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EDITORIAL

APPRECIATIVE of kindly references to the Centenary *Fraternal*, Number 101 is now sent on its world-wide journey. By order of the Postmaster-General the additional fare will cost the Fellowship £30 per year.

We have been well served by our contributors, many of them men of distinction within and beyond our borders. In this issue Edwin Robertson gives us an interesting insight into the development of the Religious Department of the B.B.C. in which he himself has played no small part. A further instalment dealing with religion on Television will appear in our October number.

We know little of what is happening to the Churches behind the bamboo curtain in China, which makes the article by Mrs. Janet Rees especially welcome. It is part of an article which appeared in *The Friends' Quarterly*, and is reproduced by permission of the editor. It was also given in substance to the China Committee of the B.M.S. and made a deep impression there.

We are also indebted to another distinguished writer from outside our own ranks. McEwan Lawson is well known to a number of us from his pastorates in Congregational churches in Beckenham and Mill Hill and from his occasional writings which have a touch that is all his own. We are glad to make available to a wider circle a striking and timely address given to the London Baptist Board.

We welcome also an article by Principal E. F. Kevan, of the London Bible College. Our readers will enjoy his lively description of the effectiveness with which an old-time minister refuted the obloquy which the clergyman in the village attempted to heap on his Baptist flock. He further points the moral, none the less important because cleverly concealed by his art-ful pen.

Many visitors to the Church House miss Dr. W. O. Lewis these days. No work that he did for our World Alliance was nearer his heart or more characteristic of him than the Baptist Relief Work in Europe which he inspired and organised. As he leaves these shores to spend his last years in his own homeland, we are glad to have from his own pen a brief account of this remarkable Baptist achievement.

We welcome also articles from three of our younger men who already have achievements to their credit. Rex Mason of West Ham and Upminster has recently led his Church in an evangelical campaign with the help of members of the Baptist Students' Federation that has left them with follow-up work for many months to come. He has certain concerns about evangelism and has earned the right to ventilate them. Trevor Ling links a bit of New Testament research

to present-day theological thought and Baptist Church principles, in a fresh and stimulating way, which ties up well with the moving contribution from Ronald Messenger that follows. In it we get a glimpse of the possibilities of alleviating (and sometimes curing) pathetic mental disorders when ministers and Church co-operate together on sound psychological lines and in the spirit and power of the Master. This article is worthy of special and prayerful consideration. J. O. Barrett, just back from a crowded ten days in Germany, has found time to write up—hot off the plate, so to speak—impressions of a memorable mission.

In embarking upon the second century the Editorial Board hopes that every Baptist Minister will link up with the B.M.F. and help make it and the Magazine a means of deepening comradeship and furthering our work for Christ in these epoch-making days.

OUR ANNUAL MEETING

Some 700 or more attended Bloomsbury for our Annual Meeting. F. C. Bryan, warmly thanked for his three years of unstinted service, introduced J. O. Barrett as his successor. The welcome afforded was evidence of the confidence and affection of his fellow-members. With a brevity and unanimity remarked upon by Copland Simmons, the Officers were re-elected. We trust that brevity did not conceal the immense amount of work the Report recorded. Charles Bullock outlined the finance and stressed the burden of ever-increasing costs. Charles Johnson kindly deputised for J. H. G. Adam. Godspeed was expressed to Beasley-Murray, and vacancies on the Editorial Board were filled by F. C. Bryan; one other is to be selected. The title of the address was: "What an ordinary congregation expects from an ordinary minister". The audience caught almost a new glimpse of Copland Simmons as, in quiet tones, and earnest emphasis, he spoke of the importance of the pastoral Office. And so another milestone in the history of our B.M.F.

THE BAPTIST TIMES

We join in the many well-deserved tributes to Townley Lord on his relinquishment of the B.T. Editorship—a post well-filled for 15 years. During that time the journal has increased in circulation and influence, when many similar papers have ceased publication. Thanks to Townley Lord for the good work well done. Now we pledge loyalty to Walter Bottoms, to whose true hands the paper can well be trusted. The first numbers bear a new look which whets the appetite. We urge the support our ministers can give. Let us remember the target—*The Baptist Times* in every Baptist home. Long live the Editor—God bless the Journal.

SOME REFLECTIONS ON RELIGIOUS BROADCASTING—I

FOR the past seven years I have been the Assistant Head of the most effective ecumenical unit in the world—The Religious Broadcasting Department of the B.B.C.; it includes men, almost all ordained men, from all the great Christian traditions. There are 20 senior members of staff, although by no means are all of these working together in London. I walked into this group seven years ago in a conference when they were planning the future of broadcasting and the part religion should play in it. They were then already a large department, but during the years the increased output on various programmes and the beginning of television have greatly added to their numbers. Among these 20 are 8 Anglican priests, 5 Free Church ministers, 2 Church of Scotland ministers and 2 Roman Catholic priests. The rest are laymen. This group, working carefully with a series of Religious Advisory Committees, plan what shall be said for religion on the B.B.C. in its various programmes. Although many of the staff, particularly in London, have changed during these last seven years, two characteristics have remained. Every member of the department is deeply aware of his own tradition. There is none with uncertain Church affiliations. The other characteristic is that each member is independent of his Church. That has been one of the strengths of Religious Broadcasting in Britain. It has been handled by ordained ministers, but they have not been controlled by their Churches. The decisions have been taken as they have conferred together, and as they have considered the advice (not the orders) the Churches have given. Broadcasting quality, the need of the audience, the best use of the medium—these things have been the dominant factors and there has been a minimum of dispute between denominations. Of course, there have been complaints. I suppose every tradition of the Church has complained at some time of other that it was not adequately represented, and there have also been differences of opinion within the Department itself, but decisions have been reached and, generally speaking, the department has acted as a unit.

The past seven years have probably seen as much change in Religious Broadcasting as in any similar period of its history, and yet changes have all been slow and unspectacular. When I first came there was a vigorous debate going on about whether or not we should broadcast the Communion Service. Until 1947 there had been two bans in Religious Broadcasting. One was against controversial broadcasting and the other against the broadcasting of sacramental services. The first was lifted in 1947. By 1949 the second was already being gently prodded and we were in the midst of an experimental period. It was a vigorous controversy and most people had to change sides in the course of it. The Churches themselves were very uncertain and, although the Central Religious Advisory Committee recommended an experimental period during

which a few Communion Services would be broadcast, all the Churches were consulted separately. The Church of England passed no definite motion. The Church of Scotland hesitated a great deal, but were soon moved to approval by the activity of the Religious Broadcasting Organiser for Scotland, who toured the presbyteries and argued the case for this part being included in the reflection of the Church's life. There were then three arguments for broadcasting a Communion Service, briefly: (a) For those who are prevented from attending their own Communion Service; (b) for those who need to learn about other traditions; (c) for evangelistic purposes, to win men back to the Church. The first argument could not be denied, and for many years Churches of the U.S.A. have used their broadcasting facilities to reach out to their sick and aged folk, and to bring to them the Communion Service in their own homes. The second seemed to be of value as an education to people who knew only their own tradition. The third argument was soon dropped, as the Communion Service was not seen to be an effective means of evangelism. The various Free Churches took up different positions: Methodists and Congregationalists on the whole approved, while Baptists and English Presbyterians disapproved. Even now it is difficult to be clear, but on the whole it might be said that the broadcasting, and later the television, of the Communion Service has been accepted even though some people disapprove.

One of the biggest changes during these seven years has been the development of religion on the Third Programme. This has grown from an occasional programme to about one specifically religious programme every week and two or three besides which have religious significance. A comparison of the *Radio Times* for 1949 with that for 1956 will show the increasing part that religion has played in the Third Programme. It has taken all sorts of forms and has accepted the general tradition of that programme. There have been dramatic presentations, discussions, talks and readings. They have introduced religion and the basic teaching of the Christian Church to an intelligent audience which is largely uninterested in the more usual forms of religious broadcasting. Particularly in series like those discussing Bultmann's theology, the Third Programme has helped to put theology into the discussion of educated people. At the end of the day we might find that the greatest thing that broadcasting has done for the Christian faith is in this way to assure many people that Christianity is intellectually respectable.

The Third Programme deals with religious controversy because the ban on it was lifted in 1947. There has been a temptation these years to confine controversy to the Third Programme because there is no doubt that you can argue about religion more effectively at a deep intellectual level. It was never intended, however, that when the ban was lifted religious controversy would be confined to the Third Programme. One of the really difficult tasks of these last seven years has been to find an effective way of presenting the

arguments for and against Christian faith to a general audience. In 1949 an effort was made to bring two thinkers of equal intellectual calibre into controversy by broadcasting first a series of talks by one and then a series of replies by the other. The two men chosen were Alex. Comfort and Michael Foster. These were not very successful because of the gap between the two points of view. Later, in a series called "Man Without God", various speakers, believers and unbelievers, alternated, and something of the clash between faith and unbelief was brought out. It was not very successful.

By then we were beginning to realise that the difficulty lay in trying to find people who really were carrying on this debate between faith and unbelief. Kathleen Bliss was asked to investigate the possibilities of religious controversy and, after careful study, showed that broadcasting could give us religious controversy only if it distinguished three quite separate things. Briefly they were: (a) giving minorities a chance to be heard; (b) presenting accepted ethical standards without religion attached; (c) presenting the real controversy, which should be called "fundamental debate". We were already in the process of doing the first of these. Minority religious groups are difficult to reflect because there are so many, and if everybody had a chance they would outnumber the more generally accepted religious traditions. But by 1951 we were already well launched on a scheme for broadcasting services of worship from Plymouth Brethren, Pentecostals, Strict Baptists, Unitarians, and several others which, while minorities, were recognised in the main stream of Christian teaching. Later we saw to it that other minorities were represented by talks about their faith; not religious services, but talks explaining what, for example, Christian Scientists believe. There had all this time been one minority regularly represented by an explanatory talk—that was the Jewish community. About three times a year the Chief Rabbi talks about some great festival of the Jews. The second, presenting accepted ethical teaching without religion attached, was dangerous from a theological point of view, but good commonsense prevailed, and the first series on the Light Programme on "Right Conduct" was fairly popular. The third was the real problem. How were we to present fundamental debate when, so far as we could see, it was hardly going on anywhere?

The first major series in which people of different philosophical assumptions argued about points of view other than their own was not a great success and was almost ruined by the gap caused when the Marxists withdrew. It was years before another attempt was made on anything like this scale. Then it took the form of two discussion programmes on the meaning of the word "God" and the word "Christ", early in 1956, with the title, "Key Words". These two programmes were also on the Home Service.

Meanwhile a more startling attempt was made early in 1955. It was the broadcast of two talks by Margaret Knight on "Morals without Religion", followed by a discussion between Jennie Morton

and Margaret Knight. No one could foresee the stir this was going to cause. Some of the things had been said many times on the Third Programme without causing a ripple. This time either the nation was ready, or ashamed, or simply whipped up by the Press, but it became a national issue. We saw then the potential interest in any discussion which is prepared to attack the very grounds of everyday Christian living. To my mind the only sad thing about this episode was the way in which the Churches complained about Margaret Knight being allowed to broadcast, or demanded some lengthy replies to her. It seemed to me then, and it still does, that the proper reply was being made in all the programme of religious broadcasting day after day.

While the B.B.C. was seeking to discover ways of broadcasting fundamental debate, the Religious Broadcasting Department was rather more concerned with evangelism. Scotland, as in so many other fields, led the way. It was in Scotland that the first Radio Mission was planned. It was planned in connection with a Glasgow and Paisley Mission, and all the resources of religious broadcasting were used over the space of these weeks. There were no new broadcasting spaces found, but the existing ones were planned as one coherent series. All the broadcasters over that period were brought together and they discussed the most effective way of using their particular opportunity to speak to Scotland. Even such national broadcasts as "Lift Up Your Hearts", "The People's Service" and "Sunday Half-Hour" were taken from Scotland during that period and linked to the combined effort of a Radio Mission. The whole story has been told by R. H. W. Falconer in his book, *Success and Failure of a Radio Mission*, published by the S.C.M. Press. It started a whole pattern of radio missions in Scotland, and also a method of religious broadcasting for other parts of Britain.

The first mission outside Scotland was the London-in-Essex Mission, but this was not so successful as the Scottish mission, largely because of the difficulty which the different traditions had in working together. It is much simpler in Scotland, where at least there is one dominant Church. Quite apart from the success of the London-in-Essex Radio Mission as a mission it was most valuable in showing the limitations as well as the strength of radio. It was seen, for example, that no such project could be effective unless the local Churches used it properly. It was seen that the burden of advertising in such a case must always rest with the local mission committee. The experiment was worth making and it may lead to others in the future.

Meanwhile the Religious Broadcasting Department had developed its own particular method of evangelism; not in a mission, but in speaking week by week to people outside the Church. Particularly in the Light Programme, but also in the Home Service, it became increasingly clear that the majority of listeners were non-churchgoers. Already before my time, largely under the influence

of John Williams, the Light Programme had developed a short form of service called "The People's Service", which has not varied its pattern throughout the years. This half-hour is very much a programme. It is not a broadcast of a service from a church, although almost always the broadcast does come from a live congregation in a real church. It has the effect, however, because of its style and form, of giving the impression that the preacher is making a pastoral call. He is for this reason given a series of four, and not just one isolated programme. He makes four calls and, with the help of his congregation and the worship of his Church, he makes a suitable impact on those outside the Churches. The planning of this People's Service has developed considerably under the leadership of Richard Tatlock so as to be instructive as well as evangelical.

Throughout these years the Light Programme has made several different attempts both to instruct and to evangelise. The daily five-minutes following Housewives' Choice was one of the earliest programmes devised. It takes seriously the idiom of the Light Programme and remembers the listener's state of mind at that time in the morning after listening to Housewives' Choice. No attempt is made to require close attention from the listener. Instead, by the use of a signature tune, which is taken from Handel's Concerto grosso, the programme has found its place as an acceptable epilogue to Housewives' Choice. What is said is always in the form of a story and the spoken part of the programme lasts no more than two minutes. The story is followed by a hymn and then a sentence prayer which can be prayed by anybody who has been listening for the previous four minutes. The great demands on story-tellers to satisfy the needs of six stories a week has been met by fixing a pattern to the programme, and this pattern has become part of its appeal. On the same day each week a listener knows that he will hear the same kind of story. For example, on one day of the week he can be sure of hearing another story from John Bunyan, whether it be from *The Pilgrim's Progress* or *The Holy War*. On another day he can be sure of a paraphrase of a New Testament story. This "Five to Ten" programme has gathered a large number of listeners to make it part of their morning listening quite regularly.

Another attempt to speak to those outside the Church was started at the beginning of last year when Stanley Maxted in a 15-minute programme late on Sunday night spoke to those people who had been reading the Sunday newspapers. The theory behind this programme was that a lot of people had been reading nothing else that day except the Sunday newspapers. Stanley Maxted, broadcasting alternately with C. A. Joyce, would read the papers for the day and then talk about some subject which would be uppermost in the minds of other readers. He would then relate the subject to the Bible. This simple direct programme, received with enthusiasm, can never be a continuous piece of broadcasting, but has its place in a comparatively long series. C. A. Joyce has used the same method,

but has been able to give a programme of his own particular kind. This quarter of an hour of a Sunday night, which for many years was filled by "Think on These Things", became a programme of a number of different forms. Apart from this experiment, a programme about Christian hymns, called *The Way to Heaven's Door*, has enabled Cyril Taylor to use his special gifts in bringing out the value and teaching of Christian music. Again, a series of programmes devised by Ormerod Greenwood, on Albert Schweitzer, showed that this space could be used for instruction.

The Light Programme during these seven years has been continuously changing and its great strength has been that there were always new ideas being introduced into it, some very good indeed. In this way it has retained a large number of listeners throughout the years.

E. H. ROBERTSON.

CHINA TODAY

"MUCH of the motive force of the regime in China seems to me to 'come from simple patriotism, which has gained a new reality through a government which controls the country and seems to serve the interests of the people.'

"The majority of the 600 million Chinese people feel they have been 'liberated'. By a drastically imposed exodus of all Westerners from their shores they have established an unprecedented degree of solidarity. They rejoice to be on their own, to have the chance to put their own house in order."—DUNCAN WOOD.

The capacity for loyalty to an end recognised to be a good thing is a characteristic of the Chinese temperament. The loyalty to the family, to the clan and to the province has not been destroyed: it has been superseded. The loyalty to the state, the People's Republic of China, is now the ultimate loyalty. This was no mere flash in the pan during the enthusiasm of the early days: it is being maintained, and maintained for two reasons.

Firstly the authorities, the cadres and the military all set a good example themselves. Corruption in high places is apparently a thing of the past: simplicity of living, selflessness and hard work do seem to be exemplified. No one will assert that there is complete uniformity of degree in these matters, but the standard does seem to be remarkably high.

Secondly, the goods are being delivered. The people's livelihood, the third of Dr. Sun Yat Sen's great principles, is being cared for. Their health, their standards of cleanliness, their leisure-time pursuits, are all having an attention paid to them that the people have never known before. Above all they are made to feel significant. The people matter: the people must be helped to understand and the people must be allowed to take part.

Given this immense loyalty, this willingness of the people to go all-out in the service of their country, the government's task is not difficult, provided that the reins are kept taut. It is no wonder therefore that visitors to China are amazed at the achievements of the last six or seven years. Each man and each woman, each factory, each institution, is given a target. You do not compete; you emulate, and if you go beyond your target you are honoured rather than rewarded.

All recent visitors to China are further struck with the great importance attached to the basic technique of small organised groups. To a very large extent these have taken the place of the family groups. Every citizen feels that he belongs to a fellowship: that he is required to belong and can only absent himself for reasons which the group accepts as valid does not seem to worry him greatly. The discipline is part of the service of his country, part and parcel of his own individual significance. A worker finds it new and exciting to realise that he has as much right to express an opinion about the ordering of life in the community, be it street, shop, university or hospital, as has the policeman, the boss, the professor or the superintendent. His voice can be heard, his suggestion forwarded. As far as we could gather, however, the subjects open to discussion are practical and technical. The main underlying policies are laid down by those in high places and must be accepted.

In this group life all must be laid bare. To the Street Committee, which you have helped to elect, your house and your goods must be open for inspection. You must examine your thoughts and your attitudes as well as your actions and you must give and accept criticism. It may hurt but it is part of your training, part of your citizenship, and for the good of the body politic. The Chinese do not set store by privacy: the conditions of their home life, in the past at any rate, have been public rather than private. But they have set great store by not "losing face" nor making others "lose face". It is this latter fact that makes the acceptance of the duty of mutual criticism all the more remarkable.

The use of a middleman to bring together two opposing parties has always been a common practice in China. The custom has now been brought out into the open and the process accepted as a corporate responsibility on the part of all citizens. A disagreement should be sorted out in the early stages of the dispute; therefore you call in the third-party help of a friendly policeman or the members of your street committee. No one would maintain that everything in the garden is lovely, but those of us who have been in China before were independently aware of a far greater sense of law and order, less quarrelsomeness and greater neighbourliness than we had ever known before. This again is a phenomenon which makes one stop to think. What is the right relationship between a right longing and care not to hurt other people's feelings and a willingness to be frank, lovingly frank, for the sake of the cause—once more, shall we say "for the sake of the Kingdom"?

We have been considering the group life, as it were, from the bottom upwards. It is also a powerful tool in the hands of the government. The overall network can be affected at any moment by a sharp jerk from the capital, the seat of the government, and every mesh will feel the effect. A campaign is started, a pronouncement made, a decree sent out, and everyone is speedily involved. Trained cadres are at work all over the country. Liaison officers are on the alert to see that all goes according to plan. Non-co-operation, marked deviation, is quickly detected. A chance to reform, if you have been part of such deviation, is probably given, more than one chance perhaps. All means of persuasion are utilised, sometimes to painful excess. If those fail you will have to be dealt with drastically. The question cannot but rise in one's mind—will not this enforced conformity tend to make experimentation and individual initiative almost if not quite impossible? For the time being, for the sake of the national programme and the immense effort needed to carry it out, there is widespread and willing submission: but will not the time come when its dangers as well as its advantages are realised? Let us hope that the realisation does not come too late.

We may now be in a position to consider the place of the Christian Churches in China today. One of the results of the revolution, as has already been stated, was a systematic exodus required by the government of all who came under the category of "foreigner" (citizens of the U.S.S.R. excepted). For many decades thousands of men and women, especially from Europe and America, had entered China for such purposes as trade and diplomacy, and as Christian teachers, doctors or evangelists. Many had given the best years of their lives in disinterested service to the Chinese people. Nowhere can life be divided into watertight compartments. We are all members of one another and when you become a sojourner in a country other than your own this is particularly true: you cannot dissociate yourself entirely, however much you wish it were otherwise, from the ramifications of international and inter-racial relationships of all kinds. Many missionaries were embarrassed and profoundly disturbed by the so-called privileges of extra-territoriality, and Friends in particular longed to escape from being protected by the gunboats sent by our own government. We are none of us infallible. Wise actions are mixed with unwise: inadvertently or from conviction one becomes identified with this or that party or national policy. Consciously and unconsciously tensions are caused that often result in grievous misunderstanding and in suffering. Each generation has its own insights. The important thing is that we remain teachable and practise persistently the art of forgiveness.

Slowly but surely Christianity has taken root in China and the Chinese Churches are becoming more and more indigenous. The number of Christians in proportion to the whole population has never exceeded about 2½ per cent, but numbers do not always indicate the strength of a contribution made. From the Protestant community

alone, as some of us knew it in the decades between 1920 and 1950, had come forth leaders of very fine calibre in education, in the medical services and in the leadership of the Church. Pioneers and prophets like Dr. James Yen and Dr. Francis Wei were carrying out pilot schemes of social reform and making known their vision of a truly Chinese Church. There were thirteen Christian universities, countless Christian middle schools and hospitals with up-to-date equipment and devoted Christian personnel. Chinese pastors were ordained, Chinese administrators, teachers, doctors and nurses worked alongside their Western colleagues and in many cases were in authority over them. The process of devolution was an accepted policy and was under way. Since the establishment of the present regime and the exodus of Western personnel the Chinese Churches have been completely independent and in charge of their own affairs. They are pursuing, for the most part with great enthusiasm, the three-fold policy of self-government, self-support and self-propagation.

The material benefits of "liberation" were probably recognised at an early stage by the majority of Christians throughout the land. They were caught up in the general enthusiasm for the programme launched and the changes made, but many of them at the outset were very fearful for the future of the Church. They recognised that Marxism, now the accepted philosophy of their rulers, ran completely counter to their Christian faith. One thoughtful leader told us: "We had said our prayers, said goodbye to our dear ones and committed ourselves into God's hands. But the kind of persecution we expected never came. Nobody knows why. Perhaps we were not considered important enough. Is that a condemnation?" One possible explanation is that the authorities recognised the good works of the Christians and saw that their services were still needed. They had proved themselves good citizens, and good citizens they would probably remain. However that may be, into the constitution went clause 88, assuring religious bodies of protection, freedom from taxation as far as their church buildings were concerned, and freedom of belief. This phrase "freedom of belief" needs to be carefully analysed. There is freedom of affiliation and of assembly. Church groups can carry on their activities within their own precincts, but beyond those borders there is little or no freedom, as far as we could understand the situation, for specific Christian witness. (All schools and hospitals, it must be remembered, are now completely under government control.) For the time being the members of the different Churches are seeking to deepen their faith by study and worship, co-operation and fellowship. It may be that in the days to come public issues may well arise about which from conviction they will want to make their voices heard. The freedom to oppose on matters of national policy is obviously not included in the more general term freedom of belief. It is of the utmost importance, however, to detach ourselves from our own tradition and experience. Chinese ways are not our ways and vice versa. Any tendency to

condemnation for the method of compromise must be accompanied by humility and a true assessment of our own ways and faithful witness. There in their services of worship, in their devoted Bible study, in their vigorous youth work, they are showing forth their firm belief in the existence of God and that under a strict supervision that gives no credence to any loyalty beyond loyalty to the state. The life and example, the death and resurrection, of Jesus Christ are constantly in their thoughts and in their hearts. He is with them, and as they keep company with Him their understanding of eternal values, their conception of the ultimate purpose of human life and the sanctity of human personality, will surely constrain them to bear their witness as they have opportunity. It may well bring severe tests to their discipleship such as we have never known. To many it has already brought suffering. We can and must stand beside them with as much imagination and understanding as we can muster. They often told us how much they believe in the power of prayer to overpass barriers and give sustaining strength to those who pray and to those for whom prayer is offered. There are some among them who long for renewal of contact with Christian groups in other parts of the world. They feel that they have needed this period of isolation and consolidation, but before long they hope to have this sense of belonging to a world-wide community renewed among them. Unless the international situation between the East and the West improves this will not be the case for them. They long to be understood and welcomed as one of the independent "Younger Churches": and for our part, as the Archbishop of Canterbury said: "we shall remain impoverished" until once again there is meeting face to face and free and mutual participation in the common task of the Christian Church throughout the world.

JANET REES.

THE THEOLOGY OF EVANGELISM

EVANGELISM is a fashionable word again. Recent large-scale campaigns with their indisputable success; the growing practice of conducting Missions at the local church, or by a group of neighbouring churches; the distinct turn of the tide towards a more "evangelical" theology in all sections of the Church—all these, together with the challenge of a pagan environment, have stimulated Churches to a renewed interest in and zeal for evangelism. And for every ounce of action there has been a pound of talking. For every actual campaign held there must have been a dozen committees set up issuing a dozen calls to evangelise. This article is yet another example of someone talking about evangelism. But this word of apology can be given. It is the experience of a recently held campaign in the writer's own church, and is part of the thinking, planning, and after-care that were involved in that Mission. Far more was involved than we dreamed at the outset. We had to find honest

answers to three questions: What is the aim of evangelism? What is the motive for evangelism? What is the best means of evangelism?

(1) THE AIM OF EVANGELISM. In the Report of the Archbishop's Commission of 1945, "Towards the Conversion of England", this definition of evangelism is set forward. "To evangelise is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." Surely that cannot be bettered. One need say no more, one *must* say no less. Nor does it need much discussion here. Few, if any, Baptists would argue that the need is to present Christ, that only the power of the Holy Spirit can open men's vision to Him, or that a saving relationship involves trust in Him as Saviour, and acknowledgement of His Kingship in one's personal life. But what about the last phrase? Would we say that conversion was incomplete until it had led the convert into the fellowship of Christ's Church? We heard four of the Relays from Billy Graham's Crusade in Scotland at our church. On four nights' preaching of the "Gospel" I heard the Church mentioned only once, and that, on Saturday evening, when, after the Sermon and the appeal, those who had come forward were advised to go to church the next day. That is only half the Gospel of the New Testament. For there the Church of Jesus Christ is seen, not as a means to an end, namely, helping those who have been saved in their spiritual life, it is an end in itself. It is *the* End of God. The Gospel is, that Christ's redemptive work has brought the Church into being, and that by His grace we are made members of that Church. (No one ever "joined the Church" that I can discover in the New Testament.) "Christ loved the Church and gave Himself for it" (Ephesians v, 25). The aim of His redemptive work was not only to restore the broken fellowship between each individual and God, but to put right the broken relationships between men, and the Church is the sphere where this aim is being worked out. A full response to the Gospel in the New Testament seems not only to have involved the outward act of Baptism, but also the open attachment to the local company of believers. Nor, I believe, can we claim today that there has been a full response to the Gospel in anyone who hangs back from either of those outward manifestations of the work of Grace within.

None of us doubts the need for, and the reality of, the conversion which is the aim of evangelism. But what are we to look for, and what kind of experience is it that ought to be achieved? Is it not along the lines of personal relationship that we must look for the answer to this question? In the deepest human relationship, that of falling in love, all have different kinds of experiences. Some fall in love at first sight, others by a process of trial and error, others by the slow maturing of a long friendship! But each knows when he is in love, however it happened! So with this personal encounter with God in Christ. It may be dramatically sudden; after a great deal

of perplexed seeking; or it may be the gradual ripening of a love for the One about Whom we heard as children. Each comes differently, but each knows whether now he is "in Christ". It may be, indeed to some extent it is so, with all of us, that although the faces of these weak Church members are towards Christ, as it were, they are not showing much evidence of that new relationship. Is that not just because it is a relationship? A relationship does not just begin and emerge full-grown at one moment, it needs to grow and develop. The New Testament says we are saints from the moment we set our face towards Christ. But it spends a lot of time calling us to "become what we are". To walk in the Spirit as we received the Spirit, so that the implications of this new relationship may be worked out in our lives.

How does this affect us as preachers and missionaries? Surely to preach in each case as though everything depended for all our hearers upon their response to this *one* word of God to them. ("Now" is always the time for salvation.) But then in our pastoral ministry, and after-care, by instruction and exhortation to lead them on in their new life in Christ. And, while this seems obvious enough, let us remember its inescapable implication—that After-care is as important a part of evangelism as the Appeal.

(2) THE MOTIVE FOR EVANGELISM. There are at least two motives for evangelism which are wholly false. The first is that our church may be filled, or any of its related examples of spiritual pride. The second is that suggested by the Satanic phrase, "a passion for souls". I mean "Satanic". Satan has a "passion for souls". Christ loves men and women. The difference is as simple to state as that, but it is the profoundest difference in the world. Only the man in whose heart the love of God is shed abroad by the Holy Ghost can love men and women. Jesus never treated men and women as a means to an end, even if that end were the salvation of their souls. He loved them for their own sakes, as ends in themselves. He loved Judas as intensely as He loved Peter, and manifested that love as clearly, witness the mark of special respect by which He handed the sop to Judas at the last supper. Yet "He knew from the beginning . . . who should betray Him". And thus we must go, in His name, on our tasks of evangelism. Not to "preach at" those who don't go to church, but to offer them our interest and friendship, and help, if ever they need it. Not to let them feel that our only interest in them is that they should adorn one of our empty pews, but to make them feel we are interested in them as people. I was amazed at the reception to a letter which I sent to every home before our Mission started. I offered my personal help at any hour of the day or night, whether they decided to come to our church or not. The response amazed me. They could not believe that a parson had any interest in them other than having them attend his church or getting money out of them. I have been overwhelmed with requests for help—and, incidentally, many of them have come to

the church. But I was not being hypocritical. I do not believe such help would have been wasted even if they had not come, or if it had not been our privilege to lead them to Christ. I also directed our church members *not* to make their opening remarks in visitation: "Will you come to church?", but something like this: "We have come from the church. We have called to bring you the greetings of the church, and to say that if ever we can be of any help we shall be pleased to do so". Where more proved to be possible, well and good. But where not, I believe that approach was in some way sacramental of the love of the Master for those people.

(3) THE MEANS OF EVANGELISM. There is no space here to enter into debate as to the relative forms of Mission. I believe that each has some peculiar contribution to make. Yet those forms seem to be most effective which are most costly. I do not mean in money necessarily, but, as well, in personal love, courage, prayer and sanctification of the rank and file of our church members. I personally, therefore, prefer the kind of Mission that has no "big" preacher, and few "revival" meetings; but where the church members get out into the homes of their neighbours or get their neighbours into their homes. For I notice that in the New Testament there are no big Missions recorded, and yet they did very well, for all their failures. Is it not because they had learned what Paul puts into words that there is a spiritual cost for the bringing of souls into the Kingdom? "I", he says, "fill up that which is behind of the afflictions of Christ". There seem to be too many church members who think that evangelism can be done by filling a coach bound for a football stadium; by getting a "big speaker" down; or even a band of students in. If that were true, then evangelism would indeed be what some seem to think it is, an activity of the church which can be organised by committees. Surely it is not an activity so much as an attitude of heart. It seems to happen, in whatever outward form, where there is a great deal of prayer; where the love of Christ is commended in Christlike acts; where there is much sacrificial witness and service, and where personal holiness abounds. This is the cost of evangelism. These are the means of evangelism. It is these that we need to seek first.

REX A. MASON.

THE GOSPEL AND TODAY

THERE is a pleasant story of an absent-minded plumber who connected the wrong pipes. The result was that when you turned on the hot tap in the bathroom you were gassed, and when you turned on the gas in the back kitchen stove you were drowned. But something happened, and most of us, with our immense Christian organisation, would like to see much more of vital importance for our bewildered world happening in our churches. But how?

The heralds of a lasting revival of living Christianity have always loved and honoured men and women. Ordinary people are as frightened as deer by those who are determined to net them in some ecclesiastical system in order to do them good. But they feel quite differently from those who waken the sleeping beauty which lies in our hearts. But to care for men and women we have to know their deepest needs. It is therefore important to know, if we can, what these wants are.

Many today, for example, find it very difficult to believe that there is a God. One Monday afternoon I saw a line of white-faced people gazing at the brown Thames. I asked a man what had happened and he explained that a suicide, with his pockets crammed with bricks, had jumped off Blackfriars Bridge and that the police boats were now dragging for his body. "You can't blame 'im", he said, "not in a world like this". And then, pointing up to a murky sky, he added: "An' I'll tell you anuvver thing, guv, there's nuffin up there what cares". A good number feel like that.

There must be several causes for the sad atheism. Many by a faulty education in school, at home and at work, have been blinded to half-reality. For several years I asked each member of a science sixth form of seventy boys to set down anonymously what they believed were the ten most real things in the world. Year by year, water and steel headed the list, whilst the forces of goodwill, hate or fear, which change all life, were left unrecognised. It is also fairly clear that many moderns have come to think that life is explained by its origins. They believe that an acorn accounts for the oak, that a knife is steel, and man protoplasm. They recognise only the starting blocks of the race, and never see that everything, whether it be a knife or a man, can be fully explained only as we see the goal and the finishing tape.

But, probably, it is the suffering of the world which for most paralyses a belief in a God who cares. Human distress may be increased by those who rest on a sofa of pious hope urging simple trust. To be of help we must try to show some outline of rationality in the red fog of pain. It can be pointed out that all the squares on the strange chess-board of life are not black. There are the tiger's spring and the ghastly doings in the insect world, but there is also the nesting care of birds, human love and Captain Oates tramping into the Arctic night. There are black squares and white, the problem of evil and the problem of good. It can also be shown that whilst sorrow often blinds, the noblest characters have nearly always tramped the dark valley, and the highest human virtues of tenderness, sympathy, courage, self-forgetfulness and love have sprung from the red soil of pain. Perhaps it is wise to say that the universe, so far as we can see, is not perfect but growing and developing. Many biologists contend that life, in its very nature, is not mechanistic, but has in it a curious quality of self-determination as to the path along which it shall surge. Some argue that even an amœba can

move forward or backward. This would mean that the yellow fever microbe and the deadly snake may not be fulfilling God's will; that nature may be, in G. K. Chesterton's phrase, "our erring younger sister", and that the whole creation may be "groaning and travailing" in the birth of a higher order. In human life it is clear that, whilst a perfect figure could be produced by compulsive power, he would not be a man but a waxwork. Personality must have the power of choice and, with that, the possibility of tragedy.

We must also meet the charge that, in view of the world's need, God does nothing. This generally means that God does not act, as we would act, by smashing His enemies. But this does not imply that God sits on a throne doing nothing. Jesus told His disciples that God, far from withdrawing from the fight between light and darkness, is in the midst of the battle. He taught, however, that God's weapon is not a bludgeon but a cross of redeeming suffering love, and that He calls us to rescue the world by serving in the same fellowship.

If we wish to help the modern man we must also show that Christ is on our road. At present, Jesus, for many, is a revered but an unreal figure. He is imprisoned and obscured in creeds which the ordinary mortal cannot comprehend. At one time many contended that the Gospels were so late that we could not, with any certainty, see the Christ of history and must, consequently, wait until "God spoke clearly" in the Church Councils of the third and fourth centuries. By then, of course, rivers of Greek and Roman thought had coloured the clear Galilean stream. But modern scholarship can now give us the messages which the earliest heralds proclaimed before the Gospels were written, and we can describe Christ standing on our road. This is of vital importance, for, after the horror of war, human minds tend to rush backwards for security to an infallible Bible or to an infallible Church, whereas the effective revival of living religion, and all reunion, will come, as it has always done, as we move forward to understand and obey an infallible Lord.

We must also show clearly that Christ and His messages are relevant to our bewildered age. Sir Richard Livingstone contends that every civilisation is set two questions, and that if these cannot be answered the civilisation fails. Can justice be established between the Haves and the Have Nots? Can war be ended? And behind these lies a greater problem which Aristotle in his wisdom set out. How can we change the cruel and greedy heart of man?

The central message of Jesus deals with this seemingly intractable question. If we sit in a modern room with minds imprisoned in the two dimensions of a physical world and a world of human behaviour we may describe the room in terms of windows, chairs, and persons endlessly arguing in circles. But, in so doing, we shall have left out the now known fact that the room is filled with wireless waves. Jesus proclaimed a similar new dimension to life. He told of a realm of God filled with immense resources beating like light at our

fear-shuttered hearts. Faith for Him was not primarily the intellectual assent to a creed, but the faculty (William James called it a sixth sense, and it is often nearly atrophied) by which we become aware of this new dimension of reality and are enabled to receive its riches. Christ called men to let the supernatural power, love and light of a divine realm flood their hearts. He promised that, if they did this, the flowers of lovely character would blossom, that human personality would be reborn from above, and that, with changed men, there would be a new world.

We have also to help modern men and women to see what Christ believed was the meaning of His Cross. Many, many hold aloof from Christianity because they think Christ taught that, before God's justice could be appeased and the sins of mankind forgiven, God's Son had to be flogged and crucified upon a cross. The modern man or woman in face of this says that they can neither honour, nor attempt to love, a God who behaves with the brutality and injustice of a primitive savage. But Jesus gave no such message. Long before His Cross He proclaimed God's forgiveness. For Jesus the human race had left God and had chained itself in fetters of ignorance, pride and sin. Men, also, by deserting God, had become the prisoners of the dark satanic powers and were as securely captives as Bunyan's pilgrims in Giant Despair's Castle. Christ believed that God was eternally seeking to rescue men from their prison by suffering, redeeming love. Forgiveness is always costly and, crucified by men's sin, He taught that men, looking at His Cross, would for all time see and experience that power of forgiving, suffering Love which He believed was always in God. He also, as we have noticed, called His followers to join Him in conquering evil and the dark powers by using the same weapon of the cross.

The modern man is also bewildered by death. A hundred years ago most believed in immortality, but under the battering of two wars many today are extremely uncertain. They think they may be only water, carbon and lime, and as such they tend to treat themselves and others muddily. Probably one reason why many do not attend any church is that they feel that, if death ends all, Christianity is a deceitful Will-o'-the-Wisp. It is also likely that the horror of Belsen camps, of Hiroshima, and the slow extinction of human life in Siberian prisons, stems back to the disappearance of a living belief in man as an immortal pilgrim. It is doubtful, however, whether modern minds will be first convinced of personal immortality by the wonderful Gospel stories of an empty tomb, or of Jesus sharing meals with His disciples. They would be more moved if they could be shown the disciples changing from frightened mice to lions. Above all, they would be helped to firmer ground if they could realise that Jesus built His faith in His resurrection on the belief that He was held in the life and love of God, who would never let Him, or allow the simplest soul, to be trodden to nothingness under the feet of physical death.

Above all, we must make our Christianity manifest and creative in life. Some time ago I heard Mr. Victor Gollancz describe how, as a boy of fifteen, brought up in an orthodox Jewish home, he read the Gospels for the first time. He then realised that Jesus was the highest he had ever known and he became Christ's disciple. But then he went on to say that there were parts of Christ's teaching which kept him awake at night, whilst his fellow Christians slept soundly. First, he contended that Christ taught of a God who was the supreme pacifist, who overcame evil by suffering divine love and called His disciples to do the same. And, secondly, Christ taught that, if we as individuals, groups, nations, possess anything of which any other person or group stands in need, we have to hand it over. We may disagree with these views, but there is very little doubt that most of us daily compromise considerably with Christ's commands, and that Marxian communism will be defeated only by being outlived and outloved by Christ's true followers. There have also to be changes in our methods and technique. Services must be more varied, brighter, and more joyous. Sermons must be more related to life, and our Christian message given in language all can understand and in natural and not in parsonic voices. In prayers we must stop asking God to heal the sick and bring peace on earth, for Jesus taught these were God's constant will. Instead of in magnificent or flowery language "passing the buck" to God, we must pray that we be joined to God's will, filled with His Mind and made channels of His Spirit. We must have far fewer words and far more receptivity. The Church also must become the servant of the Kingdom and our denominations changed, lost and found, in compassionate service for the world.

Above all, for any revival of living religion there must be a sense of the living Christ near us. Those who change the world and light the hearts of men do not speak of a figure away back in Galilee, but of a Lord who is near to them, and as you listen to them you forget them in a bright realm of reality which rises high above them. For this to happen, all unconscious self-aggrandisement and display must be driven out by a divine compassion for human needs. We have probably also to learn to listen far more in silence, so that, in quietness, the faculty for becoming aware of an unseen world may grow. The bogies of time and space, which make us say that Christ cannot be with us, must also go.

We have also to walk with Christ more bravely and far more sacrificially. A sleek Devon farmer asked a battered sailor what he had "got out" of sailing with Drake. The man said that they had known hunger, cold and fear, but then he said: "We've sailed with the greatest captain in the world". It is so easy to stand on the safe quayside and describe how magnificently Christ sailed, but the world is moved by those who sail with him. It is courageous saints we need.

MCEWAN LAWSON.

"THE RECTOR RECTIFIED"

I HAVE been browsing among my books, especially my treasured first editions of the seventeenth century. Among them is a small volume of 222 pages whose title reads as follows:

"The Rector Rectified and Corrected; or, Infant-Baptism Unlawful: being a sober Answer to a late Pamphlet, entitled, An argumentative and practical Discourse of Infant-Baptism; Published by Mr. William Burkitt, Rector of Mildin in Suffolk". "By Benjamin Keach." The title page shows that it was published in London. "Printed and sold by John Harris at the Harrow in the Poultry; and at the Author's House near Horsly-down, Soutwark, 1692."

The Rector concerned is the Rev. William Burkitt, who was well known in his day for his expositions of the New Testament and who preached the funeral sermon for the Puritan preacher, William Gurnall, whose work, *The Christian in Complete Armour*, has subsequently become one of the Puritan classics. I refer to Burkitt's connection with Gurnall because it reveals how a very good man, as undoubtedly Burkitt was, can lose himself so badly when dominated by a prejudice.

It would seem that the unhappy Rector had become so incensed and enraged by the presence of the Baptists in his vicinity that he burst in upon their Meeting House at Lavingham (Lavenham), Suffolk, and created "an Uproar and Disturbance". He proceeded thereupon to read aloud his "Notes" for "an hour or two", using "shameful and obscene expressions", and gave John Tredwell, "Preacher of God's Word", no opportunity to make "a sober reply".

In addition to this disturbance of the Baptist Meeting House, Burkitt wrote an "Epistle and Book" against the "Anabaptists" who "since the late general liberty" (that is the Act of Toleration, 1689) had regarded themselves "thereby let loose upon us". John Tredwell, who wrote an "Epistle to Mr. William Burkitt", as a kind of foreword to Keach's volume, quotes the Rector as saying: "One of their Teaching Disciples ["meaning myself", adds Tredwell] having set up in our Neighbourhood for making Proselytes, by Re-baptizing them in a nasty Horse-pond, into which the Filth of the adjacent Stable occasionally flows, and out of which his deluded Converts come forth with so much Filthiness upon them, that they rather resembled Creatures arising out of the Bottomless Pit, than Candidates of holy Baptism: and all this before a promiscuous Multitude in the Face of the Sun".

This is more than John Tredwell, "Preacher of God's Word", can allow to pass unchallenged. He tells the Rector: "I have got your whole Book answered: I sent it to one whom I knew could better do it than myself; not that I saw anything in it, but that a Man of very mean Parts might have done it". The writer whose help he sought was, of course, Benjamin Keach.

**A MESSAGE FROM MR. SEYMOUR J. PRICE TO THE MEMBERS
OF THE BAPTIST MINISTERS' FELLOWSHIP**

My dear Friends,

Delays are Dangerous

This morning we have received a letter from a firm of Solicitors claiming compensation for a client who is alleged to have fallen and sustained injury owing to the defective condition of the church stairs. The accident happened over two months ago, but so far we have heard nothing from the Church. Such delay is very serious. It prevents immediate enquiries as to the cause of the accident and as to the condition of the injured party. Directly Solicitors are instructed costs mount and an Insurance Company is put in a distinctly prejudiced position.

A few months ago we settled a claim at a cost of £200 compensation and over £200 solicitors' costs. In this case the school premises were used one hour per week by an outside organisation, which paid a few shillings to cover lighting, heating and cleaning. One of their members slipped on the floor and in our judgment this was due entirely to her own carelessness. There was also the legal issue as to whether she was an invitee or a licensee, and the position was further complicated by the use of the word "rent" by the Church representative when an alteration was made in the weekly contribution to Church funds. The important point, however, is that the Church secretary was such a busy man that weeks went by before we could get adequate information, and it was not until the claimant had taken hostile steps that, under further pressure, we secured full co-operation. Had we been notified at once there is no doubt the claim could have been settled satisfactorily to all parties and the Solicitors' costs avoided.

If anything occurs at your Church that may lead to a claim, please, please, see that prompt attention is given.

One other matter in which London ministers may be able to help. The shortage of office staff at the Baptist Church House is a very pressing problem. In the Insurance Office we have advertised repeatedly, but in vain, for an office junior and a shorthand-typist. If a girl in your congregation leaving school this summer desires an office appointment, please ask her to apply to us. And if at any time a shorthand-typist desires a different appointment, it is almost certain that a place could be found for her in our Insurance Company or one of the departments of the Union.

With every good wish for your holiday.

Yours sincerely,

SEYMOUR J. PRICE.

John Tredwell, however, was a man of action as well as of clear thinking. Accordingly we find another document prefixed to the book which he asked Keach to prepare. It reads as follows:

“ A Certificate under the Hands of several sober and impartial Persons.

“ Whereas Mr. Burkitt of Mildin, in the County of Suffolk, hath (in his late Book, called, An argumentative and practical Discourse of Infant-Baptism) very unjustly reproached the People called Anabaptists, and particularly Mr. John Tredwell (Preacher of God’s Word) declaring that he the said Tredwell, hath lately, at Kittle-Baston, in the said County of Suffolk, baptized several Persons in a nasty Horse-pond, into which the Filth of the adjacent Stable occasionally flows, and that the People baptized in the said Pond, came forth with much Mud and Filthiness upon them, etc. We whose Names are hereunto subscribed, do solemnly certify and declare to the whole World, that those Reports and Assertions of the said Mr. Burkitt, are utterly and notoriously false: for we, taking a strict View of the said Pond and Stable, find the Dung or Filth of the said Stable, runs the quite contrary way from the Pond into the Road.

“ Moreover, we solemnly certify and declare, that the Persons who were baptized in the said Pond, came forth without the least Speck or Spot of Dirt or Filth upon their Clothes, the Water being clean. In witness whereof, we have set our Hands this 3rd Day of May, 1692.”

To this document there were added eleven signatures, and it is not without interest that the first five sign as “ Baptists ” and the other six sign themselves “ Not Baptists ”. Our Baptist pioneers were by no means woolly-headed!

Benjamin Keach set about answering the Rector’s “ pamphlet ” almost line by line, and with a thoroughness that is challenging to us today. It is because of this thorough-going quality in such a writing as this that I am troubling the minds of twentieth-century ministers with the work of those of the seventeenth. What prodigious labour these old worthies put into their writings! When I hear of some of our brethren abandoning the Baptist position and going into the Anglican Church I am astonished. I then begin to wonder whether we do not tend to regard our Baptist convictions as so “ taken for granted ” that we do not drill ourselves into the Biblical, theological and historical reasons for the stand we take.

Keach deals with almost all the arguments that have ever been raised in favour of Infant Baptism, and some of his sentences are so modern that they would almost suggest that he had read the recent works of paedo-Baptists of our own day. His logical insight is keen. He takes the pompous syllogisms of the Rector one by one and carefully dismantles them clause by clause. “ You give no proof of your Major Proposition, which is utterly denied ”; “ I shall proceed to your second Syllogism ”; “ I deny your Minor ”; these are sparkling expressions which show the acuteness of the examination. Here is another characteristic sentence: “ Though this

Syllogism is not perfect in Form, yet I will pass by that Oversight of yours; and consider it in each part, and finding it sophistical, must deny the whole Argument". The modern mind finds some of the gymnastics of this kind of thought a little tedious at times, but there can be no denying its power.

Keach is not only logical, however; he occasionally explodes! "You ask many Questions. Why may not this be so? and, Why may not that be so? Who taught you thus to argue, what do you prove? But that which troubles me most is this, viz, That after you have put forth these unlearned and weak Questions, you draw Conclusions therefrom." A negative is not to be proved, and it is unreasonable to require it, urges Keach. "But you in the next place put us upon searching the Scripture to prove a Negative, i.e. that there were none baptized in Infancy; you might as well bid us search and see if we can find there were not one Infant who broke Bread, or were not ordained an Elder or Pastor of a Church". "Be astonished, O heavens, and be thou horribly amazed, O Earth! Was ever any Man thus bold before? First you contrive a new Rite, and new Significations of it, which God never appointed to represent such things, and then say, it is more expedient than Christ's Ordinance of Dipping, which was instituted by Him for other Ends and Significations; whereas the whole Body of all learned Men, and Christians, witness to, and testify the contrary."

I do not think I could be charged with having been over-subtle if I "reveal" that the purpose of my heart in writing up this volume in this way has been the hope that some means might be found by our Carey Kingsgate Press to re-issue the book, suitably edited and modernised, so that all might read. It could quite easily be a "best-seller" and would, without doubt, be a most appropriate *apologia* at the present time.

ERNEST F. KEVAN.

DEMONS AND BAPTISTS

MY small daughter is unable to distinguish (verbally) between demons and deacons. This article is written in the conviction that there is a much more encouraging link than that between New Testament demonology and the evangelical principles of Baptist Church life.

There has, of recent years, been a new awakening of theological interest in the demonic element in the New Testament. Aulen's *Christus Victor* is an example of this kind of recovery, of ground lost largely since the Age of Rationalism. "It is no accident", writes Professor Tillich, "that the Enlightenment, in the battle against the superstitious understanding of the demonic (a well-founded protest) lost not only the concept of the demonic, but also the religious concept of sin".

The recovery, however, is by no means complete, and in the light of some criticisms of Aulen's view I suggest that the importance

of this element of New Testament thought lies not *primarily* in its bearing upon the doctrine of the Atonement, but first in its theological priority, in its bearing upon the Christian doctrine of man. Unless its implications in this field of doctrine are first established and recognised, then what has been called the "classic" idea of the Atonement will lack a good deal of cogency it otherwise might have.

NEW TESTAMENT DEMONOLOGY AND THE UNDERSTANDING OF MAN

The point I wish to make comes out clearly in Mark. In this Gospel there are numerous references to Satan and the demons. It is remarkable that these are confined wholly to the first nine chapters (excluding the longer ending). In these chapters we seem never to be far away from the idea of demonic power; but from Chapter X onwards, that is to say, in the Passion narrative, this element disappears entirely. So far as direct support for the *Christus Victor* idea of the Atonement is concerned, Mark is distinctly disappointing.

R. H. Lightfoot points out that Mark falls naturally into two almost equal parts (they are the same parts into which demonology or the lack of it divides the book): the first nine chapters, concerned with the ministry, set wholly outside Judæa; and the remaining chapters, forming the Passion narrative, set wholly within Judæa. He notes also that there is at the centre of the book "a remarkable change in the atmosphere".

We must remind ourselves that Mark's interest is not biographical, but theological and evangelical. Since his presentation of the Gospel falls into two clear and contrasting divisions, I suggest that these are primarily theological divisions. In the first, he is proclaiming the Incarnation of the Son of God, *and* the Christian understanding of man's situation which this implies and reveals. In the second, he is proclaiming the Atonement, or what God has done about man's condition. In this he is using the same kind of pattern as that adopted by Paul in his exposition of the Gospel in Romans (Romans i, 8—iii, 20, the human situation, Gentile and Jewish; Romans iii, 21—viii, 39, God's saving action).

Throughout the first nine chapters of Mark the Lord is portrayed against a background of contemporary human lives. These together illustrate man's fallen condition, and it is here that the concept of the demonic has such prominence.

Sometimes the condition of the man who encounters the Holy One is recognisably demonic.*

* I use the word demonic here in the sense in which Tillich uses it, i.e., in the sense in which it is taken out of the realm of popular mythology, and given a theological or an ontological meaning. This theological use of the word is both wider and deeper than the mythological; perhaps we may conveniently distinguish the latter, more primitive sense by the use of the word "daemonic". This widening and deepening of the idea of the daemonic towards the demonic is seen in Jewish apocalyptic literature; it is involved in the connection seen there between demony and sin. The evil spirits or "daemons" of popular mythology

But St. Mark closely associates with the recognisably demonic other allied conditions.

These are:—

- (i) *Physical disease.* Cf. i, 32, i, 34, vi, 13, which are better understood as synonymous parallels intended to emphasise a theological truth than as a mere classification of patients for its own sake.
- (ii) *Defilement.* The idea of defilement is linked with the daemonic by his insistent and characteristic use of the word "unclean" (*akathartos*) for the demons. A leper is also a man, *akathartos* (cf. Leviticus xiii, 46). Jesus endorses this idea in his words to the leper in Mark i, 41. The leper's defilement is unlike those kinds of defilement according to scribal tradition which Jesus repudiates (Mark vii, 14 ff.); the leper's is a real defilement; it is a participation in that ultimate defilement of the universe by the unclean, the unholy, the Satanic. More serious, however, is the defilement of a man's personality which expresses itself in thoughts and actions of an evil nature (vii, 21-23). All men are liable to such defilement. When Peter gives expression to thoughts that are evil (Mark viii, 33), the spirit in him is identified as that of Satan, who is, so to speak, the unclean spirit *par excellence*.

Thus St. Mark links both exorcisms and cleansings as the purging out of defilement; disease and demon possession are associated conditions; sin is a moral defilement (vii, 23); it is also a disease (ii, 17). All these yield to the holiness of Jesus. They are different aspects of the complex power of Satan; they are the destructive influences to which man's life is always subject, until man is delivered by One stronger than Satan (iii, 27).

The value of St. Mark's use of contemporary demonology is, then, that it amplifies the Christian descriptions of man's nature as "fallen". He points out to us pictorially what it is to be fallen. It means that man, as part of the cosmos, is always penetrable by the forces that are at large in the cosmos. The solidarity of mankind in good and evil is emphasised; no individual can be the master of his fate; the individual person is always at the mercy of destructive forces from without, which, as an individual person, he may lack either the will or the power to resist, until he finds that power in Christ.

It is, of course, the insight of Jewish apocalyptic which St. Mark has inherited. "While the ordinary man saw only the outside of things in all their incoherence and isolation, the apocalypticist sought to get behind the surface, and penetrate to the essence of

are empirical instances of the effect of the demonic upon human personality, instances of a kind that is the most easily recognisable. But this particular outcrop of the demonic, the "daemonic", is not necessarily its most serious manifestation. It does, however, provide a good starting point for a further and more profound understanding of the demonic proper, and it is in this direction that the teaching and the ministry of Jesus points and that St. Mark, as an essential preliminary to his proclamation of the gospel, seems to be directing our attention.—T.L.

The Baptist Union Sunday School Adviser, Miss Dorothy J. Taylor, will be pleased to meet Sunday School leaders and teachers for week-end Conferences in local Churches and offer advice in any other way about children's and youth work.

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Adventures in Christian Obedience

A HANDBOOK ON CITIZENSHIP

Edited by Clifford H. Cleal

Includes chapters on : The Christian Rule of Life
Work and Leisure
The Quest for Peace, etc.

Contributions by : Michael D. M. Franklin
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events, the spiritual purposes and forces that underlie them and give them their real significance" (R. H. Charles). Mark entered into this inheritance, and used it in the interests of Christian evangelism. The importance of apocalyptic thought may be expressed another way by saying that it took the problem of suffering and sin, and the attempts to answer it, beyond the stage where religious individualism had revealed its inadequacy, when it gave the only kind of answer it could give, and against which the book of Job protests.

The value of this element of apocalyptic thought in the New Testament, that is, demonology, is that it provides a valuable corrective for us today to what has been called the "atomistic" view of human nature and society, a view which confuses Christian thought today not least in the matters of evangelism and churchmanship.

PERSONALITY AND SOCIETY

One of the important services, therefore, which New Testament demonology can render us, if we will allow it to do so, is to provide us with a number of hints on how to answer the question: What do we mean by personality?

Briefly, the answer which it seems to suggest is as follows. The personal life of a man is an organisation (or a chaos) of various impulses and forces. Personality is determined by what spirit is in control at the centre of a man's life. The greater and more permanent the degree of control by a demonic spirit, the greater will be the degree of disintegration of personality. "In applying the name (Legion) to himself the possessed man appealed to Christ's pity." It meant that he felt "himself a mere congeries of unco-ordinated impulses and evil forces—lacking a moral unity of will, and so not one, but an aggregate of many" (J. V. Bartlett on Mark v, 9).

What is it that ultimately determines the kind of spirit that shall control a man's life? The answer which New Testament demonology provides is that each individual personality exists also within a wider organisation of forces, a network of similar organisations; and this wider network we call human society. Between these two types of organisation, personality and society, there is correlation and interaction. The structure of individual personality reflects to a considerable extent the structure of the surrounding society; not of the whole of human society, but of that area of society in which it is set and with which it has immediate contact.

This is simply to state in abstract terms something we are being made aware of even in "liberal" Western society. In more than one field of thought we are increasingly recognising something which is not necessarily new in fact, but only in our recognition of it, namely, the very large degree to which society determines personality. If that were all that could be said, we might well feel oppressed, especially in view of the increasingly materialistic and sometimes openly demonic trends of modern collectivist society, to which there seems no longer to be any alternative.

It is precisely here that the Christian message comes into its own. For a new Society exists, brought into being by a new Man, a unique personality through whom divine love was able to break down the otherwise overwhelmingly superior power which the corrupt-communal ("the body of sin") exerts over the personal life, and so redeem human personality.

Let us remind ourselves that what was produced by the Person and Work of Christ was first and foremost a New Society. Jesus chose twelve disciples, because in being twelve (the number of the tribes of Israel) they would be a people, but a New People. It was within and through the life of this New People that God's salvation was to be experienced and made known. Herein was the supreme fulfilment of the promise of God in Exodus vi, 7.

In the society of the world, dominated by the demonic powers, the personality of the individual man tends to disintegrate. This "depersonalisation" means that man becomes increasingly incapable of fellowship with a Personal God.

In response to the call of Christ, a call to live no longer as a participant in the demonic life, the individual enters the new society of the Holy Spirit. Under the influence of the Holy Spirit in this society of which he is now a part, true personality can develop. Man is restored to his true nature, as a creature made in the image of God—God, Who, in Christian revelation, is supremely Personal.

The relevance of all this for Baptists seems to be this. If the fellowship of believers is to serve its divine purpose in the scheme of redemption it must be a real society. That is to say, it must have not merely the outward semblance and form of a society, but it must have the reality of such; it must have the nature of an organism. It must be something more than an aggregate of pious individuals, each of whom is characterised by the habit of church-going. It must be an organic structure of sanctified relationships, the one place in the world where true personality can develop in the real encounter of person with person that is possible only in the Holy Spirit. In ordinary Church life it is easy to be content with something less costly, and even to avoid it. For the more "flourishing" a Church is, the more easily may it miss the mark in this essential respect, so that one is tempted to say of it: "*C'est magnifique, mais ce n'est pas l'église*".

The doctrine of the Church as the redeemed society is a truth to which Baptists have borne witness. Where our witness has been vitiated, it has been perhaps, among other things, by the intrusion of what has been called "an atomistic individualism which has no foundation in the Bible" (J. A. T. Robinson).

The recovery of that understanding of human solidarity to which New Testament demonology bears witness would enable Baptist Churches especially to demonstrate the reality of Christian salvation in a manner which modern society most desperately needs.

TREVOR O. LING.

THE GOSPEL IN A MENTAL HOSPITAL

THE pitch of the young man's voice lifted with each repeated plea. "Sir, can't you help me? Can't you help me? How can I escape from this torment?" He was tall, physically strong and attractive, in appearance at least, full of the promise of a fine manhood; but mental torture robbed him of rest night and day, and tore all hope out of his life. As I sat looking at him, with everything spent in me but prayer, he seemed to symbolise the challenge being thrown to me by the vast concourse of human need in the hospital to which I had recently been appointed as Free Church Chaplain. It was an issue, I knew then, that had to be faced. To interpret the Gospel in terms of services and comforting words, whilst accepting mental suffering as an unfortunate necessity, would be humbug. Here were the scenes and cries of agony that surrounded Jesus of Nazareth in the days of His flesh. Does He walk abroad still, through these wards and corridors? Has His touch still its ancient power? "Your faith", demanded an inner voice, "your faith that sings about the healing of His seamless dress, can it live and work here? And your Church, professing to be the Body of Christ, does it know or care about the two thousand people lost in chaos here?" For sixteen years our chapel has stood in the shadow of the hospital, but, apart from the usual jibes about the asylum, the concern of our people had never reached beyond the hospital fence. "Sir, can you HELP me?" There was a distinct echo in my mind: "I spake to thy disciples that they should cast it out; and they were not able". The issue to be settled was whether the impotence of the Church was due to the withdrawal of its authority to heal, or to the same lack of love, understanding and faith that prompted the words of Jesus: "This kind can come out by nothing, save by prayer—and fasting".

That psychiatry and religion can never be friends is a common fallacy fostered on both sides, and the weight that has been given to it in days gone by is indicated by the set-up of religious work in many of our mental hospitals. Chaplains are mostly part-time men, often untrained and ill-chosen, adding their hospital work to an already busy routine. In the time afforded them in a hospital with a total community of more than three thousand, they can be expected to do little more than conduct services, visit the wards and pray for the dying. The result is a superficial ministry which maintains what the authorities may be pleased to call "the religious side of hospital life", quite distinct from the policies of medical treatment. Yet the persistent cry, which a Christian must hear at every turn, is for a ministry that, understanding and appreciating the psychiatric approach, gets to grips with the desperate spiritual need lying at the root of so much mental illness.

It is well known that two of the most fruitful causes of neurosis, for instance, are the deprivation of love and repressed guilt. Patients

repeatedly ask: "What is love? Nobody ever loved me and I don't know how to love." The psychiatrist uncovers the cause; the chaplain ought to have the remedy. A married man came to the vestry ostensibly with a marriage problem; anxieties had rendered him useless to meet the normal demands of life. Then he wanted to talk more about himself. During the last war he had deserted from the Army; despite his efforts to put it right officially, he could find no release from the dishonour and guilt. We spoke about the God Who is willing to remove our transgressions from us as far as the east is from the west, and, kneeling at the table, he accepted the divine offer. He left the hospital shortly afterwards, and has not returned since. A respectable woman, a member of a large evangelical Church, went to pieces, and was admitted to the hospital. She failed to respond to psycho-therapy or electrical treatment, and came to seek spiritual help. Her complaint was that she lacked self-confidence, could not manage the home or go to the shops; she was even afraid to enter her church. The conversation brought to light a guilty memory of a sexual sin committed ten years before which she had covered up, successfully as she thought, by deceiving her parents to whom she was fondly attached. The conflict caused by her guilt was so intense that muscular paralysis set in. After months of struggling to find an alternative means of escape, she finally confessed her sin to God, then to her parents. The tension subsided, muscles relaxed, and within two or three weeks she was back home as the happy mother of a happy family. The strides that psychiatry has made in unravelling the problems of the mind, and in leading the mentally sick into an understanding of themselves, gives cause for immense gratitude in our turbulent age; but the fact remains that there is only one Source of love, and that is God; there is only one real cure for real guilt, and that is the assurance of forgiveness. These things science cannot supply. We are blessed in our hospital with members of the medical staff who recognise that the scientific approach and the spiritual approach must go hand in hand, and, consequently, the co-operation of the chaplain is encouraged.

The wide variety in types of mental illness, and the endless variety in the social and educational background and needs of the patients, call for flexibility, and sometimes novelty, in the chaplain's ministry. With many of the psychotic patients, who live largely in a world of fantasy, it is difficult to see how anything can register. I am often amazed, however, to find that some word or hymn or Scripture has found its way like a shaft of light into a darkened mind. The services in the chapel bring a ready response, and not infrequently it is there that hope is born anew in a broken life. A young married woman slipped in quietly one evening; the bad weather had cancelled the concert party, and the chapel was the next best thing. The text of the brief message was: "Fear thou not, for I am with thee; be not dismayed, for I am thy God". That was the voice of the Lord to her. In the interview she requested the next day she told an almost incredible

B. M. S.

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They would remind you, and themselves, of the Call of God through the very events of our times to "teach unceasingly and proclaim everywhere the Good News of Jesus Christ".

BAPTIST MISSIONARY SOCIETY

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story of a brutal husband who had crushed their marriage, advertised his wife's death and collected money for her burial. Now, separated from her child, and with no other relative in the world, she was going out to face life alone. But she had heard God say "Fear thou not . . .", and quietly in prayer she entrusted herself to the Divine Companion. The last letter received from her says that she has found Him true to His word.

One of the most rewarding contacts with patients is through a weekly discussion group in a section of the hospital reserved for neurotics whose recovery may be assisted by organised social life. Here are some of the most pathetic wrecks that sin and mismanagement in human relationships can produce. Parental folly, broken marriages, sexual vice all produce their crops of hatred, resentment, fear and anxiety. The tragedies often express themselves in the questions that are put forward, and we try to bring to bear upon them the word of Christ. Through this group not a few have come to see in Him the Way, the Truth and the Life. The third main line of opportunity follows swiftly, in personal conversation. Something said in the service or the discussion group has carried conviction or hope, and there is an urge to enquire further. Quite apart from the patients whose demand is for nothing more than a sympathetic listener to their troubles, there is a constant stream of requests for personal spiritual help. I know of no place where trained, selected personal evangelists are needed more urgently than in a mental hospital.

At the commencement of this work the members of my Church agreed heartily to the condition that this should be a chaplaincy not of the pastor, but of the Church. This seems to me to be a vital principle in our ministry to mental patients, whose greatest need generally is love and the re-creation of relationships. The chaplain can talk about the love of God, but only in the fellowship of God's people can it be fully demonstrated and experienced. Volunteers were called for to join the prayer-group; others to open their homes to patients or to visit lonely people in the hospital; others to offer their cars for transporting patients from hospital to church. Steadily there has been developed a corporate concern, a corporate faith, and, indeed, a corporate sense of reward, in this ministry.

Two illustrations may help to explain how this works in practice. A little more than a year ago an ex-nurse of twenty-three pleaded for help because God had utterly forsaken her. She proved to be one of the most violent cases in the hospital, with a fearful record of suicide attempts and attacks on other patients. She had received the best that medical treatment could offer, including a brain operation, but now had no hope. The same evening that she first spoke to me, our Church prayer-group began praying for her. She trusted nobody and loved nobody, so we called upon one of our girls to befriend her and take her out once a week. She was entertained in different homes and received naturally into the family of the

Church. Slowly trustful response to love began to grow. Miss M. was converted, and at her baptism testified to her healing. Now a faithful member of the Church, and back in a nursing job, she is being nurtured by the fellowship into new relationships and a normal, useful life. Charles is twenty-six, and, after being married for two years, was forced to separate from his wife and child because of a terrible obsession which tyrannised and shattered him. The unhappy verdict in the hospital of "incurable" was like a sentence of death to him and his wife. But Charles was remembered by the prayer-group; he found faith in Christ, and in the Church he experienced a love which he said he never could have imagined, and through which the power of Christ became strong and real. One of our members opened the way into a job for him, and at Easter week-end he was reunited with his wife and baby in the joy of a new beginning.

Thus far our attention has been focused upon the Church's ministry in healing mental disease. In conclusion, let us recall that it remains true in this field that prevention is better than cure. The medical superintendent of a large mental hospital, himself a non-Christian, has expressed the view that the rapidly rising tide of mental illness in this country is the result of a declining spiritual life. To accept that view, as most of us do, should be to accept the Church's responsibility in the ministry of prevention, as well as the ministry of healing. The Gospel is the greatest power in stemming the rising tide. How can we bring it to full effect? My own short experience has convinced me that we must understand the need for thorough conversion; impress the practical meaning of sanctification that "spirit and soul and body may be preserved entire"; lead our people into the full expression of faith, hope and love; teach the children and parents, the young people, husbands and wives the principles of Jesus in all human relationships; strive to develop true Christian homes, where love is supreme; both practise and preach "walking in the light" that we may have fellowship (real fellowship) one with another, and the blood of Jesus Christ may continually cleanse us from all sin.

This is a subject that deserves more study than we have yet given it; for if Christ is calling upon His Church to meet the invading hosts of darkness on this front, and the Church fails, there is no other answer.

RONALD MESSENGER.

A NEW VENTURE IN CHRISTIAN FELLOWSHIP

ONE of the finest fruits of the Ecumenical Movement is the help given by one part of the Church of Christ to some other part which is passing through times of adversity or persecution. The British Council of Churches has its own strong Department of Inter-Church Aid, and raises some thousands of pounds every year, particularly for work among Refugees.

A few months ago Bishop Dibelius of Berlin proposed that under the auspices of the Department small groups of active Church members should visit Berlin twice a year. The first group (of which the present writer was fortunate enough to be a member by the kind invitation of the Bishop of Sheffield, Chairman of the Inter-Church Aid Department) visited Berlin in May. The group was led by the Archdeacon of Doncaster, and included an Anglican Vicar, an Assistant Director of Education, a full-time woman worker in the Anglican Industrial Mission in Sheffield, and a Methodist housewife and mother.

We had a few hours in Hanover *en route*, some of which passed pleasantly in an excellent hotel owned by the Evangelical Church (formed in 1948 and consisting chiefly of the Lutheran and Reformed Churches). We met the redoubtable—and charming—Bishop Lilje of Hanover, who was imprisoned by the Nazis and condemned to death. He was only saved by the war coming to an end.

Our days in Berlin were crowded and full of interest. We began work almost immediately on arrival, and had a discussion on ecumenical affairs with Christian students from East and West Germany in the Free University (sponsored by the U.S.). I had the opportunity of explaining the Baptist conception of the Church, which I gathered was new to them.

There are still plenty of ruins in West Berlin, but the extent of the recovery, seen in the enormous amount of new building, is impressive. In the British and American sectors extensive and attractive new shopping centres have been created, equal to the finest in London. New cars abound, and there is a general air of prosperity. Out of a population of 3,000,000 there are 150,000 unemployed. I was glad to learn that the allowances to them are generous.

We spent some time in the Russian sector of the city—there is no difficulty in passing from the Western to the Eastern sector. Here the contrast with the West is startling. Apart from the new show-piece, Stalin Allee, ruins abound. The famous and once beautiful Unter den Linden is a mass of ruins. The only new building in it is the handsome Russian Embassy.

It was a privilege to meet the leaders of the Evangelical Church in East Berlin. For years they carried on their work under Nazi domination, and now their setting is a Communist State. So far they are still maintaining a vigorous work, but Christians in such a setting have to learn to live a day at a time. For them the New Testament word about working while it is still day is full of meaning.

Eastern Germany is predominantly Lutheran, and in Western Germany, where the Lutheran Church is also strong, and where church taxes are still in operation, almost the whole population voluntarily pays these taxes, though only a small proportion of the people are regular churchgoers. It was interesting to learn that many educated people are showing a new interest in the Church's message. We were able to visit one of the new German Evangelical Academies,

where groups of mostly, though not exclusively, professional people—doctors, teachers, artists, etc.—generally but not invariably Christians, meet for short conferences to try to understand the meaning of their work in the light of the Bible. Some conferences are designed to help young people to understand the world revolution that is now in process. The Academy we visited works in a large house, simply but beautifully decorated and furnished, and attractively situated beside a lake. As in England, so in Germany, the mass of the working-class population is untouched by the Church.

It was a pleasure to be able to take the group to see our Baptist Union headquarters in Berlin, which is also the training centre for our extensive Deaconess work, and to hear from the new Director an account of the work. There are between five hundred and six hundred Baptist churches in the Russian zone in Germany.

We were received hospitably by Bishop Dibelius, a grand old man of seventy-five and still a vigorous leader with an extremely alert mind. (He had, he said, noted with interest Mr. Aneurin Bevan's most recent speech on the National Health Service.) The Bishop takes the Ecumenical Movement seriously, and employs a full-time chaplain for ecumenical affairs—an able and scholarly Lutheran minister, Dr. J. W. Winterhager, who was in charge of our party in Berlin, and to whom we were greatly indebted. It was naturally pleasing to the Baptist member of the party to hear Bishop Dibelius's warm tribute to the distinguished service of Dr. E. A. Payne to the Ecumenical Movement.

We were also kindly received by the British Commandant in Berlin, Major-General F. D. Rome, a practising Anglican, and our whole visit was immensely helped by the British Military Government, which provided, among other things, transport for our party.

Because of my interest in the German theologian Bultmann, I enquired from a number of knowledgeable people about his work. He is the central figure in German theological discussion. While many in England are inclined to dismiss Bultmann because of his extreme views, the Germans believe that he has raised a question of the first importance, namely, how to get the Gospel over to modern man, though they do not always accept his answers to the question.

Our most moving experience was a visit to two Refugee camps. It was an unforgettable sight to see the Refugees arriving, especially when accompanied by little children, carrying the few belongings which they had been able to bring away with them from Eastern Germany. Some hundreds arrive each day.

My visit to Germany has strengthened my conviction that Christians of different traditions should seek to encourage one another, especially in the places where the sense of fellowship with other Christians means much. It has also given me the desire to take a more active part in increasing interest in and sympathy with the ministry of help sponsored by Inter-Church Aid.

JOHN O. BARRETT.

BAPTIST RELIEF ON THE CONTINENT OF EUROPE

TWICE in the last forty years there has been great distress in Europe as the result of war and famine. The Baptists of the world have had a share in meeting the needs of the suffering. Important decisions with reference to relief matters were taken at two conferences called by the Executive Committee of the Baptist World Alliance, one in 1920 and the other in 1948.

LONDON CONFERENCE OF 1920

This was the first general conference of European Baptists after World War I. Parts of Europe were accessible that could not be reached before. It was called by the Executive Committee of the Alliance in close co-operation with Unions, Boards and Conventions of America and Europe to meet in London, 19th to 23rd July, 1920. Besides the United States and Canada, eighteen European countries were represented.

In some cases Baptists were neglected by the large relief organisations because they were a minority. It was decided that we should have our own relief committee. Dr. J. H. Rushbrooke was appointed to serve as a Commissioner, not only for relief but to do what he could to help Baptists who were being persecuted in Rumania and elsewhere.

Immediately, relief on a small scale was begun in Germany and Poland. Dr. Rushbrooke reported on this at the World Congress in Stockholm in 1923. He said that at the London Conference it was decided to raise \$1,000,000 during the next three years. Most of the money came from Canada and the United States, but sixteen other nations contributed £11,059.

"Our relief action", continued Dr. Rushbrooke, "has met the needs of widows, orphans and dependants. It has enabled devastated homes and farms to be restored; it has freed pastors from the overwhelming oppression of debts incurred during the war and the period of confusion that followed; it has enabled university students to complete their courses and to enter upon their careers. Assistance has not been limited to Baptists, though distribution has almost always been made through the organised Baptist forces in each country. . . .

"An item of unusual interest is represented by loans in Poland to farmers whose buildings had been destroyed, and cattle and implements carried off. A vast amount of misery has been averted or relieved by such loans.

"It is not only that multitudes have been clothed, warmed and fed, and that thousands are alive today solely as a result of our efforts; the moral effects are still deeper. The peoples have been drawn closer together; our workers have been heartened; above all, a practical expression has been given to the reality of Christian love".

At the end of 1922 and early in 1923 I looked after the distribution of a shipment of new and good used clothing in southern

Russia. We were delayed by foolish customs restrictions, but before the cold weather was over we had put clothes on the backs of 30,000 people. And early in 1923 we arranged for Baptists to supply the food needed to keep 10,000 people alive in an area near Melitopol, just north of the Crimea. The distribution of supplies was looked after by Brother Ivanov-Klishnikov, who later was the Principal of the Baptist Seminary in Moscow until the School was closed and he was banished in 1929. All this was done through Mr. Herbert Hoover's American Relief Administration.

Famine conditions still prevailed when I first arrived in Russia late in 1922, mainly due to lack of rain in the Volga region in the summer of 1921. The famine was severe until the end of 1921 and well on into 1922. Several millions died of starvation. But for the help thus rendered more millions would have died.

The weather was very cold in southern Russia that winter and there was much typhus, spread mainly by lice from infected people. Great good-humour was accomplished. When in Russia in 1954, I found there many Baptists who still remembered with gratitude the help that came from brothers outside Russia.

LONDON CONFERENCE OF 1948

There was widespread feeling that after World War II there should be another conference like that of 1920. The Executive Committee of the Alliance therefore called a general conference to meet in London, 15th to 17th August, 1948. It will be remembered that the first meeting of the World Council of Churches was held in Amsterdam about this time. This made it easy for certain American Baptists to attend our meeting and that of the W.C.C. Dr. H. Prochazka and Jan Ricar from Czechoslovakia were present at this conference. Later both of them were thrown into prison. We have heard that Prochazka has been released.

Much thought was given to the plight of Baptists in refugee camps in Germany and Austria. The Refugee Committee of the Alliance, with Dr. R. Paul Caudill as chairman, asked me to serve as director of the work among D.P.s. There were two phases to the work.

Immediately after the close of hostilities we found there were many Baptists in camps who did not get enough to eat. We made plans to supplement what was received from the general relief organisations with packages of food sent to camps where our people were. This was the first phase.

Then, later, it was possible to help Baptist refugees to resettle in the outside world. This phase still continues. Many went to Canada and the United States; some to Australia, and a few to South America. We had to find sponsors for these people. By the time the World Congress met in London in 1955 we had resettled 8,780 persons outside Europe.

Mention should also be made of an Old People's Home in Munich, which was built with funds coming from the entire Baptist

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THE ORDER OF BAPTIST DEACONESSES

After three years' training at Carey Hall, Birmingham, deaconesses are appointed to serve in the churches of the denomination. Some deaconesses are working as colleagues to a minister but the majority are in pastoral charge of small churches or pioneering on new estates.

*For information please apply to the Organising Secretary,
Order of Baptist Deaconesses, 4 Southampton Row,
London, W.C.1.*

world. And some thirty chapels were constructed in southern Germany by and for Baptist refugees, who had come from eastern Germany and countries in eastern Europe, and who had settled in parts of Germany where there had been few Baptists before the war. Baptists from far and near gave money for this. Hitler had his plans, but God had other plans.

There are still thousands of homeless refugees on the Continent of Europe. We must do what we can to help them.

W. O. LEWIS.

INSERTED BY REQUEST

Any Offers. The Rev. Ronald Rees, a former Methodist missionary in China, is now associated with the Institute of Christian Education. He tells of a need of teachers for Christian schools in the Colonies and would be glad to hear of any keen young teacher prepared for a spell of service overseas. Applicants should preferably be Baptists but of an Ecumenical outlook. F. C. Bryan would gladly supply further particulars. Duncan Wood, who introduces the article by Mrs. Rees and who led the Friends' deputation to China, is the son of Dr. H. G. Wood.

B.S.F. The President of the Baptist Students' Federation would like to contact all young Baptists entering University, Training College or Nursing Course this autumn. He would be grateful if names could be sent to Gwynne Edwards, 135, Stanwell Road, Penarth, Glam. For the sake of these Freshers and also of the Federation we underline this request.

Your Holiday. A minister who was unable, evidently, to book at Arundel House asks attention to the Ministers' Home at Morthoe, N. Devon, where he spent a most enjoyable holiday. The house accommodates 14 visitors and charges are graded according to income. The Hon. Warden is A. E. Bodey, 10, Old Sneed Road, Bristol, 7.

Changing Manses. Appreciation is frequently heard concerning the scrupulous care exercised by the Lady of the Manse when vacating it because of pastoral change. The incoming resident finds garden and Manse ready for occupation. Occasionally a Superintendent hears of rare instances when the reverse is true—believe it or not. This double-edged paragraph is inserted by request!