps be organised at existing Summer Schools or alongside of them, or the Baptist Union might even decide to run regular Probationers' Courses.

V. E. W. HAYWARD.

E. H. WQRSTEAD.

The foregoing articles have been collected by H. Ingli James and to him and all the contributors in this number, the Editorial Board expresses sincere thanks.

INFANT DEDICATION

A RECENT issue of the *Fraternal* reminded us of the intense interest taken by all sections of the Church in the Sacrament of Baptism. Not least among these issues is the need for a more definite statement of the relationship of the child to the church. Principal Child reminds us that:

“In inviting parents to bring their children to church for a special service we are, in fact, recognising that the Christian Church as such is concerned not merely with adults but with children, and gives them a place of their own in the life of the Church.”

The supporters of infant baptism have no doubt about this place in the life of the Church. The child is received into Christ's Church. For us with our conception of the gathered church such a position is impossible. Nevertheless we have a responsibility for the child and it is obvious that many desire to see this expressed in a special service.

The following, it is suggested, are the emphases that should be found in such a service.

1. **THE OBJECTIVE.** Those who have read some of the recent defences of infant baptism must have felt sympathy with such statements as the following:

“The validity of the Gospel does not depend on human faith. The Church's practice of infant baptism witnesses to this ‘objective givenness’ of the Gospel. The primary significance of such a baptism is not that we dedicate the child to God, but that God has done something for the child.”

This “objective givenness” ought to be present in our Dedication Services.

2. **THE PROSPECTIVE.** The service must look forward to the time when the grace of God working in varying ways upon the child, wins personal acceptance of the Gospel—an acceptance witnessed in believers' baptism.

3. **THE RETROSPECTIVE.** It must look back to the marriage service where the parents acknowledged that one of the purposes of marriage is that “children may be trained in the nurture and admonition of the Lord.”

4. **THE RESPONSIBILITY OF THE CHURCH MUST BE EMPHASISED.** The church through this service recognises anew its mission and dedicates itself to the task of winning the child for Christ.

With due acknowledgment to M. E. Aubrey and F. B. Meyer the following is a suggested service:

Look at the generations of old and see;
 Did ever any trust in the Lord, and was confounded?
 Or did any abide in His fear, and was forsaken?
 Or whom did He ever despise that called upon Him?
 God so loved the world . . .

Hymn.

In this service we recognise the sacredness of the ties of marriage, and give thanks to God for family life. We pray for His blessing upon the homes represented here and dedicate ourselves anew to our task of "training our children in the nurture and admonition of the Lord." And we rejoice with those whose marriage has been newly blest with the gift of a child, and pray God's blessing on both parents and children.

When we engage in this service we declare that God has already made claim to the responsive faith of His children by His action in the life, death and resurrection of Jesus Christ, and that only through Christ can we look into the face of God and say, "Abba, Father." We acknowledge our responsibility so to live, both in our homes and in our service of the church, that in due time our children may respond in faith to Christ and become through believers' baptism members of His Church.

Wherefore being thus persuaded of the goodwill of our heavenly Father towards our homes and our children, let us devoutly give thanks unto Him and say the prayer which the Lord Himself taught us:

Our Father . . .

Scripture Reading from O.T. Deut. vi, 4-9.

Hymn.

Scripture Reading from N.T. Eph. v, 20—vi, 4.

Prayers (Thanksgiving, Confession, Intercession).

Notices and Offering.

Hymn.

Sermon.

(Organ Voluntary while baby is brought into the Church).

Minister: And they brought unto Jesus infants, that He should touch them: but when His disciples saw it, they rebuked them. But Jesus said: Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.

You hear in this Gospel the words of our Saviour Christ how He commanded the children to be brought unto Him; blamed those who would have kept them from Him; and said: "Of such is the Kingdom of God." You perceive also, that by His outward gesture and deed, He declared His tender love for them. They were His Father's "little ones," and dear to His heart; therefore He embraced them in His arms, laid His hands upon them, and blessed them. Doubt not, therefore, but earnestly believe, that He Who now sitteth at the right hand of the Majesty on high, is the same tender Saviour Who, in the days of His sojourn upon earth, so graciously regarded little children.

To the parents :

Do you, the parents of this child, acknowledge God as the Father of all, Jesus Christ as the Saviour of men, and the Holy Spirit as the only true Guide and Sustainer of men ?

Parents : We do.

Do you in presenting this child desire and intend, by God's help, to train *him* in the knowledge of God, instructing *him* in the Holy Scriptures, as the only rule of Faith and Practice; and encouraging *him* to seek the guidance of the Holy Spirit; that *he* may in due time be led to accept Christ as *his* Saviour and profess the same in believers' baptism and by membership in Christ's Church ?

Parents : We do.

Minister (to the members of the Church) :

Do you, the members of this Church, accept the responsibility which this service offers of sharing in the training of this child, instructing *him* in the Holy Scriptures, as the only rule of Faith and Practice; and encouraging *him* to seek the guidance of the Holy Spirit; that *he* may in due time be led to accept Christ as *his* Saviour and profess the same in believers' baptism and become with you a member of the fellowship of Christ's Church assembled here ? If so will you stand in your places.

Minister (taking the child in his arms) :

. . . in the faith and fellowship of the Church of Christ I dedicate thee to God, the Father, the Son and the Holy Spirit, praying that in spirit, soul and body thou mayest become wholly the Lord's. The Lord bless you and keep you . . .

(Handing the child to the mother) :

May this child be the light of your home, and the joy of them that love *him*. May the grace of Christ be vouchsafed *him*, and when the years of discretion come, may *he* dedicate *his* life to Christ Who loved *him* and gave Himself for *him*.

Prayer.

Minister (to parents) :

We present you with this copy of the New Testament, the source book of our Faith and Practice. May it remind you of your promise to train your child in its truth, and we charge you that when *he* is able to read it for *himself*, it shall be given to *him*.

Minister (to the congregation) :

As a sign of your responsibility towards this child a representative of the Church and Sunday School will add the name of the child to the Cradle Roll of the Church, thus sealing the promises we have made this day.

Hymn.

Benediction.

Nothing has been said about the name of the service, or about the possibility of "the dedication of another person." Principal Child would argue that the latter is impossible. The difficulty is to find another word which would adequately express the emotions

**A MESSAGE FROM THE GENERAL MANAGER
OF THE BAPTIST INSURANCE COMPANY LIMITED**

My dear Friends,

In my boyhood a story was current that a celebrated preacher's sermons consisted of an introduction, a first, secondly and thirdly, followed by lastly, finally and in conclusion. After that introduction,

First. Recently we received a letter from a Church treasurer asking if we could cover the Sunday supply fees they would have to pay in the event of their minister being out of the pulpit through accident or illness. The answer was "yes." We can cover any Church whose minister is on the accredited list for such fees up to £5 5s. per Sunday at an annual premium of £1 10s.

Secondly. Last year a lady officer of a Church took a party of young people to a district Missionary gathering. On the return journey her motor was in collision with another motor and she was injured. Her Church had no legal liability to her but it had taken out one of our **Voluntary Workers' Policies**, with the result that the lady received £3 per week during the period of her incapacity. In addition, because we seek to serve to the utmost those Churches which support us, we undertook negotiations with the Insurance Company of the other motorist and secured a substantial sum for the lady.

Recently, a deacon in locking up the Church premises, slipped over a boot scraper and sustained a fracture. The Church had no legal liability to him, and, unfortunately, his Church had not accepted our recommendation to effect a Voluntary Workers' Policy. The deacon, therefore, is not entitled to the compensation of £3 per week which we should have gladly paid.

Thirdly. Once again I would emphasise the importance of adequate Public Liability cover. The compensation awarded in the Courts continues to rise, and experience shows that Churchgoers are not immune from the virus of claim-mindedness.

Space has gone, so I leave "lastly, finally and conclusion."

With all good wishes for health-giving Summer holidays,

Your fellow-worker,

SEYMOUR J. PRICE.

in the hearts of parents on this occasion. What we say in the service is surely in the nature of a dedication of the child. Church and parents dedicate themselves and the parents say in effect, whatever natural claims we have upon this child we give them up and offer him to the Lord, as did Hannah the infant Samuel. In so doing we dedicate him, although we know that claim of God on him must be acknowledged by him at a later date.

Paedobaptists claim that by their service they declare the evangelical faith: that Christ lays claim to the life of the newborn. But they also declare that there is need at a later stage for the child to confirm that which has been done in his name. We echo the words of D. R. Griffith:

“From the Baptist point of view, it seems unfortunate that the richly suggestive act of baptism with all its associations and undertones cannot be reserved for such an occasion.”

We acknowledge in our Dedication Service that Christ lays claim to the newborn, and we, with the parents, seek to become channels of His grace, so that in due time the child may experience that “richly suggestive act of baptism with all its associations and undertones.” And who that has shared that experience would have it otherwise?

N. B. JONES.

STEWARDSHIP OF MONEY

THE National Council of the Baptist Youth Movement has been considering this matter, and in order to get some facts decided a questionnaire should be sent to certain delegates, to find out from groups of young people in various churches their attitude to this question. So, while the following summaries do not speak for all our young people, they do represent a cross section, perhaps a keen one, but even so the results are interesting.

First, questions concerning the Churches' responsibility:

1. Have you received instruction concerning the use of your money in the service of Christ and His Church?

Just over 70 per cent said “yes,” but nearly 30 per cent said “no” and of the 70 per cent some said it was through parents and Summer Schools.

2. Is definite instruction about the use of money given in: (a) Sunday School, (b) Non-uniformed Organisations, (c) Uniformed Organisations? If so, what form does it take?

Some instruction is given in Sunday Schools though in many cases young people thought the lessons on this subject in the handbook were too vague. Over 45 per cent received instruction in the Sunday School, while in the non-uniformed organisations it was over 51 per cent. In the uniformed organisations in most cases it was stated that this was impossible!

3. Did you receive instruction on the subject of Giving, in Baptismal and Church membership classes?
Forty-five per cent could not remember. 42 per cent yes, 54 per cent none.
4. Do you have an envelope scheme in your church? If so how and when is it introduced? Do you belong to it?
Only one church did not have an envelope scheme. About 47 per cent supported such a scheme, over 52 per cent did not.
5. When did you last hear a sermon, or a discussion dealing with proportional giving and with what result?
Most could remember one in the last twelve months but 17 per cent could not remember. 20 per cent did not answer.
Then there were questions concerning the individual's responsibility:—
 1. Do you give proportionately, i.e., a fixed sum in proportion to your income?
Over 48 per cent gave proportionately. Nearly 46 per cent did not. It was encouraging to see that 6 per cent were prepared to set aside one-tenth of their income.
 2. What is your reaction to deficit appeals? If adverse what would you suggest?
Only 10 per cent were adverse, whilst 63 per cent were not; they felt appeals should not be necessary if Christians could be taught more personal responsibility. Ten per cent did not answer.
The third group of questions was concerned with responsibility to the Denomination.
 1. Do you possess a missionary box in your home?
Fifty per cent yes, 50 per cent no.
 2. Do you support the Homework Fund? (a) By what means, boxes or collection cards? (b) How often?
Only about 6 per cent did not support but over 80 per cent did. Of the 56 who supported the Homework Fund, 14 gave once a year, 8 gave quarterly at church meetings or communion services, but this last group felt this way not very satisfactory, as so few attended.
 3. Do you know how the money is used, for:—
(a) Homework Fund, (b) Baptist Missionary Society, (c) Church Finances, (d) Special Appeals.
(a) 68 per cent knew, (b) and (c) 80 per cent knew. In the first group 21 did not know what the Homework Fund was, but 10 of these came from Scotland where there is no Homework Fund, 12 did not know how the Baptist Missionary Society spent its money and 14 did not know how their church finances were administered.

It must cause certain of us some heart-searching to learn that those questioned stated that they had no instruction concerning giving at their Baptismal and Church membership classes. When this matter was discussed in Council one delegate summed up an able speech by saying: "We should welcome some definite teaching on giving." The Council endorsed this with acclamation.

IAN PRENTIS.

The foregoing is published at a request of the united committee of our B.U. and B.M.S. Young People's department.

EDITORIAL BOARD.

BIBLE STUDY—THE FOURTH GOSPEL

(Studies in St. John's conception of Jesus and His gifts to men)

FORTUNATELY there is no space to discuss the authorship of the fourth Gospel. What follows is written in the conviction, somewhat waveringly held, that it was written by John the Elder, leader of the church in Ephesus and District, not less than sixty years after the crucifixion. It is thus written with more than half a century of Christian thought and experience behind it. By then the Church was largely Gentile, and John is seeking to interpret the Gospel to men familiar with the current modes of thought and language.

The Gospel has many links with the teaching of St. Paul. The association of both men with Ephesus would partly explain this. John holds most exalted beliefs concerning Jesus, and E. F. Scott's point is worth noting—"the Glory which Paul ascribes to the exalted Christ is thrown back by John on the actual life of Jesus."

THE LORD'S TITLES

John uses all the Synoptic titles to describe our Lord, except "Son of David." Note the varied witness to him in ch. 1—as Messiah, the Christ (41, 45), as King of Israel (49), as Son of God (34, 49), as Son of Man (51). Also "The Holy One of God" (vi, 69, Greek text), and "The coming One" (xii, 13. cp. Matt. xi, 3; xxi, 9).

John emphasises His Messiahship. He was indeed the expected deliverer of Israel. Yet He does not accord with current expectations. To the Jew a crucified Messiah was a contradiction in terms (xii, 32-34). To John the death of the Messiah was essential. It sets the seal upon the eternity of His Person and Work. It is His crowning glory (xii, 23; xiii, 31), and the means by which He draws all men unto Himself (iii, 14-15; xii, 32-33).

Again, the Messiah was King (i, 49; xii, 13), but His kingdom is not of this world (vi, 15, 26; xviii, 36-37).

The three titles on which the Gospel lays greatest emphasis are Son of Man, Son of God, and the Word (Logos).

SON OF MAN

John's exalted conception of the Son of Man has affinities with Daniel's figure of "one like unto a son of man" (Dan. vii, 13-14) who is identified in verses 18, 22, 27 with the saints of the Most High, i.e., he is the representative man, himself human, and gathering up all humanity in his own person.

1. The Son of Man is a real person, Jesus of Nazareth, the son of Joseph (i, 45). His humanity is not bogus. He works, loves and is loved, tires (iv, 6), thirsts (iv, 7), weeps (xi, 35), suffers and dies (ch. xix).
2. Thus the Son of Man knows and understands all men (cp. Hebs. ii, 14-18; iv, 15-16). Understanding them He can judge them (v, 27).
3. The Son of Man creates a spiritual community with all believing men. His death is the focal act which draws men into unity with Him (iii, 14-15; xii, 32-34). This unity is sustained by the body and blood of the Son of Man (vi, 53-58).

For this oneness of man with the Son of Man and with His fellow-men (cp. Matt. xxv, 40-45), and Paul's conception of the body of Christ.

4. The Son of Man is also the Son of God.
Similar language is used of both. The Son of Man descends from heaven, ascends to heaven (iii, 13; vi, 62).
5. Dr. C. H. Dodd, in his "Interpretation of the fourth Gospel," draws attention to the parallels between Isaiah's "Suffering Servant" and John's "Son of Man":—

Is. xlix, 6. He is the light of men (cp. John viii, 12; xii, 46).

Is. xlix, 9-10. The sustenance of men (cp. John iv, 14; vi, 27, 35; x, 9).

Is. xlix, 3, 5. God will be glorified in him (cp. John xii, 23; xiii, 31, 32).

Is. liii, 13. His lifting up, his exaltation in death, draws men unto himself (cp. John iii, 14-15; viii, 28; xii, 32-34).

SON OF GOD

The divine Sonship of Jesus is treated with a fullness and precision not found in any other New Testament writing. The main purpose of writing the Gospel is to convince men that Jesus is Christ, the Son of God (xx, 31).

1. Jesus is the only begotten Son of the Father (i, 18; iii, 16, 18).
2. He is sent by the Father (iii, 17; v, 23; vi, 40), comes in the Father's name (v, 43), and is dependent on the Father (v, 26; vi, 57; xv, 1).
3. The Father has given the Son His divine authority (iii, 35; v, 20; xiii, 3). He exercises divine functions, e.g.:
He gives everlasting life (iii, 36; v, 26; vi, 40; xx, 31).
He is the Saviour of the world (iii 17).

He raises up the dead (v, 21-25; vi, 40; ch. xi).

He judges (v, 22, 27, 30; xv, 22-24).

He answers prayer (xiv, 13).

4. There is complete unity between Father and Son. "I and My Father are one" (x, 30; cp. x, 38; v, 20; viii, 16; xiv, 7-9). The Son speaks what His Father teaches (viii, 28), does what His Father does (v, 19), judges by virtue of that unity (viii, 16).
5. The relation between Father and Son is an eternal relation. It does not begin or end with this life (i, 18; viii, 23, 35, 56-58; xvi, 28; xvii, 5, 24). Genesthai (to become) is never applied to the Son of God, but always einai (to be continuously).
6. The divine Sonship recognised by men (i, 34, 49; vi, 69, xi, 27).

THE LOGOS. The Prologue, i, 1-14.

Most religions have the idea of an intermediary by which the Deity reveals Himself to men. In the Old Testament, it was "the word of the Lord." In Greek thought it was "the Word (Logos)," conceived of as reason, responsible for the reasoned ordering of the universe, or as the Wisdom of God, His agent in creation.

John uses the term Logos to help him to interpret the significance of Jesus to the Gentile world. The nature and mind of God are revealed not primarily in the spoken word, or in a philosophical idea, but in a life, the whole life in the history of Jesus of Nazareth.

The vital point to him is that "the Word became flesh" (i, 14). The Logos did not merely descend on Jesus. The Logos became flesh, became the human nature which he bore. So that the life of Jesus is the life of the incarnate Logos, revealing the eternal thought and character of God. In Jesus we see God (xiv, 9), hear God (viii, 26), know God (xvii, 3).

The term Logos is used only in the Prologue, but the whole Gospel is the commentary on the meaning of the term. The words and deeds, all the details of the life of Jesus, are manifestations of the truth contained in "the Word became flesh."

SOME OF THE LORD'S GIFTS TO MEN

A. EVERLASTING LIFE

"Life" is a dominant theme in the Gospel (xx, 31; x, 10). It is everlasting life, i.e. eternal in duration and divine in quality. It is Christ's gift in response to faith and obedience. It includes all that is contained in the Pauline experience of Salvation. "To have life" and "to be saved" are different ways of saying the same thing.

1. He is life, and eternal life is in Him (xi, 25, 26; xiv, 6. Also i, 4; v, 26, 40). There is no life apart from Him (vi, 53).
2. It is He who bestows eternal life (iv, 14; vi, 27, 33; x, 28; xvii, 2).
3. Eternal life is life now and hereafter. (The New Testament knows nothing of immortality apart from Christ. It is not regarded as inherent in human personality).

Life now and hereafter (vi, 40, 51, 54; x, 28). Death vanquished. Life hereafter (v, 28, 29; xi, 25, 26; v, 21, 25) may refer to spiritual awakening now and not hereafter.

4. The channels by which life comes to the human heart.
 - Faith (iii, 15, 16, 36; vi, 40, 47; xi, 25; xx, 31).
 - Knowledge (xvii, 3).
 - Obedience and service (iv, 36; viii, 12; xii, 50).
 - Self-sacrifice (xii, 25).
 - Communion—feeding on Christ (iv, 10, 14; vi, 47, 48).
 - N.B. vi, 48-58, and note the eucharistic reference, especially in 53-56, which are an expansion of the words of institution (cp. Matt. xxvi, 26-28).
5. Our response to His offer of life (vi, 68; cp. vi, 43).

B. ONENESS WITH GOD

No theme in the Gospel reveals more clearly the depth of spiritual life experienced by the Christian community in the early decades of the Church's life. John's teaching on "abiding in the Vine" and on being "in the Son" or "in the Father" can profitably be compared and contrasted with Paul's "in Christ" and his teaching on "the Body of Christ." John describes a personal unity of spirit, thought and purpose.

1. The Father is in the Son and the Son in the Father (x, 30). Each dwells in the other (x, 37, 38; xiv, 10, 11), each knows the other (x, 15).
2. It is the Son's purpose that the believer shall share in this holy unity (x, 14; xiv, 20, 21; xvii, 11, 21, 23). It is a sharing of the divine life (v, 26; v, 24; vi, 27, and notably xv, 1-12, the Vine and the Branches).
3. This unity grounded in the love of God (cp. iii, 35; v, 20 with xiv, 23; xv, 9; xvii, 26). It is wrought by the Spirit of God (xiv, 16-21).
4. Our unity with the Son results in:—
 - Active love for others (xv, 12-14, 17).
 - Service (v, 17, 19; ix, 4).
 - Joy (xv, 11).
 - Knowing the mind of Christ (xv, 15).
 - Prevailing prayer (xv, 16).
5. Such unity maintained by feeding on Christ (xv, 1-12; vi, 48-58).
6. It is a witness to the divine mission of Christ and the divine love for men (xvii, 23).

C. KNOWLEDGE OF GOD

The knowledge (gnosis) of God was a familiar phrase to the Gnostic and Greek thinker, and was used with a variety of meanings. To the Gnostic it meant mystical enlightenment. To the Greek it was a mental process, the contemplation of ultimate reality. The knower stood apart from the known. But to the Hebrew to know was to enter into personal contact with the object

known, e.g. Is. liii, 3, "He is acquainted with grief," or Ezek. xxv, 14, "they shall know my vengeance." John follows the Hebrew usage. To know God is not chiefly to have a clear picture of Him in the mind but to have a real experience of His saving presence in the heart (x, 14; xiii, 18).

1. In the Old Testament, the vital thing was that God knows man.

He knows the nation (Amos iii, 2; Hos. v, 3), and the individual (Jer. xii, 3; Deut. xxxiv, 10; Job xxiii, 10; Psalm cxxxix, 1-6). cp. our Lord's knowledge of man (John ii, 24, 25; v, 42; x, 27).

2. The Son knows the Father, and is known by Him (vii, 27-29; viii, 55; x, 15).

3. The Son mediates to men the knowledge of God, by word but above all by His life. "He that hath seen Me hath seen the Father" (xiv, 7-9. cp. i, 18; vi, 46; xii, 44, 45. Also Matt. xi, 27 and John x, 4, 14; xiv, 7, 17).

4. To know God is one of the ways by which we experience life eternal (xvii, 3).

Those who have read Dr. Dodd's "Interpretation of the Fourth Gospel" will know how much I am indebted to him and how shamelessly I have borrowed from him.

FRANK BUFFARD.

B.M.F. ANNUAL

Bloomsbury was filled almost to capacity for our Annual Meeting held during B.U. Assembly week. The great attendance was due to the quality of the platform. Billy Graham, in ten minutes, gave proof of his Baptist convictions, and communicated his spiritual power to his listening audience. Founder of Iona Community and eminent Presbyterian minister—George MacLeod—drew out the Social implications of the Gospel and impressed with his own powerful personality, the practical responsibilities following from the Word we preach. The speakers proved a delightful combination and their addresses remarkable in their complementary nature. F. C. Bryan, capable chairman that he is, managed in forty minutes to find time for a tribute to Charles Johnson and to welcome his Secretarial successor—J. H. G. Adam and, also, for outline Reports of the many-sided work of our Fellowship. We hope that members appreciated the immense amount of work rendered by such helpers as Charles Bullock, Sidney Hall, A. J. Westlake, John Withey, Richard Rowsell, together with those who write the Fellowship letters and produce the Fellowship Magazine. The collection, amounting to over £40, replenished the Library and Benevolent Funds. The whole meeting proved inspiring and warranted the policy in securing for such an unique audience, speakers of front rank reputation and ability.

THE BUILDER OF THE HOUSES OF PARLIAMENT

A VISIT to London by the Great Western takes us to Paddington; and the Nelson Column, the Houses of Parliament. The Club Houses nearby, including the Lyceum Theatre of Irving fame, will engage our attention. The Victoria Docks may also appeal to some.

A walk through Kensington Palace Gardens will show us the Soviet Embassy, which was once the town house of Sir Morton Peto, the builder of all the works thus mentioned, and, with his partners, the largest employer of labour in the world, with a pay-roll extending to 75,000 men.

He was born at Cheam in 1809 (as was Lincoln in the U.S.A.): educated at Brixton Independent School, and apprenticed when fourteen, to his uncle, who was a builder in Little Britain.

Succeeding to the business in 1830, he obtained the contract for the Hungerford Market, despite his youth. But the source of all his activities lay in his religion, his home and his family. A keen student of the Bible, he joined the Baptists in 1843. Previously left a widower, with four young children, he married Miss Sarah Kelsall of Rochdale, who was to be his helpmeet for the next forty-six years. Peto built, gave and served Bloomsbury Chapel for nearly twenty years under Dr. Brock, having met him at Norwich in 1847, while laying the Eastern Counties Railway; developing Lowestoft, and rebuilding Somerleyton Hall and village. He entered Parliament as Liberal M.P. the same year, and was largely responsible for the Truck Act, whereby contractors had to pay their workmen in cash weekly, and not in goods, supplied from their own stores. His men were properly housed, and he gave large sums for the formation of sick and thrift clubs among them. Services were held, and a Bible was given to every man who could read. The "Peto" Act also enabled religious charities to appoint new trustees, without a fresh conveyance, thereby saving time and money. The Great Exhibition of 1851 would have remained a dream of the Prince Consort's, had not Peto come forward with a guarantee of £50,000, and insured its progress. In the same decade, he built the Grand Trunk Railway—including the Victoria Bridge over the St. Lawrence—the railways of Denmark and Norway; the Buenos Ayres Great Southern, and those of Queensland. He also constructed the line from Frankfort to Homburg, and that from Rustchuk to Varna on the Black Sea. The track from Dunaberg to Witepsk was completed twelve months ahead of time, and he received the warm thanks of the Russian Government. But amid all his commercial and philanthropic activities, he always put spiritual things first. The money repaid him by the Bloomsbury members was spent in erecting the chapels at Regent's Park and Notting Hill. He was quick to detect the genius of C. H. Spurgeon, and laid the foundation stone of the Metropolitan Tabernacle. He was Treasurer of the B.M.S. for 21 years, and defrayed the cost of five

deputations to the foreign fields. The construction of a railway in the Crimea, during that unhappy conflict, free of commission, won him a baronetcy in 1855.

He travelled to Paris fourteen times in as many months, while the Mediterranean line was in progress, and received the thanks of Napoleon III when the railway from Algiers, together with the harbour and docks, was completed.

Returning from a visit to the U.S.A. in 1865, he faced the biggest test of his life, when bringing the London, Chatham and Dover Railway into the city. A financial crisis arose; and his bankers failed, which involved his firm in the general collapse. Emerging triumphant after a searching enquiry, he retired with a remnant of his fortune to Eastcote, and then to Blackhurst, where he died in 1889. He rests in Pembury Churchyard, and his gravestone truly declares: "Here lies one who never turned his back, but who marched breast forward; who never doubted clouds would break, Held we fall to rise, are baffled to fight better, Sleep to wake.

J. LESLIE CHOWN.

IN TOUCH BY TELEPHONE

Inspired by an article in the *Australian Baptist* our minister at Ilford—W. Peter West, 95, Richmond Road, Ilford, Essex, Telephone, Ilford 4172—is trying out a unique experiment in Evangelism—a Spiritual Telephone Service. Complying with our request, Peter West supplied some details—we quote from his letter. "In January, I advertised, outside my church, my telephone number and sent a letter to the local press which was featured on the front page. National papers republished the letter and before long I received communications from as far apart as Birmingham, Penzance, Germany, Jamaica, India.

"The problems dealt with have ranged pretty well over the whole of human experience. Out of the some 170 contacts many have been from people who have threatened, or who have tried to commit, suicide. By the grace of God these lives have been changed. I have even had one threatened murder to deal with. The terrible tangle to which I have been introduced, has been resolved, through the grace of Christ.

"I have tried to make the scheme both Bible and Church based. I pray with my enquirers, over the telephone and read the Scripture to them. Whenever possible, I link them with a church in their own area, and I have met with gratifying response.

"I am now seeking to extend this Spiritual Telephone Service to the whole of London. Advertisements have been placed on four London stations, and we have received quite a number of enquiries, but I have the vision of an organisation through the co-operation of ministers, which will work on the same principle as the dial 999 service. This will involve much prayer and thought, and should Brethren be interested, I should like them to contact me."