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## THE PERILS OF OUR PROFESSION

A RELIGIOUS leader in the United States a few years ago made the headlines. He said something that was picked up by the newspapers as sensational. He said that perhaps there would be ministers in hell. Well, it isn't as sensational as it may sound. The minister isn't immune to temptations. His position indeed may be even more precarious than that which faces the layman. In some ways his temptations are different. From some temptations the minister is protected by the very nature of his office. But there are other pitfalls and we need to face up to them and wrestle with them, "Lest that by any means", to use the words of Paul, "when we have preached to others, we ourselves should be a castaway". Let us consider three perils of our profession.

The first is *laziness*. This is where we can easily come to shipwreck. We don't have to punch a time-clock. We don't have to work under the eye of a manager. We don't have to be at the office at a certain hour. We don't have to make that call. We don't have to read that book. We don't have to make that phone call. No one is driving us. The compulsion has to come from within. And if it doesn't happen to be there it isn't anywhere. If we are not constantly on our guard, it is so easy to put off until tomorrow what should be done today. "Many a lazy layman", the late W. E. Sangster once wrote, "however hard he finds it, must keep his hours in mine or mill, or he will be dismissed. Millions of the workers of the world begin their day's toil by feeding a card into a clock and end it in the same way. No clock records our moment of beginning or the time we leave. And there is no machine that can measure the efficiency or intensity with which we go at our work once we begin. If our conscience concerning time becomes dulled through the years, it is amazing how busy we can feel while actually doing very little."

There is an impression abroad that we ministers do not have to work as hard as our members are obliged to do. The rumour has some foundation in fact, in spite of recent articles seeking to prove that ministers are working too hard and the incidence of breakdown is alarmingly high. For every one of us who breaks down because he works too hard there are ten of us who will never crack because we take it too easy. Laymen, I have found, are smart and they can never be fooled for very long. I think they will forgive a multitude of sins in their minister providing they are convinced that he isn't lazy. But once they become suspicious that he is indolent then, no matter how brilliant or apparently pious he may be, his influence is practically done.

The second peril is *pride*. If we work diligently and if God has given us average ability as well as a compelling call, and if, as a consequence, the work goes well, then we will receive more praise than is good for any man. It is very difficult when people are telling

you what a good man you are and how much good you are doing, not to believe it yourself. Only a constant recourse to prayer and an honest facing of the facts can save us from this pitfall. It is so easy to be self-conscious and proud. It is a subtle business and we have to be ever on our guard. Herbert Farmer put it very clearly for preachers. He said, "Whenever a man goes into the pulpit on Sunday morning he may be aware of God's call and God's commission, but he probably will be aware of himself being aware of God's call and commission. We shall become like those tiresome people who do genuinely admire the sunset, but when they tell you about it you know in addition that they admire themselves for admiring the sunset." Only Christ can save us. We must keep our eye on Him instead of on ourselves.

But something else will help. It is to realise that our duties require us often to preside over men and women far better and holier than ourselves. I have found, in my own experience, that if we respect them they will respect us personally and honour us for the sake of our office and function. But it does keep us humble to realise that we are called upon to serve at least some who are far better Christians than we will ever be and whose shoes we are not worthy to unloose.

Another peril is *professionalism*. The medical doctor sometimes has this temptation. Instead of being a minister to the sick, he comes to think of himself as a man who needs patients. Any profession can very easily come to the place where it is more concerned about building up a wall around it and protecting its own interests than it is in serving men; and the ministry, whatever form it may take, is no exception. We, too, can be more concerned about our rights and our privileges, the salary that is paid us and the deference shown us, than in serving mankind.

Nobody comes into touch with the human situation in the same way that a minister does—not even a medical doctor. Nobody else dedicates children, marries young people and buries the dead. We are of all men richly blessed in that we come at those times to serve people; but how easy it is, unless we are very careful, as the years pass by, having so many weddings and so many dedications and so many funerals, to protect ourselves by becoming mechanical about it, and just go through the motions because it is another situation into which we do not enter sympathetically and vicariously. God help us when we become professionalised and deal with these things only as another case. How easy it is, when conducting the services on Sunday, to stand in the pulpit and inspire the people to worship while we do not worship ourselves. How easy it is for us to say, "You do this", or "You do that", whereas if we are to be worthy of our high calling we must worship God with our people, because perhaps we need it even more than they do. There is a danger of professionalism, I suppose, in all professions, but it always seems especially reprehensible in the ministry. "If a lawyer is accurate", to quote the late W. E. Sangster again, "no one will

accuse him for not having his heart in the legal services he renders, but if a pastor buries the dead without feeling and marries the young lovers as though by rote, something priceless is missing and people are aware of it."

Someone may say, in his defence, that it is hard to do these things week after week for years and not become a little unfeeling and mechanical. No, many in our profession, even after forty years, do not become professional. At a wedding they truly share the happiness of the young people. At a funeral they actually feel the grief of those who mourn. In his autobiography, Rev. Premanand Sen, a wealthy Indian who went into the Christian ministry, tells us of Dr. J. N. Farquhar who used to ask him after he had become an evangelist: "Well, Sen, are you a missionary or a machinery?"—a question that any minister of the Gospel or other servant of the Church might well ask himself. It's true, isn't it, that there is no substitute for sincerity—absolutely none. If laziness is one sin laymen will not forgive in us, insincerity is another. If, at any time, our people become the least suspicious that we are not sincere, that we are simply going through the motions, we are done.

So, because of the peculiar perils of our profession, let us pray daily and earnestly that He will keep us from falling, and help us to work hard, keep humble, and be sincere.

C. H. BENTALL.

*From an address given at a Convocation of McMaster Divinity College.*

### AUSTRALIAN BAPTISTS TODAY

**A**USTRALIANS are seeing the beginnings of the greatest revolution that this country has known. Everything is changing. Since the war thousands of Southern Europeans have emigrated here bringing new areas of culture and thought to bear upon the country and influencing many aspects of life from eating habits to the balance of political power.

Economic development brings with it social change. American capital has brought with it new interests in American education and techniques while the direct links with Britain are wearing thin with the passing of time, especially since talk began concerning the Common Market. "The Old Colonial Boy" is being re-educated and we are not yet sure what sort of young man he'll turn out to be.

The day of the aeroplane is with us and this gives the term Australian a new significance. The vastness of the country in which while some freeze in Hobart, they may boil in Darwin, has made it difficult for peoples within the various States to know each other and cooperate fully in common enterprises. Now, however, Sydney is only an eighty minutes flight from Melbourne, though by train it is still a full day's journey. One can be in Brisbane in three hours; not so long ago the same journey would take more than 3 days. It is still true that a man is first and foremost a Victorian, a South

Australian or a Queenslander, but though State rivalries and idiosyncracies are of prime importance, a new sense of oneness is beginning to characterise the nation.

An Australian Baptist Union came into being only in 1926 and though it now has a considerable influence it is still a much less significant part of Baptist life than the State Unions, and is but a union of Unions, not of churches. Thus the Triennial assembly is too often an arena where the States attempt to impose on each other the point of view which best serves some local concern. Each State has its hard-working full-time secretary. The Federal Union is served by a part-time honorary official. Its executive committee meets in Melbourne, while the committees of the various boards through which it works are shared out among the other capital cities. This tends to make their activities the prime interests of particular States, for travel is expensive and Canberra, which came into being to avoid placing the home of Australian Government in either Melbourne or Sydney, is inconvenient for everybody.

The success of inter-State co-operation in Baptist life ultimately depends upon the various boards it has set up to do that work which the individual State Union cannot do. The most powerful of these is the *Board of Christian Education and Publication*, for it gains a considerable income through the sales of Sunday School materials and has a comparatively large and active staff to promote its interests. It is mainly through their efforts that many churches have established All-Age Sunday Schools on the American pattern. The *Federal Home Mission Board* acts for Australian Baptists in most areas where no State Union has a direct responsibility, namely Canberra and the Northern Territory. Other boards merely co-ordinate the work of the State Unions in such matters as evangelism and education, but lacking real power, their utility is limited. The Missionary Society is independent of the Unions, but is still the most important factor in making Australian Baptists think in terms of the Commonwealth rather than in the limited context of the State. It is only as we learn to think as Australians that we can begin to meet the tremendous challenge on our door-step.

Political circumstances have changed rapidly in the course of the last few years and one of the great characteristics of our age is the emergence of Asia as one of the great centres of political power. It is here that the world's spiritual conflict is taking place. The ancient faiths of the East and the old philosophies have clashed with the new materialism of Asiatic Russia and Communist China. The future of the Christian Church is involved in this struggle and Australia, by its very geographical position, holds a key to the mission of the Christian Faith in the most significant area of the modern world.

While the pattern of Australian life is changing, it cannot be said that Australian Baptists are fully awake to the new opportunities and challenges of the age. We are an easy-going people, content to enjoy the comforts which abound and the mellow climate which has

its own seductive effect even on the most energetic Christian. In spite of this there is a sense of suppressed excitement and each morning one awakes to the possibility of a great spiritual explosion. For more than a century Baptists in the Antipodes have been quietly active. It must be admitted that in the past great opportunities have been missed. The gold rush days saw an explosion of population and, though our history is enriched with stories of heroism and devotion in the attempt to minister to the miners, too little was done to consolidate their achievements. One of the main factors in this failure was the lack of well-trained ministers.

It is for this reason that throughout Australia Baptists are expending great amounts of money, trial and energy in the reformation of their theological Colleges. The South Australian Baptist College was opened in 1952. The Brisbane College was extended at the same time. Early in 1962 the Baptists of New South Wales erected new College buildings on a twelve-acre site at a cost of nearly £200,000. Later that year the foundation stone of a Baptist University College was laid at Melbourne, inaugurating a scheme which will cost some £270,000. In March of this year Western Australia opens a College of its own. Of all the State Unions, only Tasmania remains without its own theological College and they have arrangements with the Colleges on the mainland for training its men. Thus, in a comparatively short time Australian Baptists will have spent well over half a million pounds on College buildings. It costs about £60,000 a year to maintain these Colleges and when this is set against the fact that the Baptist population of Australia is on the 40,000 mark it gives some idea of the concern that exists for ministerial education.

Australians cannot be completely independent of the rest of the Western World and there must be a constant relationship with both Britain and America. It is significant that four out of the five College Principals have done all or part of their own academic training in Britain while the fifth, Noel Voss of Western Australia, is now completing work in America. There is in this fact a major temptation. Too many Australians tend to look overseas for the answers to their own problems, and accept them without realising that what is successful somewhere else has to be first adapted to suit Australian conditions. This arises, in part, from the fact that Australia and New Zealand are isolated outposts of the Western World in the heart of Asia, and the traditions of the old colonial days. The great concern has been to preserve the heritages of the old country. It is to the great advantage of the Church in the Southern hemisphere that old relationships are breaking down, with the changing trade relationships. Eventually even the American ties will have to become subservient to the Asiatic context of the Church in this part of the world.

This is exciting. While Australian Baptists have refused membership in the World Council of Churches, most of the Colleges have opened their doors freely to men nominated by the East Asian

Christian Council. As yet we are not involved to any considerable extent in this new situation but there are a few signs of what is likely to happen. The Australian Baptist Missionary Society has stations in India, Pakistan and New Guinea. The growth of Asiatic nationalism is thus brought home to every Baptist, especially now that Indonesia has replaced Holland as the major power with Australia in the islands. It has to be admitted that the majority of our church members still have the old vision of missionary activity as a type of spiritual philanthropy generously given by the Christian "haves" to the pagan "have nots", but already the denominational leaders have seen that such an attitude is impossible in the modern world and soon the pressure of events will cause the rank and file to re-orientate their views.

As significant as the missionary challenge of Asia is the opportunity of evangelism within the continent. Since the war thousands of migrants have poured into the Commonwealth every year and many of these have come from non-British countries. In some suburbs of the capital cities, Italian, Greek or one of the Slavic languages are heard as frequently as English. Many of these are Roman Catholics while there is also a growing number of Orthodox Christians in the country. Yet many have no religious affiliation and need a ministry of friendship. It is natural that some of these so-called New Australians get into trouble for there are many more young men coming in as migrants than women. Yet the churches cannot condemn if they do not seek to evangelise. Some first steps are being taken in this direction, but as yet they are feeble and halting. There is insufficient money for the work and too few trained ministers with an adequate knowledge of the appropriate languages.

The other challenging area lies in the north of the continent. It has been pointed out recently that there are barely 500 Baptists north of the tropic of Capricorn, which divides the continent. Yet already great developments are taking place there and the future prospects are almost unlimited, particularly in Queensland. Baptists of that State are fully conscious of these possibilities but again lack resources in money and men to prepare for what may well be a most fruitful area for evangelism. The token contribution given by other States to the work is hopelessly inadequate. Baptists are not members of the United Church of the Northern Territory and this makes even more urgent the necessity for concerted effort to plant the ministry of the Word in the North. The efforts of individual evangelists, however devoted, are not enough. This was proved during the days of the gold rush. The only hope of real success will come when Australian Baptists recognise their common responsibility for this work.

It was only in 1948 that a Baptist Mission was established among the Australian Aborigines. There are now three stations in the vast and magnificent lands of what is called the Red Heart. At Yuendumu Tom Fleming has worked for the last twelve years among the Walabri

people, one of the most primitive tribes in the world. At Warrabri Laurie Reece ministers to a mixed community, a few of whom have already heard the Gospel from missionaries of other communions, particularly the Lutherans. A new station has recently been opened at Hooker Creek where Kim Kime, fresh from his theological and linguistic studies has been placed. Many have said that this field is one of the most difficult in the world. Certainly it is not easy to enthuse even Australians with the work, for there are no spectacular results to become a talking point in rallies. There has not been a single baptism nor has any native evangelist of any standing emerged from this work. Only those who know the Aborigines and have seen the missionaries at work can appreciate why there is so little obvious achievement and the magnificent service which our missionaries render them.

It is within the local churches that the strength of every denomination rests and here Australian Baptists are beginning to experience a salutary discontent. The financial structure of the churches has been transformed by the concept of Christian Stewardship. No body of Baptists gives more generously to the work of the Church than Australians. They too are the most ready contributors to inter-denominational missions and institutions. In recent years most congregations have undertaken some building project and here lies a serious temptation, that the success of a ministry is sometimes judged in terms of bricks and architects. The churches have always boasted in the title "evangelical", but are now realising more than ever before that this involves action. It has been too easy, in the past, to find comfort in holding an occasional campaign or mission. State evangelists have toured the churches but, while all honour the work they have done, such methods have proved to be insufficient to meet the contemporary challenge. The All-Age-Sunday School has brought with it the concept of lay evangelism and the outreach of the Gospel is being increasingly related to the normal work of the local congregation. This has brought results but, though all State Unions register increases in membership, these are not in proportion to the growth of population.

This raises the question of the place of the ministry in the work of the Church. There is a tendency among some of the churches to regard the pastor as an administrative officer, but there would seem to be at the present time a revival of interest in preaching and worship. Many are asking where lies the best road into the future; in Christian education, in more active evangelism or in the creation of a better image of the Church through a dignified liturgy and effective preaching? There is ample scope for experiment and the future is bright for the young minister who is prepared to tackle the present situation with faith and courage. This is a young country and the possibilities for future service are endless.

D. M. HIMBURY.

## FIVE YEARS IN NEW ZEALAND

“AND how do you like New Zealand?” I am still asked that question in letters from Britain by friends curious to know if New Zealand is quite the paradise the Tourist Department says it is. The question is also asked by New Zealanders of undoubted worth who wait behind after meetings to tell me of their visit to Scotland in the first world war. “How do you like New Zealand?” What a question! I would be a dullard or a bigot if I did not enjoy and admire much in this lovely land. I love the bush of the North Island with the great tree ferns, the bell birds and the sparkling trout streams. I love too the brilliant clarity of the mountain air of the Southern Alps, the glorious beaches and the blue skies. I love the plentiful supply of mouth-watering peaches, the warm sunny days, the ingenuity and self-confidence of the average New Zealander whose do-it-yourself technique is quite awe-inspiring, and of course there is the boundless enthusiasm for rugby football. On any winter Saturday, not only are the sporting giants to be seen on the playing fields but small heroes of seven and eight battle furiously in the middle while fathers, who hope they have spawned an all-black, bellow at them from the sidelines. Yes! I like New Zealand.

But what of the Baptists in New Zealand? How do they compare with their British counterparts? To begin with, there are far fewer of them. We have 138 churches with a total membership of 15,642. This means that the New Zealand Baptist Union is not much larger than the Yorkshire Association. But with this difference, our churches are spread over a very wide area. To get from Kaitaia in the north to Invercargill in the south means a thousand mile journey from the sub-tropical north to the temperate south. To ease the distance problem the Annual Assembly itinerates over the four main centres. But even this means that most of the delegates must travel long distances. Fortunately the government-owned National Airways Corporation has established a network of air services and the time, though not the cost, of travel has been greatly reduced.

The spread of population and the cost of travel is having this result that the area associations are being given more and more responsibility. Decentralisation is the order of the day. This year the Assembly disbanded the Church Extension Committee which has existed as a “headquarters” committee for twenty-eight years and placed the responsibility largely on the associations. The fast-developing Christian Education Department is following the same pattern and is leaving more and more work to the local association committees. This has its dangers. Some associations lack dynamic leadership and the thrust of denominational advance can sometimes be dissipated at the local level. But the advantages outweigh the disadvantages and the associations are playing a more prominent and responsible rôle in Baptist life here.

There are many things which a newcomer from Britain notices in New Zealand Baptist life. There is the comparative newness of the churches for example. A few of the oldest churches go back for just over one hundred years but most are much newer than this. Over one third of the churches have been built since World War II. This is partly accounted for by the great influx of post-war immigrants, but also by an evangelistic drive which has taken Baptists into some much neglected country areas and into the sprawling suburbs of Auckland and other main cities. The sheer newness of the churches means also that New Zealand Baptists are not so tied to traditional patterns as in the "old" country. The New Zealander is not so restricted by old buildings as is his counterpart in some of the industrial cities of Britain. He seems also more ready to try new ideas whether in Church architecture, Christian Education or methods of administration. He dresses in a refreshingly casual way—sometimes a little too casually. I still cannot feel quite comfortable when I see a minister preaching in a light grey suit with a red tie—a phenomenon not unknown here. "Dog" collars too are worn by only a minority.

But for all his freedom from the ties of the past, the New Zealand Baptist is, in some ways, fiercely traditional. Go to any church meeting, no matter how small, and you will find a horrifying uniformity. New Zealanders simply love formality at meetings. They cannot have any kind of meeting without agendas, the sustaining of apologies, the reception of letters, the signing of minutes and the moving and seconding of reports. At every meeting, even if it is only a sub-committee of two or three, out come the minutes which must be read, confirmed and signed. This is carried to such extreme lengths that I was once appointed to an executive of two members. We met to discuss one or two matters when my worthy Kiwi friend at once proceeded to take minutes which were duly produced at the next meeting to be signed as a true and proper record. This mania for strict business procedure irritated me greatly at first, but I am now resigned to the inevitable and ask for apologies with an aplomb of which any third generation New Zealander would be proud.

Theology is another sphere in which New Zealand Baptists are thoroughly traditional. This is partly due to the fact that there is only one Baptist Theological College and as the large majority of ministers have come through this College there is not the diversity of theological outlook that one finds in Britain. In addition, the Spurgeonian influence in the early days of Baptist life here has left its mark and the evangelical outlook is strong. But there are none of the excesses of fundamentalism, and "heresy-hunts" are virtually unknown. New Zealand Baptists pride themselves on being "middle of the road" as far as theology is concerned, but I think it true to say that most of the ministers would feel much more at home in the I.V.F. than in the S.C.M. It is said that we are theologically ten years behind the times. There is some truth in this. New ideas in theology are only slowly filtering through and are accepted with

great caution. At a recent inter-church conference where D. T. Niles of Ceylon was the main speaker, it was noticeable that Baptist delegates were the most cautious in their reaction to fresh ideas put forward by that stimulating Asian leader.

"Caution" is the operative word also as far as the ecumenical movement is concerned. The Baptist Union of New Zealand is a member of the W.C.C. but there is no great enthusiasm either for or against. There are some enthusiasts who valiantly uphold the ecumenical cause. There are others who write fierce letters to the editor of the *New Zealand Baptist* or circulate provocative pamphlets condemning everything to do with the World Council. But, by and large, the Baptists here are content with a middle course. They feel very strongly that the unity of the denomination is more important than differences of opinion about the ecumenical movement. This good fellowship between the churches is very marked in New Zealand. Every church is a member of the Baptist Union and the Baptists quite literally are a united, happy family. This family spirit is particularly noticeable as far as the Missionary Society is concerned. All the missionaries are personally known to the churches, and when a missionary returns on furlough it is very much a family reunion. The personal interest taken in the missionaries is one of the outstanding characteristics of New Zealand Baptist life. This is one of the advantages of being in a smaller Union.

New Zealand is "the land of opportunity". This is what you will hear at emigration offices, and they are usually referring to jobs, money and sport. But the opportunities extend also to Christian witness. Take broadcasting and television for instance. The chances of my broadcasting in Britain were to say the least remote. But here in New Zealand every town of any size has its own radio station and all the churches in turn participate in daily devotional programmes and in Sunday services. Even a small town like Rotorua with a population of about 20,000 has its own radio station. Thus even country ministers have a share in the ministry of broadcasting. This proliferation of radio stations means that the standard of religious broadcasting is at times fearfully low. Some morning devotional broadcasts that I have heard have been so bad that one could only pray that the listeners would switch off before they heard the worst. But the opportunity is there for the minister who is prepared to use it to the best advantage and several of our ministers would hold their own in any country as broadcasters.

Television has only been introduced to New Zealand in the last two or three years and already its influence is being felt in the cities. The churches have accepted their responsibilities in this field of witness and are working together to use T.V. to the full. Baptists have already participated in religious telecasts and the opportunities are growing as new stations are being built.

To be a minister in New Zealand is, from a material point of view, quite a comfortable experience. New Zealand Baptists have a high

sense of responsibility towards their ministers and the status of the minister seems in many respects higher than in Britain. Status is always hard to define but in this community I would say that the minister is on a par with the secondary school teacher. I doubt whether this is so in Britain. This higher status is reflected in a higher minimum stipend which, if my information is correct, is well above the British level. On the other hand, there is not so much variation in stipends as there is in Britain. The larger churches do not pay much more than the smaller churches but the average is probably higher than in Britain. Nearly all ministers are car owners and indeed without a car one would be hopelessly handicapped. In Britain one could depend to a large extent on public transport but not here. So many New Zealanders have their own cars that public transport tends to be expensive, inadequate and infuriating.

But although conditions from a material point of view are better than in Britain, I am more than ever sensing the dangers of the affluent society. Many of the ministers who came through the grim depression years of the early 1930's have a sterling quality of character which only demanding times can produce. Perhaps we need some such test for this generation of ministers. Some are saying we shall have it when Britain enters the Common Market. Along with many New Zealanders I am more optimistic in this respect. But the burden of nearby South East Asia (only a few hours away by air) with its exploding population and appalling poverty may well be the great test for us in the next few years. New Zealanders are beginning to realise that their future may lie with Asia rather than with Europe, and many are feeling like the rich man with the Lazarus of South East Asia at the gate.

ANGUS H. MACLEOD.

### BRAZIL

**I**N his book, "The Unfinished Task", Bishop Stephen Neill makes an appeal for a more flexible approach to the "frontier" situations that the Churches are facing. Of course the word has a more than purely geographical application; but in the course of his discussion, he speaks of that literal frontier created for the Church by the epic age of North American history, the age of "the Frontier", recognised as having been a more important factor in nineteenth century American history than any human individual. He speaks of the fantastic journeys into the unknown, the intolerable hardships and loneliness, the brutality and courage, and the final triumph over all the obstacles that a generous but capricious nature could present. Then he goes on: "Where in all this was the Church?" and his judgement is that the Church was almost wholly unready to see what was happening and take in time the necessary action. "At the start of the rapid westward development, almost the whole population was lost to the Church."

Have we learnt our lesson from North America sufficiently to apply it to what is happening in South America today? In Britain

we are dimly aware that changes are afoot in Brazil. Every schoolboy knows the name of the new federal capital, a modern city, built in the vast wilderness of the central plateau in a matter of five years. What we should realise is that, in Prince Philip's words: "Brasilia is the symbol of a new attitude to the interior", a new determination to open up the huge hinterland and develop the enormous natural resources that have lain dormant there for centuries. Brazil, equal in size to the U.S.A., giant of South America, is staggering to its feet. As in the U.S.A. of the nineteenth century, so in Brazil of the twentieth, there is the same call of the West, the same movement of population, the same long journeys over rough roads, the same determination to accept the challenge of the interior.

Who are the people involved in all this? What sort of folk are the Brazilians? Basically they are a mixture of the Portuguese settlers, who colonised the country from 1500 onwards, the indigenous Indians with whom they intermarried, and the African negroes who were brought over to work as slaves in the sugar plantations at an early stage in Brazilian history. Within more recent history, particularly since Brazil became independent from Portugal in 1822, many other immigrants, principally from Europe, the Middle East, and Japan, have added to the mixture. The different races have for the most part settled down together amicably, and today the Brazilians present an amazing variety of type and colour. There is no colour bar in Brazil. Here, multi-racial democracy is no idealist's dream, but a reality. Anyone who can read and write may vote. Yet it must be added that democracy is still immature, that the illiteracy rate is rising, since the rapid growth of population outpaces the government's education programme, and that nearly a third of the total population of sixty-five million live in extremely depressed conditions in the North East. Here Communist agitators are at work, and the situation seems ripe for revolution; yet in the centre and South, growing industrialisation and gradual agricultural reform are fostering the emergence of a middle class, and attracted by the new development of the interior, thousands upon thousands of Brazilians are acquiring for the first time their own stretch of land.

So here, quite literally, is another "frontier" situation. How stands the Church in all this? Of course, the religious history of Brazil is dominated by her 450 years of Roman Catholicism. It is easy to point to the superstition, spiritual ignorance and moral corruption of so much South American life as the fruit of four centuries of this domination; perhaps too easy. Certainly other factors have been involved, ethnic, climatic and geographical. Furthermore, although Brazil is nominally a Roman Catholic country, it is regarded by the Catholics themselves as a mission-field, but one in which they have proprietary rights. Their attitude to Evangelicals is often similar to that of a priest in Ecuador in conversation with an evangelical missionary. "These souls belong to me. These people are not pagans . . . you have no business here.

You are interfering in the affairs of a church that is centuries old. You are quite out of place here!" It may not be irrelevant to reply: "Tell me whether you find happiness, honesty and prosperity among your congregation! What strikes one is their ignorance, their contentiousness, their drunkenness . . . You tell me that I am interfering in your affairs. Good, let us have a competition. But we will not contest about what is more or less common to our need; we will seek only the welfare of this village in friendly rivalry."\* But the attitude of the Roman Catholic priests is not uniform, and the wind of change blowing from the Vatican is not without its effect in South America. In a recent conversation I had with a Brazilian priest (who was in London, incidentally, to complete a thesis he was writing about Baptists!), he agreed that the activity of the Evangelicals in South America amounted to the equivalent there of the Reformation, and that this in turn was provoking a counter-reformation within the Roman Church. Certainly, more and more priests are being sent to Latin America to try and make up for the defects of their Church; but at the same time the Evangelical churches are growing, in Brazil at any rate, probably faster than in any other part of the world.

If we take a look at the State of Paraná, where the B.M.S. is at work—a State roughly the size of England and Wales—we find that in 1956 there were 24 Baptist churches. In 1961 the number had grown to 60. At Cianorte, a new town in the North-West of the State, a church was formed in 1957 with 132 members. In four years, the number had grown to 500. This, of course, partly reflects the development of the State as a whole; it also reflects the vigorous evangelistic outreach of the Brazilian believers. They have a faith that means something to them, a faith they constantly seek to share with others. They witness among a people who, for the most part, have pulled up roots not only from their old homes, but also from the traditional beliefs and superstitions in which they have been brought up, and yet who live too near the soil to outgrow a sense of dependence on some divine power. Moreover, the Brazilian is not slow to express his emotions, and to converse of spiritual things comes naturally to him. In such an atmosphere as this, there is a good hearing for the Gospel, and Christians are quick to seize their opportunity. In these newly settled areas, where the forest is being cleared and the land brought under cultivation, the homes of believers are used as preaching points, some of which have grown into congregations. It is the people themselves who are the spearhead of new advances for the Gospel, and often the missionary has a job to keep up with the constantly expanding "frontier" of his parish. On several occasions one has visited a new town or village to find a small group of believers already at work, worshipping together and bearing their witness.

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\*Quoted in "Evangelism in Latin America" by Rudolf Bumüller, pp. 14 and 15

Along with this evangelistic zeal, a sense of stewardship and a spirit of sacrifice characterise the life of the churches. Many Christians tithe their income. Sometimes this willingness to sacrifice shows itself in a sheer defiance of physical difficulties and discomfort. Still vivid in one's memory is the journey made by thirty-five members of the Cianorte Church, travelling in jeeps over sixty miles of a "road" that defied description, to encourage their brethren at the inaugural service of the daughter church at Umnarama.

Of course, the work has its problems as well. With opportunities so great, and trained pastors scarce, one problem is that of the placing of personnel. This is tackled on a state level, the executive committee of the Paraná Baptist Convention, on which Brazilian, American and British pastors co-operate, discussing the overall strategy of the work, and seeking in the growth towards a common mind to discern the guidance of the Spirit. It still gives cause for concern how many evangelistic opportunities, big with promise, are being lost through lack of resources, and how many problems are being created in young and inexperienced churches through lack of adequate pastoral oversight. Even where a church has a pastor, he may have half-a-dozen or more congregations to visit in turn. A heavy responsibility thus falls on the shoulders of the lay-leader of each congregation. In the N.W. Association we have held a series of training weeks for these men, the classes including doctrinal studies, the conduct of worship, Sunday School methods, church finance, and the devotional life. There has been a limited success, time and distance being the chief problems. As Stephen Neill discovered also in India, a man whose mind is half on his fields is not likely to absorb much of what he is being taught, and perhaps a solid week is too long; the great distances to be travelled along poor roads can also prove a formidable obstacle in bad weather. Yet in some form or other this vital work must be developed, for lax standards of worship need to be raised, the devotional life of the churches deepened, the social and ethical implications of the Gospel more fully understood. There is among some of the more extreme Evangelicals, who also have their followers in the Baptist churches, a stress on observances, a puritanism that too easily becomes negative, censorious and holier-than-thou, an other-worldly pietism that dissipates the impact of the Gospel on the here and now. "You Protestants are anxious to make people give up drinking and smoking. The Communists are concerned about the relief of suffering and injustice." These words of a young man who left the Church for Communism are a caricature, but the caricature is sufficiently recognisable to give us food for thought.

Apart from the task of raising the standard of lay-leadership in the State of Paraná, we should be playing a part in the life of the theological colleges. There are two Baptist seminaries, founded by Southern Baptists, in Recife and Rio de Janeiro. More recently, a Faculty of Theology has been formed, attached to the Baptist

College in Sao Paulo. On more than one occasion we have had to refuse invitations to help in the work of this Faculty because of the pressure of the claims of North Paraná, yet surely this is a call that we ought to heed, and perhaps will be able to, once we can adequately meet the challenge of the frontier situation in Paraná. In this State, by reason of its coffee-producing capacity, is one of the strategic areas of Brazil. And today is undoubtedly a formative period in Brazilian history, as much so as the events of a century ago moulded the U.S.A. into what she is today. But today's development is no longer determined by the speed of pack-horse and stage-coach, but by jeep, aircraft, and the mass-media of communication. Will it be asked, not a hundred years from now, but in a decade or two—"Where in all this was the Church?" Well, we may give thanks that the Church is there, and that we are taking some small part in that Church's growth. But that part is too small—five or six men in a land the size of the U.S.A.! British Baptists can and should do better than this. The B.M.S. Brazil project grew out of the closing of the doors in China, which coincided with the Macedonian call of our South American brethren. The door of opportunity in Brazil is wide open at present, but recent events in the Caribbean ought to teach us not to be complacent about the political future of Latin America. In his original report on Brazil, on the basis of which the B.M.S. decided to go ahead, Arthur Elder wrote: "When an army finds a breach in the enemy lines, it deploys all its forces on that breach, before the enemy can close it." While the opportunity is there, we should heed the constantly repeated plea of the Paraná Baptist Convention "Come over to Brazil, and help us".

DEREK WINTER.

### MINISTERS' INCOME TAX

**I** DON'T suppose income tax is a subject for discussion at fraternals. Perhaps it ought to be, for advantage should be taken of tax concessions as a matter of good stewardship if nothing else. It is notorious that a transaction carried through in one way means no tax, but carried through in another way means a tax assessment.

Some useful literature is available. There is circular No. 1961/4 of the Churches Main Committee, dealing with Section 20 of the Finance Act 1961, and the treatment of expenses under Section 479, Income Tax Act, 1952, and other matters. If you have lost your copy, get another from the Churches Main Committee, 2, Great Peter Street, Westminster, London, S.W.1. The circular was issued with the consent of the Inland Revenue and if you go to see your Inspector of Taxes, or a professional adviser, take it with you. There is a supplemental circular No. 1962/3 which has not had a wide circulation. Then J. E. Gilbert, a clergyman who is also a chartered accountant, has written a practical guide "Income Tax

for the Clergy". This is sold at 9s. 6d. by S.P.C.K. It gives full guidance over the whole field of a Minister's income tax affairs, and is very readable and practical.

The general system of taxation applies in the case of a Minister as to anyone else. The standard rate of tax is the same. Personal allowance, earned income allowance, reduced rate relief, wife's earned income allowance, child allowance and other similar provisions follow the general pattern. These are all set out in Mr. Gilbert's book.

The important changes brought about by the Finance Act, 1961, are dealt with in the Churches Main Committee circulars and in Mr. Gilbert's book. In the case of a Manse in the legal ownership of the Trustees of a Baptist Church and which is occupied by a Minister as a residence from which to perform the duties of his office, the house is exempt from income tax. Of course, if the Minister lets part of the premises, the rent he receives will be taxable, and any rent paid to a Head Landlord remains taxable. But if a Minister is in ownership of the house he occupies, then he will be treated as any other owner occupier and he can claim alleviation from Schedule A Tax in respect of the expenditure incurred on maintenance and repairs (but not improvements) during each year and bring in the preceding five years where necessary for the purposes of average.

The Churches Main Committee circular and Mr. Gilbert's book also deal with the treatment, for income tax purposes, of expenses borne by a Minister and incurred by him in connection with his duties. These include cost of stationery, postage and use of telephone; travelling expenses necessarily incurred; the cost of repair or replacement of robes; expenses necessarily incurred on secretarial assistance, including the cost of repair or replacement of typewriters, filing cabinets, etc.; incidental expenses such as the cost of heating, lighting, rates, cleaning, part cost of repair or replacement of carpets, chairs, etc., applicable to the part of the Manse used mainly and substantially by the Minister for the purposes of his duties. In many cases it will be beneficial for the Church to provide a cash allowance to the Minister, to cover Manse and other expenses. For instance, £X per annum as stipend plus £Y allowance for Manse and other expenses may be better, tax-wise, than £X plus £Y as stipend, with the Minister meeting the expenses himself.

If the Church gives a cash allowance for books without regard to actual expenditure, that cash allowance will form part of income and will be taxable. If, on the other hand, the Church or Minister buys theological books needed and the Church bears the expense, the Inland Revenue don't normally regard their value as part of income.

Reverting to the general taxation system, do Ministers understand and get the benefit of capital allowances in respect of a motor car or motor cycle, purchased by them for use in the performance of their duties? For the fiscal year 1961/1962 there is an initial allowance of 30 per cent. of the cost; there is an annual "wear and tear"

allowance of 25 per cent. (on the cost in the first year, and on the written-down value in subsequent years). If the car is sold and the proceeds are greater than the original cost, less the capital allowances, there will be a balancing charge for the amount of the excess. If the vehicle is sold for less than the original cost, less the capital allowances, there will be a balancing allowance. Where a motor vehicle (or other equipment) is acquired on hire purchase, expenses are allowable on the part of the interest paid in the tax year which relates to the performance of the Minister's duties, together with a capital allowance calculated on the cash price specified in the Hire Purchase Agreement.

If you have had occasion to discuss your position with your local Inspector of Taxes, you will have found him friendly and helpful, especially if you have gone by appointment, and have taken with you receipts and other documents. He will be even more receptive of your call if you take with you your copy of circular 1961/4 and of Mr. Gilbert's book, as you will then be able to indicate precisely what tax claims and allowances you want to discuss with him. Don't forget that income tax provisions change in one degree or another every year. The Churches Main Committee will send out explanatory circulars from time to time, and you should keep them in your file. Keep that file up-to-date. Consult a chartered accountant or a solicitor if you are confronted with problems of any complexity. He may not know off-hand what special allowances are available to Ministers of religion, so take with you the circulars and the book.

The space allowed for this article is far too small for guidance in more than general terms. What you have to do is to look at the forms and the other documents with a reasonable amount of diligence. Keep your receipts and records available. Get somebody on your Diaconate to examine carefully the present arrangements in regard to your living accommodation, the allowances for stationery, telephone, travelling and the like, and ensure for your own benefit as well as that of the Church, that advantage is taken of the tax concessions allowed to you under the Finance Acts for the time being in force.

J. W. BEAUMONT.

*N.B. The London Baptist Association is taking steps to set up an Advisory Panel of professional men to advise Ministers and Churches, as and when they need help in regard to income tax.*

#### CONFERENCE ON WORSHIP, SWANWICK NOVEMBER, 1962

**T**AKE the best part of a hundred English Baptist ministers; call them together to study worship; lodge them under the hospitable roof of the Conference Centre at Swanwick; leaven the lump with two Southern Baptists, three theological students and an

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THE BAPTIST INSURANCE COMPANY LIMITED  
4, SOUTHAMPTON ROW, LONDON, W.C.1.

To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

Where falls not hail, or rain, or any snow;  
Nor ever wind blows loudly;

*The Passing of Arthur — Tennyson.*

May I state somewhat defiantly that I still read Tennyson. I say defiantly, because young people less than half my age look at me a little sadly when I confess to a liking for Tennysonian verse.

I wonder what prompted him to write of such a Utopia! We were told this winter that we had experienced the worst weather since well into the nineteenth century, and when Tennyson published the "Idylls of the King" in 1859, he must himself have seen the kind of weather we have had!

There are winters of course like those "Where falls not . . ." but they may lull some deacons into a false sense of security. Fortunately, many Churches responded to the appeal of our "Plan Your Church Insurance" leaflet issued to all in February, 1962, and before the weather broke on Boxing Day had enlarged their Insurance Plan to include Storm, Tempest, Burst Pipes and also Boiler Plant.

If your Treasurer has not taken out insurance for these hazards or he "isn't sure", let him write to us for information—the sooner the better, for storms do not only occur in winter. It is so much more satisfactory to be sure than sorry.

Yours sincerely,

C. J. L. COLVIN,

*General Manager.*

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Anglican observer; and stir well. Leave the mixture to simmer for sixty-four hours, but add seasoning from time to time. And the result, like a Northumbrian Christmas cake, is best kept in a cool place for several months before being cut, shared and consumed.

The ordering of worship is every minister's concern. Indeed, in our churches it is almost his prerogative. Out of that concern this conference was arranged; a Fraternal affair, first suggested in the pages of this magazine. It still is: no further conferences are planned. But the discussions will be continued in local fraternal up and down the land. What is the minister's function in worship? What are we offering to God? How is the sermon related to the Scripture lessons, the intercessions, the Lord's Supper? What does our denominational history and that of the Free Churches have to show us? Are we really imitating the practice of New Testament days? And should we? What is the freedom of the Spirit? Is baptism necessary? What are the governing principles of church architecture? All these questions and a host of others were the ingredients of lively open sessions; and if twice a day the programme fixed "Coffee" as their terminus *ad quem*, it could do no more (even with a time-keeping chairman) than transfer the conversation from one room to another.

These are all practical issues, and sometimes practical problems. Where shall we put the notices? What's the point of robes? How can you have a baptismal eucharist when the Lord's Table stands on floor-boards covering the baptistery? Doubtless it didn't need a conference of this kind to get most of them raised among Baptist ministers. But Swanwick 1962 was needed to provide a forum where they could be brought up together by men whose first concern was the Gospel and its liturgical expression. The vital things—what is coming (or ought to be coming) out of it all—seem to me to be basically two.

First, how informed is our historical awareness? In worship as in everything else, both our affirmations and our denials need more of this. Some of the data, as raw material for our contemporary thinking, were presented by Dr. Payne with his usual clarity. Here are some examples. The Lord's Prayer was not widely used in the Free Churches until the middle of the nineteenth century. The sixteenth century Anabaptists (like the other Reformers) treasured and made use of the Apostles' Creed: the eighteenth century Free Church objection to creeds was based partly on their unbiblical language and partly on their use as a test for civil office. The Evangelical Revival, the Industrial Revolution and the increase in population led to certain changes: during this period, for instance, the custom of standing for prayer and sitting for hymns was reversed. "Basically", said Dr. Payne, "our Free Church worship follows the main lines laid down by Luther." (He also referred to the practice of the Swiss Brethren as the probable prototype of our week-evening meetings and Bible study.) Thus everything that we do in worship, bad or good, has its historical roots. These should be known.

How many of our generally accepted habits and forms are innovations of the last two centuries? This is neither approval nor condemnation. But to learn how and why they arose will be a guide to our eventual judgement.

So then, what is now—whether it was in the beginning or not—evermore shall it or shall it not be? That is the second question. Experiments in corporate worship are already taking place on quite a wide scale. But on what grounds and with what intention? If our liturgical cake should come to maturity before we hand round the slices, the implication is two-fold. On the one hand, it is not sufficient to be dissatisfied with the existing state of affairs (however justifiable that may sometimes be) and therefore to alter bits and pieces of a service in the interests of beauty or dignity or reverence or congregational participation: the whole structure of worship must be in mind if we care for the health of the People of God. Some years ago I was one of the congregation in a Baptist communion service at which the presiding minister unloaded on us a newly-found enthusiasm for “liturgical” forms; and on no less than four occasions in the service we were led in a prayer of confession. On the other hand, we have need to explore and to reflect on the nature of biblical authority. Did not some early Christian argue that if a patriarch could have two wives, so could he? We are (or we desire to be) a New Testament Church: so far as I am aware, that does not mean for any of us a conviction that we should wash one another’s feet when we assemble together. In very truth, we must read both our history and our present procedure in the light of the New Testament. But what we do in worship will not be a slavish imitation of what we read there: it will be the embodiment and enactment of the theology of the Bible.

We are the Lord’s free people. To obey the Word of God is constantly to seek renewal according to that Word. And if that renewal includes reform in our worship we shall walk in all His ways, made known or to be made known unto us. Swanwick 1962 was full of promise because it was not an end in itself. It was, we all felt, a place where the reigning Christ was directing His people. We therefore wait with patience, expecting the assistance of the Lord, and venturing our best endeavours in the ministry to which we are ordained.

MAURICE WILLIAMS.

### FRATERNAL FINDINGS

We have received lately reports from fraternalists of planned discussions on current issues, which show there is a good bit of hard thinking going on among us. It is not possible to print all such findings, but we have summarised the reports of two that are of special relevance just now.

*The Berks “Fraternal”* has given much time and thought to the report of the Denominational Conference at Swanwick, and has

issued its findings in a document that may be obtained from W. J. Weaver of Reading. They hold that the gathered church is the principle on which true churchmanship rests, and that it is as much the will of God that churches have fellowship in association, associations in the Union and the Union in the World Alliance, as it is that Christians should be gathered into the fellowship of a local church. They further hold that our real strength is in the gathered church meeting around the Word of God in prayer, and that minister and deacons should form an integrated and indivisible unit of ministry. In summing up they stress that the key to our problems lies in renewing the sense of the spiritual vocation of priesthood in our membership, the starting point being at the "hub of leadership"—the building up of minister and deacons into a "sharing koinonia".

*The Notts County "Fraternal"* has given careful study to matters on which a Baptist Union Commission is to report shortly. They believe the Assembly in London should be deliberative with adequate reporting back by representatives. That Associations should have Committees parallel to Baptist Union Departments, each with a representative from each church. That areas should be smaller and hence, more numerous, and each superintendent have a full-time secretary, who would also be secretary of each Association in his area. That the principle of visitation be accepted by all churches and not confined to the grant-aided. That attempts be made to link smaller, more isolated churches with larger urban churches; and they have a suggestion for helping to meet the cost of it all. Further information can be obtained from the Secretary—W. Hargreaves Wragg.

#### OF INTEREST TO YOU

*Best wishes to our beloved S.G.M.* who is in hospital. At the time of writing they are still investigating. He can be assured of the love and prayers of his Baptist brethren the world over.

*Sorry, we slipped up* last time, as brethren have written to point out. In the first thirty years or so of this century, our churches raised for denominational purposes not just £150,000, but something not far short of £1,000,000. This adds to the urgency of the current Ter-Jubilee Appeal. If Baptists in the first third of this century could raise nearly a million pounds from which we, their sons, inherit the benefit, it were shame on us if we failed to meet the needs of our own day, and to pass on in our turn some benefit to those who follow after.

*Calls have been accepted* as follows:—L. Gamston, Princes Risborough; William Coble, Hereford; Sidney Bush, Peckham Rye Tabernacle; P. J. Plummer, Sunderland; Philip Savage, Stafford Street, Walsall; Frank Gabriel, King Street, Abertillery; A. L. Suter, Lytham St. Annes; J. E. Chandler, Manor Court, Nuneaton; A. Glyn Morris, Mount Pleasant, Swansea; Ralph Willicom, Cherry Hinton; C. M. Measday, St. Helier, Jersey; R. D. Browne, West Bromwich; K. F. Dufford, Totnes; D. F. Green, Lancaster;

F. W. King, Walton-on-Naze; F. Hobbs, Claremont, Bolton; G. D. Powell, Houghton Regis and Toddington; D. T. Price, Highfield Road, Rushden; R. F. Newis, Boxmoor; O. R. Inskip, Great Sampford; Brian Harrison, Six Ways, Erdington, Birmingham; G. McLeod, Street; W. R. Ferris, Parkstone, Dorset; A. F. Griggs, Bletchley; H. Whyte, City Road, Bristol; George Whyte, Liverpool City Mission; J. F. Cook, Gillingham, Dorset; A. E. Easter, Burlington, Ipswich; J. S. Leigh, Eastwood; K. N. Missen, Salisbury Road, Plymouth. Our best wishes go to these brethren, as also to those settling in their first pastorates. From *Bristol*: G. E. Marshall, assistant at Stoneygate, Leicester. *Rawdon*: D. H. King, Cheadle Hulme; Brian Challis, Fordhouses, Wolverhampton. *Regent's Park*: Lawrence Stevens, Shard End, Birmingham. *Spurgeon's*: R. W. Borlase, Ramridge, Luton; D. Elliott, Cross Street, Islington.

*We congratulate*: W. R. Miller, formerly Superintendent, Central Area; C. T. Cook, formerly Editor of *The Christian*; A. J. Westlake of Plymouth and F. W. Porter, whose one and only church is Bexleyheath, on their golden jubilee; W. C. Henson, on the double silver jubilee of his ministry and wedding; and Angus McMillan, on the completion of 20 busy years at Streatham and in the service of our London Churches. We also welcome the nomination of J. B. Middlebrook as next chairman of the B.M.F.; of A. H. Kirkby as vice-chairman of the B.M.S., with succession to the chair; of A. E. Bastable to succeed L. Strugnell as accountant of the B.U.; of E. E. Peskett, as secretary of the National United Temperance Council; of K. E. Hyde, to be senior lecturer in Divinity at Furzedown College; and last but not least, the addition to the accredited list of a third name, Marie E. Isaacs, who is assistant Chaplain to St. Francis Hall, Birmingham.

*We salute our retiring brethren*: Denis Lant, who is leaving Edinburgh for a village near Oxford, where he will be available for a wider ministry, particularly the conduct of retreats; R. G. Thomas, a true pastor, who is returning from Scotland to his native Wales; W. G. Legassick, leaving his island home in Jersey and joining the little group of retired men in Saffron Walden; G. B. Girvan of Wendover, whose long ministry in Walsall is not forgotten; A. J. Gregory, who has ministered in the West and East, and is returning to make his home in Bristol; J. G. Douglas, who has crowned a varied forty-five year ministry with twelve years at Lancaster; and H. A. Emmott who, after twenty-six years in China and twelve in the ministry at home, has given up Battle, though staying on there. We are sorry to hear that Charles Dyer is in hospital at the time of writing and trust he has by now recovered. For forty years he ministered in Plymouth, the last fourteen of them as Secretary of the Devon and Cornwall Association. We also send sympathy to F. V. Moss, of Loughborough, in his wife's distressing illness.

*Among our losses* recently, have been two the B.M.F. can ill-afford, J. R. Edwards and Will Reynolds. J. R., who for many years helped

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in the production of the *Fraternal*, had only one pastorate, at Kenyon, Brixton, from 1909 to 1947. In both wars he had chaplaincies, but remained pastor, and then pastor *Emeritus* to the end. In 1949 he took temporary charge of the Metropolitan Tabernacle, becoming its "guide, philosopher and friend". He had a rare way with children and was something of a poet. Booklets of his verse and some of his children's addresses have been published. Will Reynolds, our chief link with missionaries, was for forty years on the Congo, for the last ten as field secretary; only four years ago, when far from fit, he returned for another year and piloted the Society through a crisis. The most sympathetic and selfless of men, he was wise in counsel, strong in his convictions, able and reliable. Another Congo loss is J. H. Starte of Matadi and Wathen, to whom we are indebted, not only for faithful service on the field but considerable help since he came home, notably in the raising of the Victory Thanksgiving Fund. Degwell Thomas will be missed in Wales. Not only did he serve as President of our W. Wales Association and Chairman of the S.W. Joint Board, but he was Alderman of the Glamorgan C.C., and for a year its Chairman, while sustaining for 48 years his one and only pastorate in Neath. Another notable pastorate in Wales was M. W. Mollin's in Barry Dock, who in his time had a considerable reputation round Cardiff, and was much in request for special occasions. He had retired to Scotland and met his death, alas, on the road. We salute other veterans who have passed to their reward: E. F. M. Vokes at the age of 91, a great temperance worker, whose last pastorates of nearly 30 years were in Romsey and district, and who died the same day as his son; H. M. Jones in his eightieth year, a true pastor who, dogged by ill-health, ministered in Wales and the W. Midlands, delighting in pastoral work; and Daniel Kinvig, a faithful country minister in villages of Beds and Bucks. We deeply lament also the passing of two younger men: Victor Price of Hope, Plymouth, who did outstanding work in S. Harrow, a church in a new district founded by H. G. Hoare, and now one of the strongest in N.W. London; and J. R. Thompson who, since leaving leaving Spurgeon's twenty years ago, has done faithful work in Millbrook, Southampton, and has now passed on, yet another casualty of the roads. Our sympathy goes out to all who mourn them, nor do we forget our brethren A. H. Hawkins and Alex Law, who have lost their life partners. "Blessed are the dead who die in the Lord." We thank God for them.

*The Church meeting*, as our Berkshire brethren contend, should be our strength. It is widely, alas, our weakness. One reason is that all too often it lacks a theme for discussion that quickens the heart and mind of the average member and makes him feel that its worth the effort to come. Such a theme is provided by Messenger's article in "The Ministry of Healing", a useful brochure published by our Citizenship department, which can be obtained from C. H. Cleal. The article deals with some practical ways in which churches

can exercise a ministry of compassion in their locality, so preaching Christ in a language that can be understood. It is full of sound, practical, discussable suggestions that the writer has tried out with his own church and commends from experience. The brochure contains other good things too, as does the *Citizenship Bulletin* in its new guise from the same quarter, with its up-to-date information and balanced Christian judgments on current social and political issues.

*One of our keen younger ministers* opens his heart in a private letter, written as he was preparing for his S.S. Teachers' Service of Dedication. He writes: "It is a great concern to me that, in spite of the vast sums of energy, time and money that we pour into Sunday School work, so few accept Christ, witness in baptism and join the church . . . It does challenge us as to whether Christ is preached clearly and decisively in our Sunday School." We wonder how prevalent this experience is. There is no doubt but that more young men and women are urgently needed who, for love of Christ and desire to extend His kingdom, will take pains to get equipped more adequately for this vital work. Nor is the shortage confined to teachers. More recruits for the ministry itself is an urgent need in every branch of the Church, our own denomination being no exception. The Anglicans plan a nation-wide drive to enlist suitable young men, and some in our denomination suggest a similar campaign. Whatever is done the key to the situation lies largely with ministers. Most, if not all of us, received our early encouragement from our own pastors. Surely there are likely youths in many of our churches, and it is our privilege and serious responsibility to direct heart and mind to our high vocation. This we may more readily do now that the financial prospects slowly but surely improve. Let the commanding finger be pointed towards many a lad with the challenge, "Your Master wants you."

*In one of his last letters* Willis Humphries recalled a story of his Vernon days. "One night I left my room upstairs and went down to the schoolroom. A crowd of tough lads had just broken loose into pandemonium. I stepped into the midst of them and began to talk to some of the boys. 'I say, boys, I'm ever so puzzled and I think you can help me?' 'What is it, Guvnor?' I replied 'It's just this. Sometimes when I'm talking to folk and the conversation is going well, I mention the name of Jesus, and there's a sudden silence and some begin to steer away. Why is it? What's He been up to? Who has He hurt?' An earnest debate then began and I was able to say just what you know I would want to say."

*We learn with deep interest* of the decision recently taken to amalgamate our two Baptist Colleges at Manchester and Rawdon to form a new College in the North of England. There remain many legal bridges to be crossed before matters are finalised, but it is confidently expected that the scheme will be implemented by October, 1964. Our prayers are asked for the success of this great venture.

*Asked why the lions did not eat Daniel, Spurgeon once replied, "Because most of him was backbone and the rest was grit".*

### THE WIDER CIRCLE

We in the British Isles greatly value our contacts with brethren in the ministry overseas, and from time to time are glad to devote a number largely to overseas writers and interests. We are grateful to those who have thus contributed to this number. It all helps to deepen our consciousness of brotherhood together in a world-wide fraternity of Baptist Ministers.

#### AUSTRALIA

An Australian brother writes, "How is youth work in England? Does youth know what it wants or where it is going? In these days has the meaning of friendship been lost to the understanding of the rising generation? Does modern youth show any feeling of sympathy, does it know how to weep? Is youth losing its soul to something else or someone else—apart from the Saviour of mankind? You can judge we have our problems here. Or, perhaps, at my age we have grown away from teenagers and their interests. Whether or no, it is no time for complacency." That cry from the heart will raise a sympathetic echo in Britain too.

F. A. Marsh, a former secretary of the A.B.M.S. and past president-general of the federal B.U., is spending a year in Hong Kong as comptroller of the Baptist College, an institution opened by the local B.U. in 1956, which has now an enrolment of 900 students, including 100 from mainland China. Chinese preponderate on the faculty and administrative staff, but the American Southern Convention has been most generous in aid. Marsh also represents Australian Baptist help for refugee work. G. H. Morling, the reigning president-general, is another of our very busy retired brethren. At present on tour of missionary areas, he hopes to visit Britain after Easter. We congratulate him on his well deserved award in the New Year's Honours List. We have been prayerfully concerned for Australian, New Zealand and American Baptist Mission fields near the disturbed areas of possible conflict with the Chinese at the east end of the Himalayas, and shall continue to remember our brethren there.

From South Australia, where the B.U. is celebrating its centenary this year, S. H. Price writes an interesting letter in which he raises urgently the question: "How long will the door remain open in New Guinea, in Pakistan, in India?" He fears that before long missionaries may be compelled to leave and that it is a matter of urgency to equip the Christian nationals "by a full-orbed training programme to enable them to carry on without us if need be". We have had other interesting letters, especially from A. P. Brady, A. D. Fraser well-remembered in the West of England, E. E. Watson, E. R. Rogers and A. J. Chisholm.

We are grateful to T. A. L. Green, Tasmania; S. G. Poupard, Victoria; L. S. Johnston, N.S.W.; E. Edwards, Queensland; and H. Law-Davis, S. Australia, for lists of members. Matthew Francis, of Shrewsbury, leaves the homeland in April, with best wishes as he takes up a pastorate in Hobart, Tasmania. We send sympathy to A. H. Brooks, remembered for his sterling work in Queensland Home Missions, who has retired from Geelong on account of poor health. Other ministerial moves are *Victoria*: C. Nunn, Moe; R. N. Ham, U.S.A. for study; G. McAdam, a world tour. *N.S.W.*: J. Farr, Cronulla; J. R. Godwin, Alstonville; R. F. Pope, Wollongong; G. C. Mitchell, Earlwood. *Queensland*: D. W. Humphreys, Tarragindi and Sunnybank; G. I. Richardson, the Mobile Mid-West unit based on Roma; H. J. Watts, Park Avenue, Rockhampton and Mt. Murgon. *S. Australia*: K. Chatfield, Mission to Lepers; M. Kissock, Broadview Gardens. *W. Australia*: S. Millar, Melville.

Congratulations to "The Australian Baptist" on celebrating its Golden Jubilee. It has played a valuable part both in bringing into being the Australian Baptist Union and Baptist Missionary Society, and also in helping to make the churches conscious of their worldwide fellowship.

#### NEW ZEALAND

The denominational monthly, "New Zealand Baptist", continues to reflect great credit on editor N. R. Wood. Its assembly numbers were particularly good. Greetings to our member, F. G. Reddell of the Far North, on being called to the vice-presidency. The annual report showed 15,642 members, an increase of 454 for the year. *Changes noted*: E. Enright to Union Church, Coonoor, Nilgiri Hills, South India; F. Hayes Lloyd, Milford; W. G. Taylor, Hornby.

*Students settled*: D. Crompton, Shackleton Road; B. Denholm, Ashburton; B. Hibbert, Gore; P. J. Pritchard, Balclutha. R. L. Coop, D. Kimpton and J. L. North have also settled. A. S. Metcalfe has sent a splendid instalment of 1963 renewals.

#### NORTH AMERICA

*U.S.A.*: We thank all members who have acted on our postal reminders, and especially Dr. A. B. Martin of Ottawa University, Kansas, who takes great interest in the B.M.F., and enrolls his friends. Greetings to Carl H. Brown, as he moves to University Baptist Church, Columbus, Ohio. A welcome letter is to hand from Bob Hannen of Berkeley, in which he looks forward to visits from Dr. Soper and Dr. Tillich, and tells of a major extension to the campus of the Divinity School (where he teaches theology and ethics), including a new dining-hall and classroom. He welcomes the recent trilogy of books on baptism by British Baptists—Gilmore (Ed.), White and Beasley Murray, and praises their quality.

# **Baptist Missionary Society**

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THE GROWING CHURCHES

in

INDIA, PAKISTAN, CEYLON,

CONGO, ANGOLA, JAMAICA,

TRINIDAD, BRAZIL, HONG KONG,

NEPAL, SIERRA LEONE

and those who serve them

need

**INTENSIVE PRAYER SUPPORT**

**DEEPER CONCERN**

**SACRIFICIAL HELP**

*For further information please write to:—*

Rev. A. S. Clement, Home Secretary,

Baptist Missionary Society,

93, Gloucester Place, London, W.1

*Canada:* Members of the W. Canadian B.U. have paid through Ian Brown of Regina. Thank you, Ian, and good wishes for your family health.

## SOUTH AFRICA

The Assembly in Port Elizabeth voted A. G. Pearce president and K. W. Reid vice-president. It also forwarded an invitation to Dr. Ernest Watson of the B.U. of N.S.W., Australia, to be its evangelist, hoping he would come in July. Its youth department is doing a flourishing work under the guidance of J. N. Jonsson. After discussion All-Age Sunday Schools were warmly commended to the churches, although fears had been expressed that they might not fit in with the traditional emphasis on preaching. The Executive is to investigate the possibility of a combined budget for denominational and missionary needs.

We thank our correspondent L. J. Larsen for a most interesting letter with his list of current subscribers. We liked the folder, "Fraternal Digest", which he had sent to all the 111 ministers in S.A.B.U. churches. Pastorates tend to be brief. Eight at present have lasted five or more years. Congratulations to A. B. Jack and H. Guyton Thomas, on attaining their Golden Jubilee as ministers. W. H. Doke has recently retired after 49 years' illustrious service. W. du Pisanie goes to the Pietersberg Fellowship under the auspices of Hatfield, Pretoria. Clayton Surmon of Umtala, secretary of the Rhodesias and Nyasaland B.U., has kindly remitted nine subscriptions.

## WEST AFRICA

We have had an interesting letter from Eric Worstead, in the University of Nigeria, a joint British-American venture which "enjoys amenities that we do not have in any university in England", and which has risen from 200 to 1,200 students since 1960. He pleads for books. His many friends and former students send grateful remembrances.

*Letter to our Chairman*

Dear Mr. Watson,

I am delighted to hear of the gift of £25 which the committee of the B.M.F. have donated to the Terjubilee Fund. This in itself will come as a great help towards the reaching of our target but will also, I feel sure, be valued by the whole denomination even more as an indication of the support of the Union's appeal by the members of the Fellowship. From the very beginning, it has been recognised that the ministers are key figures in the successful carrying through of the Terjubilee campaign, and we have progressed as far as we have with every aspect of this commemoration because of the loyal and enthusiastic leadership which so many ministers have given.

ERNEST A. PAYNE.

## BOOK REVIEWS

*Baptism in the New Testament.* G. R. Beasley-Murray. Macmillan. 50s.

To the majority of Baptists the most important feature of this book will be its insistence upon Baptism as a means of grace. The idea is not new in Baptist circles. The late Dr. Wheeler Robinson emphasised it nearly a quarter of a century ago in an address which he gave to that most orthodox of Baptist assemblies, the London Baptist Association; and he traced some of our Baptist weaknesses to neglect of this truth. "This is one of the truths", he said, "which other Churches can teach us, and this is one of the points in which other Christians, as I believe rightly, find us lacking". What makes Dr. Beasley-Murray's book so impressive is the unusual wealth of learning and exegetical skill with which he expounds and enforces his arguments. The result is a major work of New Testament scholarship, which no serious student of the subject, at home or abroad, can afford henceforward to neglect.

It is impossible for me to review a book of this calibre in the limited space which is all that is allotted to me. I must content myself with a few observations. Dr. Beasley-Murray writes in a lucid and persuasive style (apart, that is, from a regrettable fondness for exclamation marks. Perhaps I am allergic to them!). He is at home in several languages besides his own, and makes full and discriminating use of the work of British and Continental scholars, including Scandinavians, without sacrificing his sense of humour or his independence of judgment. The permanent value of his book seems to me to lie in its synoptic approach to the New Testament data. Taking his stand upon the twin principles of the sovereignty of Divine Grace and Justification by Faith, he is enabled with their help, to survey the facts relating to Baptism with unusual success, and to present a picture which, without being invulnerable at all points, is remarkably consistent and satisfying. He sheds fresh light upon many familiar but difficult issues. I am not myself entirely happy with his treatment of the question as to whether Jesus baptised during his ministry. May not the explanation of the silence of the Synoptics on this point be, at least in part, that, after leaving the Jordan Valley for Galilee, Jesus deliberately allowed Baptism to lapse for a time in order that popular opinion might not be misled into thinking that the ministry upon which He was then embarking was nothing but a continuation of that of John?

Dr. Beasley-Murray is in no doubt about the dominical authority behind Baptism, which he believes is "too imperious to be ignored or modified". But he is rightly not convinced by recent efforts in this country and abroad to rehabilitate Infant Baptism, and he does not mince words in condemning some of the exegetical methods employed to that end. His closing chapters on Infant Baptism and on Baptismal Reform are not the least important in his stimulating and

valuable book. Baptists will do well to note the author's hint that they must not expect all the concessions to come from the other side in this controversy.

R. L. CHILD.

*William Neil's One Volume Bible Commentary.* Hodder & Stoughton. 15s.

Preface apart, the text of the book starts on page 13, but that is still a mighty lot of pages for 15s. When the pages are of the quality given us here, the quantity-price ratio is one of the marvels of the decade, and the publishers are to be warmly congratulated. Dr. Neil has the laudable intention of providing a book that must be read side by side with the Bible. But it is a good deal more than a set of notes. In his own words, it is a running commentary "based on the assumption that the biblical writers were primarily theologians". It builds on the general conclusions of biblical scholarship, keeping the detailed labour of that scholarship as an unseen (though real) foundation. The result is a structure both readable and illuminating, and, with one proviso, altogether pleasing.

Some questions may be raised about the allocated proportion of its contents. Rather surprisingly, for example, the Pentateuch gets 129 pages—roughly a quarter of the whole and the equivalent of the space given to Matthew to 1 Corinthians inclusive. But the proviso refers to the lay-out. Two columns to the page will, of course, make it a good companion for the majority of printed Bibles it is meant to serve, but whether that helps it or them is questionable. Perhaps it has helped the retail price! In that case, any grumble would be uncharitable for this volume is a notable achievement and an outstanding success. All ministers of the Word will find it a stimulus and a delight. It deserves to be owned by every lay preacher, and I would recommend it to every candidate for the B.U. Diploma. That is not by any means an endorsement of all its judgements, but it is grateful appreciation for so much lucid comment at such modest cost.

*New Testament Commentary by William Hendrikson. Exposition of Philippians.* Baker Book House, Grand Rapids 6, Michigan. \$5.95

This book is beautifully produced and a pleasure to handle, but its contents are a disappointment. The blurb advertises "a rare combination of real scholarliness and simplicity of expression, making it a valuable working tool for the advanced scholar as well as the average layman". But the proof of the pudding . . . Take, for example, the notes on i, 21 (For to me to live is Christ). We are first told that what Paul means by this may be learned from the familiar lines of a well-known hymn: Jesus is all the world to me, etc. And then "to determine even more exactly just what the Apostle has in mind" we are directed to Philippians iv, 13; ii, 5-11; iii, 8;

iii, 9; iii, 1; iv, 4; 2 Corinthians v, 15 and Galatians ii, 20, without further commentary. And this despite evidence of extensive reading in the footnotes!

Men who consider alliteration to be a sign of biblical profundity and sermonic stature will have their reward. Under i, 27-28, for instance, they will learn that the Philippians' attitude towards God and his Gospel must be one of Tenacity; towards each other, of Harmony; and towards the foe, of Intrepidity. So long as the average layman does not get his ity's mixed, he may possibly be helped by this simplicity of expression.

MAURICE F. WILLIAMS.

*The Lord's Prayer.* John Lowe. O.U.P. 10s.

A devout and scholarly interpretation. The prayer is for Christians, who have "made a decision to become 'sons of God'". "Hal-lowed" carries the note of the numinous. Men cannot "build" or "bring in" the Kingdom, it is both present when men repent and believe, and future when Christ comes in "power and glory". The content of God's will to "be done" is the sermon on the mount. The best interpretation of "daily" is probably "needful". We are not forgivable till we are ready to forgive. The word translated "temptation" is not limited to temptation, but means any hard trial, especially persecution and peril of apostacy. And the deliverance we need is from the "evil one". The concluding doxology was not Our Lord's, but an addition of the early church. A stimulating little book.

F. C. BRYAN.

*The Paradoxes of Jesus.* Albert D. Belden. Independent Press. 10s. 6d.

The thesis of this book (which marks the Golden Jubilee of Dr. Belden's ministry) is that there is paradox at the heart of all life, a fact which is being increasingly recognised in scientific thought, and which Jesus recognised as a powerful teaching medium. Accordingly the author treats of twelve paradoxical sayings of Jesus, preceded by a chapter on the paradoxical nature of Jesus Himself, listing His wisdom and His simplicity, His gentleness and firmness, His dignity and humility, His holiness and redemption of sinners. Certainly this is a stimulating book, but it is strangely unsatisfying and disappointing. This reviewer found the chapter on Peace the most helpful, and those on Judgment and Defeat and Victory the least so. There are some arresting sentences: "God is not against us for our sins. He is against our sins for us" (p. 59), but also some misleading ones: "Earth is coming on and up and one day the veil will roll away between the two worlds" referring to Heaven and Earth (p. 32), and (p. 109) "Nothing is ever gained by cutting across the grain of things."

The author is so certain of his treatment of the subject of the origin of evil that he considers it (p. 124) sound and irrefutable. In a similar vein (p.113) he concludes his treatment on another

## WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW

LONDON, E.13

My dear Brother Minister,

By the time these notes are read, we hope that the Revd. Charles Karunaratna and his wife and family will have arrived safely at West Ham. They have come at our invitation to take charge of the new hostel for students and other young men in need of accommodation, which we hope to open up in the early autumn.

Mr. and Mrs. Karunaratna come to this task with a wide variety of experience behind them, both in Ceylon and in this country. Mr. Karunaratna before Ordination was a probation officer, and he has also had some experience of teaching. We believe that he is just the kind of person to take charge of this new venture of ours, and we ask for your prayers for him and his family and the work that he will be doing.

If you know of any young man coming from abroad, or from this country, who will be in need of accommodation in London as from next autumn, would you please put him in touch with us, as we are anxious to have Christian contacts, and will give priority to Christian pastoral work amongst people of this kind.

Then may I remind some of you that we have a good coloured filmstrip with an accompanying manuscript which we are prepared to send free of charge to any of our churches or organisations, who would like to know more about the work of the Mission. It is advisable to book well ahead, as there is a great demand for the filmstrip.

With warmest good wishes for God's blessing on you and your own work.

Yours very sincerely,

STANLEY TURL,

*Superintendent Minister.*

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theme, "If the foregoing be true, and who dare gainsay it . . . ." That the reviewer does not agree in either instance is neither here nor there—but the author's presumption is objectionable. Of the three or four printer's errors, "*ad nauseum*" (p. 30) is the most unfortunate.

MICHAEL HARLEY.

*With hands outstretched.* E. Roberts-Thompson. Marshall, Morgan and Scott. 12s. 6d.

This is a most timely and useful book. It is a survey of Baptist reactions to the Ecumenical Movement from the pen of one who is both a competent scholar and a convinced Baptist. He "was once victim to strong suspicions against the Ecumenical movement", but before voicing them made it his business to become thoroughly acquainted with it. He now sets out, in words of Dr. E. A. Payne, "to widen the knowledge and understanding of his own denomination" and to show others "the reasons why Baptists often seem intransigent and suspicious in the face of ecumenical developments". Any Baptist who is anxious to inform himself as to the main facts and features of this significant movement and the reactions of Baptists to it the world over, should possess themselves of this authoritative and readable book by one of our own ministers, trained in Bristol College and now principal of our College in Sydney, N.S.W.

F. C. BRYAN.

*The Service of our Lives.* R. W. Thomson and J. E. T. Hough. S.C.M. Press. 6s. 6d.

Another of "The Living Church Books", which should prove a very useful addition to a helpful series. The authors survey the present affluent society and bring to it the principles of Christian Stewardship: "the sustained sacrificial and systematic offering of time, abilities and material possessions of all kinds, in the belief that they are a trust from God to be used according to His will, for the good of His world-wide family in response to the redeeming love made known most perfectly in Jesus Christ". A chapter is devoted to each of these subjects of time, talents and possessions, with a further chapter on the Christian use of possessions today, and deals with our giving as Christians, particularly referring to the various stewardship campaigns held in America and in the British Isles. This is a good handbook for ministers and churches seeking to engage in a stewardship campaign, and could profitably be the study-book for a series on Christian service. The authors have sought to see the biblical view of service in its varied forms, but have also taken into account realistically the present situation and differing circumstances. While not applying any simple "rule of thumb", they seek to face us with the implications and responsibilities of the Gospel.

D. RIGDEN GREEN,

### THE WOMEN'S DEPARTMENT

We heard the other day of a man with four distinct and separate meetings for women in his church. He has our sympathy!

These notes have dealt quarter by quarter with the help which the Baptist Union, through its departments, can offer to ministers and churches. The Women's department has a great deal to offer, whatever the number or nature of the women's meetings in your church.

This department owes its origins to the formation in 1908 of the Baptist Women's Home Work Auxiliary. This became the Baptist Women's League in 1910. The Women's department is not, however, only interested in the B.W.L. There is sometimes misunderstanding on this matter. The department extends its interest and service to all work amongst women.

The Women's department has a considerable stock of programme material, including some visual aids. Suggestions are available for the running of Young Wives' Clubs, and meetings for Business Women. There are outlines for a series of meetings on the Bible; on the child in the home, school and church; on what we believe; on our Christian heritage; and on living together in the community.

Ministers may sometimes need to call upon the services of the department in other matters. A girl leaving home for work in London may be put into touch with the Hostel, a comfortable home for young Baptist business women. The unmarried mother may need help, and ministers will already have some knowledge of the Haven, near Camberley, where such mothers and their babies are cared for. The staff of the Women's department will be glad to help ministers and churches, to the utmost of their ability.

In thinking of the work of the various departments of the Union it is well to remember that it is the Home Work Fund which makes possible the varied services the departments provide for the churches. Not a large sum, it is true, is required for this work—about £13,000 a year. Three-quarters of the proceeds of the annual appeal is given as grants to churches; and this, with the amount allocated to the work of the Union, is vital in our denominational life and witness today. We ask for your continued support of the Home Work Fund in 1963.

R.W.T.

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

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*Divine Healing—Fact or Fiction?* John Pitts. Arthur James, Ltd. 12s.6d.

The fact that this book was written from a wheelchair adds to its integrity. The author has not only wrestled with the question from a philosophical, psychological and theological point of view—and he does this very competently—but out of his own experience of disease and pain. It is all the more significant, therefore, that the answer he gives to the question he poses is that Divine Healing is a fact of human experience. However, it is not yet a fact for him despite his faith. Thus he courageously presents, without bitterness or resignation of the wrong sort, the central problem of healing through spiritual methods, viz., the disproportionate number of failures compared with successes. His survey of the whole field from ancient times, through the ministry of Jesus and the history of the Church, inevitably leads him to believe that there is a ministry of spiritual healing. He rightly sees the need for co-operation between those two “servants of the Most High God”, the doctor and the minister, as basic in our approach to healing and adds “doctors will have to be more religious, and ministers will have to be more scientific”. As in the scientific realm, so in the spiritual, failure should lead to more research. For the believing community, the minister and his people, this means more experiment in loving, caring intercession. The whole question of Divine Healing is well marshalled here by John Pitts. Our brother minister is a living proof that God co-operates for good with those who love Him. May our response to his book be to give it careful study and to make intercession for him.

N. J. RENSHAW.

*What is Faith?* Alan S. Dunstone. Independent Press. 8s. 6d.

The author of this volume discusses the meaning of the word faith in the New Testament in terms of “the faith”, trust in God, reliability, miracle-working-faith, vision, and salvation-faith. Though one feels that the distinctions cannot be drawn as clearly as our author suggests the main point, that salvation faith is the faith which matters is made with great effectiveness. An appendix deals with the relationship between faith and works, the sacraments, and science. It is a book suitable for the general reader.

*According to Matthew Henry.* Leslie F. Church. Marshall Morgan & Scott Ltd. 7s. 6d.

This book is a collection of comments by Matthew Henry on Old Testament texts. They are taken from his commentary and include many helpful and pertinent comments. “Many will consult God about their safety that would never consult him about their duty” is a good sample. A useful book but rather expensive.

J. BREWER.