

old chariot



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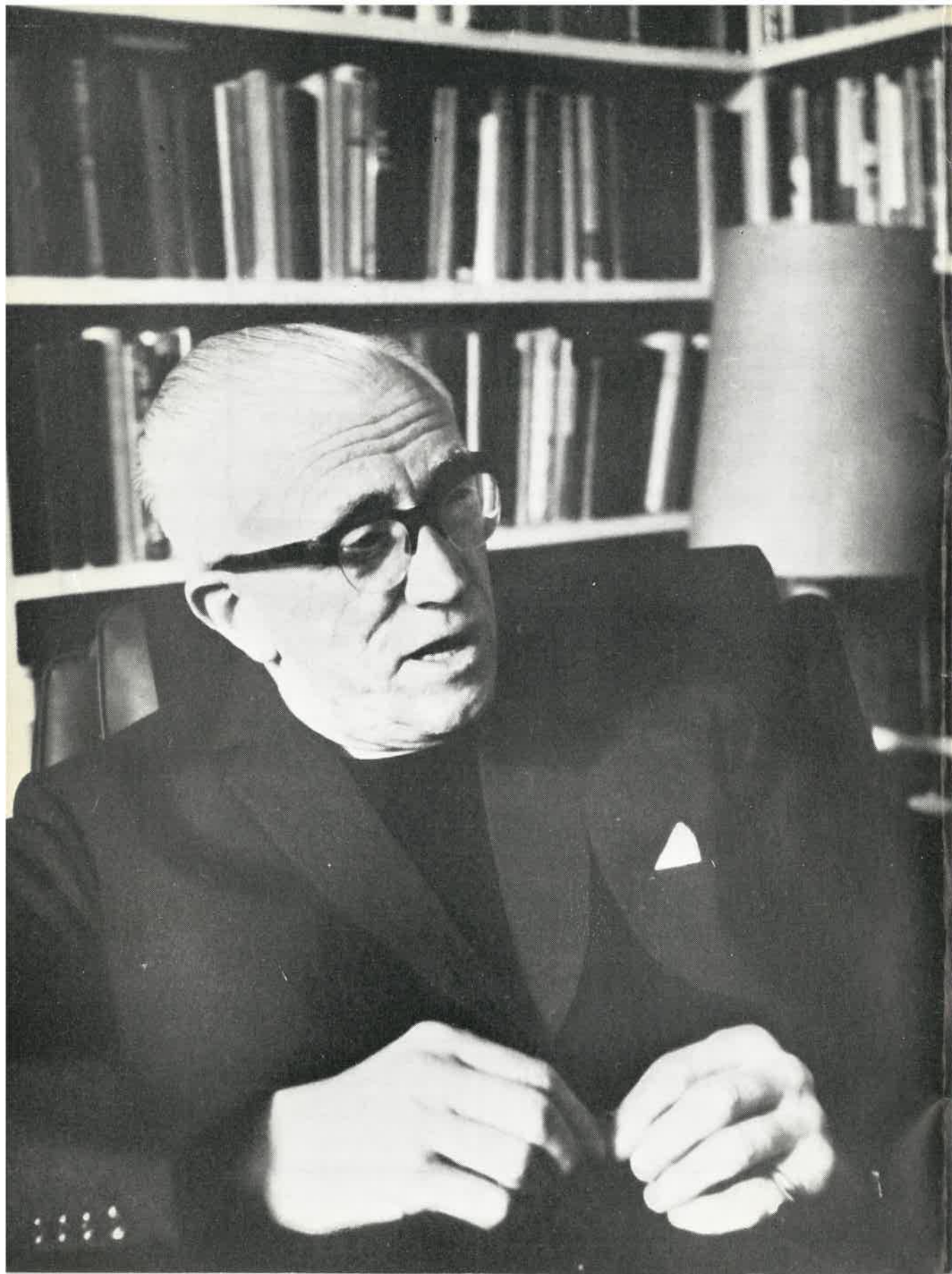
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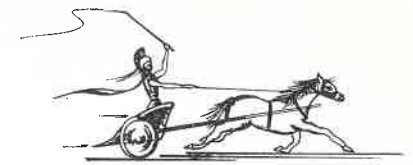
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old chariot



A tribute to the Rev. Dr. Harold Roberts,
Principal of Richmond College from 1940 until 1968.

Contributors include:

Cardinal Heenan
Dr. A. M. Ramsey, Archbishop of Canterbury
Lord Fisher of Lambeth
Lord Soper
The Bishop of London
The Bishop of Oxford
The Bishop of Winchester
Bishop Fred P. Corson
Leslie Weatherhead
Gordon Rupp
Eric Baker
Russell Shearer
Marcus Ward
Russell Chandran
Lee Tuttle
Robert Nelson

and many others who have known and worked with Dr. Roberts over the years.

Editor: John C. Lacy
Assistant Editor: John Fielding
Business Manager: Tom Allen

Printed by Dimpleby & Sons Ltd.
14 King Street,
Richmond, Surrey.

We wish to thank the following for their help and co-operation in the publishing of this magazine: *The Methodist Recorder* and Mr. E. W. Tattersall for photographs; the O.R.A. for articles, photographs and publicity in their newsletter, Mr. Harold Jones, Rev. N. P. Goldhawk, Rev. J. C. Bowmer, Mr. Alan Caine and all those who submitted contributions and suggested further correspondents.



Photo: A.B.C. T.V.

It is not because this issue of *Old Chariot* is a tribute to my friend, Dr. Roberts, that I repeat—what I have already said publicly—that he is the best speaker I have ever heard on the subject of the Second Vatican Council. This is a remarkable testimony to his clarity of mind and depth of charity. There were many official observers at the Council but most of them probably felt out of their depth in most of the debates apart from those on Christian Unity and the Nature of the Church. With his wide reading and theological acumen Dr. Roberts was at home in the whole wide range of conciliar discussion. A stranger might deduce from my words that his intellect is the most striking characteristic of Harold Roberts. Those who know him personally do not need to be told that greater than any gift of mind, God has given this man a warm Christian heart.

J. John Caw. Hissman

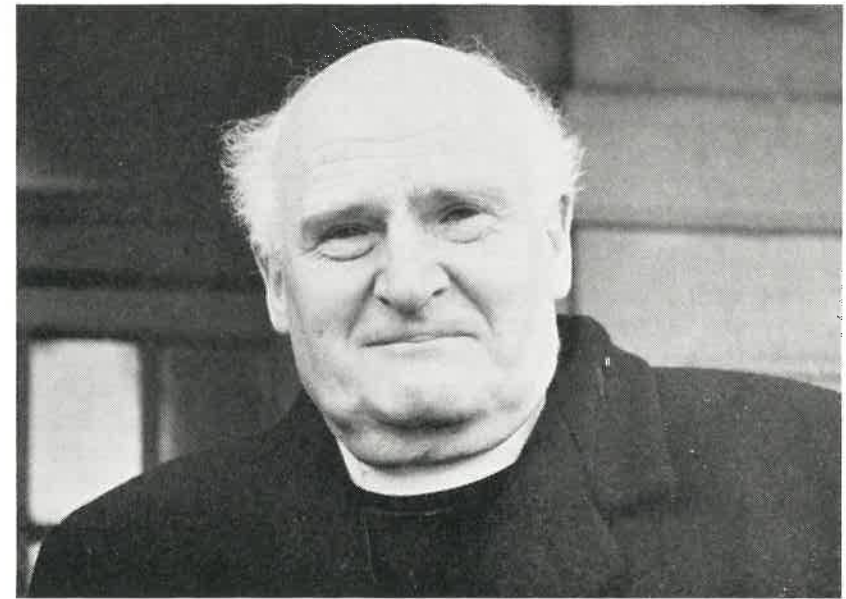


Photo: METHODIST RECORDER

As one who has known Dr. Harold Roberts for a good many years I sympathize greatly with his colleagues and pupils at Richmond College at the thought of his retirement. They will miss a thinker and teacher who has a deep understanding of the Christian faith and that care for people which makes all the difference to its presentation. They will miss also a Christian man with lovely gifts of friendship, sympathy and courage. I have known him mainly within the work for unity in which we both have shared, and no one in any of the Churches has given more service to the cause than Harold Roberts. He helps many of us to understand the Methodists, but he needs himself no help in understanding Anglican or other traditions as his knowledge and sympathy are so deep and so wide. I join with all his friends at this time in wishing him happiness in his academic retirement and many years of continuing helpfulness to us all.

Michael Carter

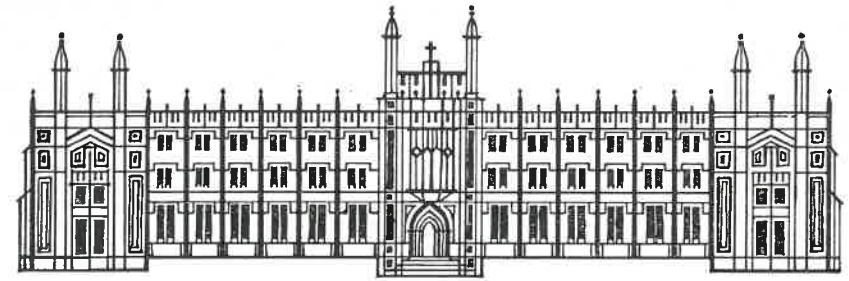
*From the President-Designate of the
Methodist Conference*

Rev. Dr. E. Gordon Rupp

One morning during the mid-1930's a group of students were drinking tea in an upper room at Wesley House, Cambridge, and looking out of the window. One of them, named Raymond George, suddenly pointed and said, "There's Harold Roberts!"—of a tall figure loping along the path. With the others I stared—for he was to us all a conjurous name—a founding Father of the college along with the Eric Baker, Russell Shearer generation—known as a man with a first class mind, the outstanding chaplain for the Methodists at Oxford, etc. etc. Yesterday, on a wet October afternoon in 1967 I saw the same gallant figure on the same path and remembered what a service he had done to Methodism, and indeed to all the Churches, in the interval. Of his work as Principal and College Tutor others may write, though all who have ever been his colleagues say the same thing, bear the same affection for one whose friendship and counsel have never failed.

He has given of his best gifts to the Church, and above all has given a high proportion of energies to innumerable important committees—proving again and again to be an admirable chairman, quickly seizing the real underlying points, able to out manoeuvre the awkward squads and smooth a ruffled surface with a smile or a Wilfred Hyde White kind of drawl. But this practical wisdom is perhaps his outstanding gift, and a trusty shield and weapon it has been. It is an open secret that his mind and pen had most to do with the important report on the Mission and Message of Methodism—in which his sensitive awareness of our own Methodist inheritance was displayed with an openness towards the future—qualities which stood him in good stead when he became called more and more to take up in Ecumenical affairs the tasks begun by Scott Lidgett, Wilbert Howard, Newton Flew. He became the notable leader, along with Bishop Bell, of the Methodist-Anglican conversations, and nobody could have put their findings more ably than he has done, privately and publicly before the Conference. Recently in the first round of the conversations with the Roman Catholics he displayed the same "catholic spirit" and the Roman representatives were at once warmed by the understanding which he showed of the strength of their devotion, despite all the theological difficulties an understanding most evident in the liturgy and at the Lord's Table.

In thirty years I have never known him utter a rude, boorish or discourteous word, and without suffering fools gladly, he has treated sometimes harsh and uncompassionate opposition with a seriousness which has in part disarmed. He like Archbishop Cranmer and John Henry Newman, has a sensitive spirit and he will not strive or cry aloud with those on both sides of the Atlantic, but perhaps more on one side than another, who tend towards ecclesiastical exhibitionism. It is important that our sometimes noisy Church, which favours the flamboyant on emotional occasions, should have been so often able to entrust its dignity and integrity to this most noble and gallant person, ranking with the best of the worthy succession of Methodist Preachers.



Summer 1968 sees the retirement of the Principal of Richmond College. Therefore during Dr. Roberts' last year at Richmond we have tried to assemble some account of his years at the College, to serve as a souvenir for all the generations of students who were taught by him, and also for the friends in many different spheres of life who have been influenced by his work and witness.

Dr. Roberts came to Richmond in 1940 and, in making his first contribution to the College Magazine he acknowledged the pride he had in being appointed to Richmond. He expressed also the hope that his work might be a contribution "insignificant though it may be" to a College which has played such an important part in the history of the Methodist Church. He made, too, a quip that no-one would be compelled to read what he had written in his article!

Today, with confidence, I represent the student body here, and declare to you—reader—that the pride which Dr. Roberts felt as he came to Richmond is but little compared with the pride which Richmond men have since felt for their Principal—a man now in the very forefront of church discussion and leadership. His contribution has been made, not only to the life of the College, but also to the furthering of Christian understanding throughout the world—and who would declare this 'insignificant'? As for the quip—his students over the years have found that not by compulsion have they grasped theology and philosophy from Dr. Roberts, but through his personality and by his understanding they have desired to grapple with the fundamentals of the faith and the ideologies of its interpreters.

We shall always be proud to have been your students, sir, and when you leave Richmond, with you will go our prayers, our thanks, and our love.

From the College Chairman

Peter R. Gray

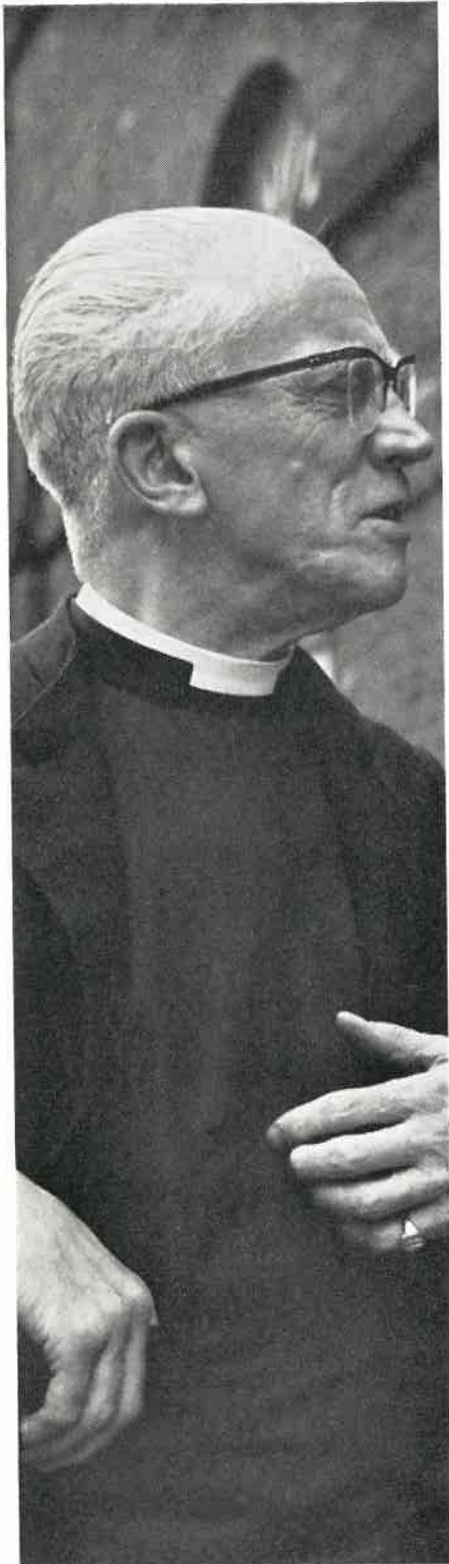


Photo: METHODIST RECORDER

PROFILE

The Editor

He is tall, slim and erect but a certain rigidity of movement and crick of the neck add character to his walk—a kind of stiff glide, or tack, rather than a walk. Frequently he appears pre-occupied, distant, vacant, sometimes sleepy or even thoroughly bored, as he sinks lower and unbelievably lower into his easy chair during group discussion or while listening to guest lecturers on Friday evenings at college. Often, when addressed, he will look surprised and startled as if wakened from a dream. But then his long, wise face, so full of character, will erupt into a devastating, all-comprehending smile. With a few drawling, crackling, perfectly chosen words, punctuated with further benign smiles, flashing teeth and friendly ripples of laughter, he charms and disarms his listeners, showing just how wide awake he has been!

Manchester Welsh

He was born at Ashley in Manchester (does he not still retain traces of a northern accent?) on September 20th, 1896. To the students he now teaches in 1968, this seems a very long time ago. He was seven when the Wright brothers produced the world's first effective aeroplane: he would be in his teens at the height of the Suffragette movement: he was born prior to two world wars and thirty-seven years prior to Methodist Union. These are chapters in our history books; we students take for granted women's votes and aeroplanes and it is difficult for us to appreciate the changes our Principal has seen in his lifetime.

Dr. Roberts was born of Welsh parents, Mr. and Mrs. Evan Jones Roberts (he still speaks and preaches in Welsh), and was one of four children. He had one brother, the late Dr. Edgar Roberts, who also became a Methodist minister, and two sisters, one of whom is still living. The family attended the Welsh Methodist Church in Gore Street, Manchester,

where Dr. Roberts father, was for many years the Church secretary and a leader of the Society. He was also a keen supporter of the Local Preachers movement, and both Dr. Roberts and his brother began preaching at the early age of about eighteen.

Bangor and Cambridge

Harold Roberts was educated at Hulme Grammar School, Manchester, and won his way to University College, Bangor. There, in 1920, he gained a first class honours degree in philosophy, a subject still close to his heart. He was subsequently awarded a research studentship tenable at Cambridge, and along with Eric Baker and Russell Shearer, he became one of the six original students at Wesley House, Cambridge, then newly founded as the post-graduate college of the Wesleyan Methodist Church. Dr. Roberts was ordained in 1923, and a year later became Assistant Tutor at his own college, Wesley House, and so began his long association with theological teaching. Among his first students at Wesley House was Lord Soper. He remained "A.T." at Wesley House until June, 1926, and during this time he was working on his Ph.D. thesis in the philosophy of religion, the subject of which was, "The Objective Reference in Religious Experience." He received his doctorate from Cambridge in 1927. Dr. Roberts was to receive further recognition in the form of academic degrees, for in 1955 he was awarded a Doctorate of Divinity by the Ohio Wesleyan Union, and in 1961, an honorary D.D. was conferred upon him by the University of Dublin. Dr. Fisher, then Archbishop of Canterbury, was also honoured on this occasion.

Married

Immediately on leaving Wesley House in June 1926, Dr. Roberts was married—to Edna Tydvil Thomas, on August 18th. It was a great sadness to Dr. Roberts, as to the college, when Mrs. Roberts died shortly before Christmas 1964. One can imagine that the couple could not have had long to settle down after the wedding, for in September of that year, 1926, Dr. Roberts was in circuit in Formby, in the Liverpool district, quite close to where the young Dr. Leslie Weatherhead was stationed at that time. He was a minister at Formby until 1929.

Oxford and Ipswich

Once again, Dr. Roberts was to come into contact with students—but not theological ones this time. From 1929-34, he was minister of the famous Wesley Memorial Church in Oxford, and chaplain to the Methodist students at the University. He was much involved with the Wesley Society (The John Wesley Society after Union in 1932) in the University, and under his guidance it went from strength to strength. Many of Methodism's present leaders were members of the Wesley Society during Dr. Roberts' time. Rupert Davies, now on the staff of Wesley College, Bristol and Raymond George, Principal of Wesley College, Headingley, Leeds, until it closed just over a year ago, are two who were undergraduates at Oxford, and who write in this magazine about those days with Dr. Roberts and how much they owe to him.

In 1934, Harold Roberts left Oxford to begin full time theological teaching at Wesley College, Headingley. He taught there until 1940, when the college was closed at the outbreak of war. During this time he was associated closely with Dr. Norman Snaith, who followed him as President of the Conference, and Dr. Vincent Taylor. Dr. Taylor felt unable to write for "Old Chariot" but it must be said at this point that he wishes a note to be made expressing his appreciation of the association between himself and Dr. Roberts at Headingley.

During the war Dr. Roberts again found himself in circuit, this time in East Anglia—the Museum Street circuit in Ipswich, where he was superintendent minister until 1945. Here too his gifts as a pastor and preacher were greatly appreciated, and Dr. Roberts himself made many good friends.

and so to Richmond

It was not until after the war that Harold Roberts came to Richmond, though, officially he was appointed to Richmond in 1940, but Richmond like Headingley, closed at this time owing to the war. He lectured in theology following C. Ryder Smith. At this time Dr. E. S. Waterhouse was Principal. F. B. Clogg took over from Dr. Waterhouse, and then in 1955, when Bertram Clogg retired, Dr. Roberts became Principal, and continues to hold the Walker

Chair of Systematic Theology and Philosophy of Religion. From 1952-56, Dr. Roberts was Dean of the Faculty of Theology of London University, and has continued to maintain the strong academic connections between Richmond College and the University.

World Methodist and World Ecumenist

One of the greatest moments of Dr. Roberts' life must have been when, on July 8th, 1957, he was inducted as President of the British Methodist Conference. On that day, in his Presidential Address, he spoke about "communicating the gospel to a world in need". As President, and throughout his life, he has believed that only a *united* Church can effectively communicate the gospel to a world in need. "Let barriers within and without our own communion be broken down so that with one mind and heart, we may as communions of the one universal Church, communicate the life that is the gift of God in Christ", he urged Conference in 1957. We honour Dr. Roberts first and foremost as a world ecumenical figure. It was a just recognition of his services to the ecumenical movement that he should be presented as "a scholar, and above all one who had contributed to the cause of Christian Unity" when he received the Doctorate of Divinity at the University of Dublin.

In a very real sense, Harold Roberts has been involved in the ecumenical movement almost from its very birth. The Methodist Recorder of 1910 describes a conference at Edinburgh thus: "Conformist and non-conformist, High Anglican and Plymouth Brother, Chinamen and Scotsman, American and Hindu, Scandinavian and African, great Pro-Consul and learned professor, unknown missionary—men of many tribes and tongues and sects have joined day by day in common worship . . . Surely Edinburgh has been witnessing in wonderful fashion, 'the spirit of unity in the bond of peace' ". Out of this first great

"The Spirit of God is leading us into a new age—the age of reconciliation and peace not only for the Church but for the nations. In that age only a united Church can become the agent of his power and his love."

"Dr. Harold Roberts, Presidential Address, Nottingham, July 8th, 1957.

ecumenical conference grew the World Council of Churches. Harold Roberts was not present at that conference, as far as I know, but he was fourteen years old at the time, and has represented Methodism in the first three World Council of Churches Assemblies—in Amsterdam, Evanston and New Delhi. He has been truly a world ecumenical pioneer. From 1955-61 he was a member of the central committee of the W.C.C. He also served as secretary of the Faith and Order Commission of the Council.

At home as well as abroad, he has been active in ecumenical affairs. In 1955, when Dr. Leslie Weatherhead as President of the Conference, was invited to pick a team of Methodists to discuss union with the Anglican Church, Dr. Roberts was a natural choice for leader. He has been working tirelessly ever since then, and is still working in order that Methodists and Anglicans may ultimately be reconciled.

In his Presidential Address in 1957, Dr. Roberts also called for a "strengthening of bonds which already exist with members of our own household". He spoke then, no doubt, mindful of his responsibilities as President of the World Methodist Council. He held this position from 1956-61, and did much to help Methodism become aware of itself as a world Church—a family stretching across nations. Like John Wesley, as a churchman, "the world is his parish".

Here, in profile, is Harold Roberts, our Principal. In the pages of this magazine others who know him well will fill in the details of his youth, his college days, his circuit ministry, his educational work and theological teaching, as well as his world influence throughout Methodism and in the ecumenical movement. We offer to you, Dr. Roberts, this portrait in words of yourself, as a tribute, and in appreciation for all you have achieved in the service of the Church of God.

MY BROTHER



Mrs. J. MARSDEN



Our house was an old fashioned one with an attic bedroom which Harold and his brother Edgar claimed, and arranged the furniture to convert it into a chapel. They held services there and called it the Upper Chamber. The rest of the family could only enter by invitation and we went up there to be preached to.

Harold was still a small boy when the Manchester College of Music decided to present "La Boheme" at the Midland Theatre. He was chosen to play a leading part. His cry "Want a gee-gee, want a drum" rang in our ears for a long time, and Harold proudly bore home a large box of chocolates after the last performance.

His interest in music continued in his next spasm, that of playing hymns to jazz tunes on the piano.

Harold liked to see people neatly dressed and was very particular about this for himself. He did not care much for games but had to play when he entered Hulme Grammar School. He chose Lacrosse and it was a joke that the side he was on was always the losing one. We found later that he frequently absented himself from the side to visit the library.

These are the outstanding events I can remember as he soon left home for Bangor.

College Days

My friendship with Dr. Roberts goes back to the beginning of Wesley House, Cambridge, when he and I were among the first group of students. Students who know him as Principal may find it difficult to imagine him as a student, but they will not be surprised to learn that the qualities of character which have distinguished him in later days were already evident in those earlier days. He was our natural choice as College Chairman, and in all approaches he had to make on our behalf to those in authority, displayed those qualities of courtesy and tact which did much to ensure the successful outcome of his interview.

Now with the passing of the years he has become the doyen of our College staff and displays the same unflinching courtesy in dealing with his inferiors as he showed to those above him. It is questionable whether the Ministerial Training Department has ever received wider service than that rendered by Dr. Roberts, and most certainly there has never been any more faithful.

From 1924 to 1926 he was Assistant Tutor at his own old college, Wesley House. Then from 1934 to 1940 he held the post of Tutor in Theology and Philosophy at Headingley. Since 1940, save for a break due to the war, he has been at Richmond, where he is now Principal.

The close relationship between Richmond College where he is now Principal and the University of London which is proving such an asset to Methodism, owes much to Dr. Roberts who has continuously fostered this, not least during his period as Dean of the Faculty of Theology and a member of the Senate. Throughout his ministry Conference has made claims on his time to be a member of many Connexional committees, and the Education Committee in particular owes him a big debt of gratitude for his wisdom and insight in this supremely important sphere, and not least for his inspiring leadership as Chairman of the Governing bodies of both Westminster and Southlands Training Colleges.

We often hear the complaint that our colleges are aloof from the normal life of the Church, and the training given largely irrelevant to the work which the

students will do in their ministry. In his own person Dr. Roberts affords the most convincing refutation of this. His early ministry, before the colleges claimed him for good, lay in Altrincham, Liverpool and finally Oxford, where for five years he carried on one of the most distinguished and influential ministries among students and townspeople alike that even Wesley Memorial has known. All over the Connexion one comes across men on whom Dr. Roberts made an abiding mark during their student years. Then, during the second World War, when he might have been supposed to have lost the common touch if the above imputation were true, he proved as Superintendent of the large and important Ipswich (Museum Street) Circuit that he could, when the need arose, himself fulfil what he strove to teach others.

As writer and speaker alike, Dr. Roberts excels in the lucid and arresting presentation of profound truths, and whether it be from the Conference tribune or from the pulpit, his style—so correct and academic—becomes informed with a passionate fervour and sincerity which wins a response alike from the minds and hearts of his hearers.

Undoubtedly, however, Dr. Roberts' biggest contribution has been in the field of Church relations. Here he has, by his service to world Methodism and to the world Church, exhibited the inherent unity of both confessional and ecumenical Christianity.

Rev. Dr. Eric W. Baker

In the ecumenical field, he has been prominent alike in the World and the British Council of Churches. He was a member of the World Faith and Order Conference at Edinburgh in 1937, and a member of the first three Assemblies of the World Council of Churches at Amsterdam, Evanston and New Delhi, being a member of the Central Committee from 1954 to 1961. He was also a member of the Faith and Order Committee of the Council and its Working Party. He has been one of Methodism's representatives to the British Council of Churches practically from its inception and when the Council held its meeting



Wesley House, Cambridge
1921—1922

Back row: H. S. Collins, W. R. Shearer, E. W. Baker, G. E. Grieve
Front Row: H. Roberts, Dr. H. Maldwyn Hughes, G. B. Jackson

in Dublin he was the representative Free Churchman singled out for the conferment of the degree of Doctor of Divinity. More recently he has been the Chairman of the British section of the two commissions holding conversations with the Church of England, and only this year one of the three British representatives at the confrontation between the Roman Catholic Church and the World Methodist Council, which was one of the results of Vatican II.

Enough has been said to illustrate the amazing versatility of Dr. Roberts and the many-sidedness of his contribution to the life of the Church, but it must never be forgotten that the secret of his effective influence in all these spheres lies in his deep and unswerving devotion to Our Lord and His Kingdom.

In conclusion, something must be said about the man himself. At first sight Dr. Roberts' demeanour suggests a certain casualness. This, however, is one facet of his gentleness and charm. Any student, or for that matter committee member, who may have sought to take advantage of this has been quickly undeceived. In fact, no point ever escapes him, and beneath his unflinching calmness of manner and courtesy of expression there is a firmness which he does not hesitate to display when the occasion requires it. His capacity for friendship seems inexhaustible. Despite his many commitments his counsel and guidance are available to all who care to seek them, and those who have been fortunate enough to enjoy his friendship regard him with deep affection.

Chairman of the First Year

Rev. Dr. W. Russell Shearer

It was on an October afternoon in 1921 that the first six students of the newly-established Wesley House in Cambridge met in the home of the Principal, Dr. H. Maldwyn Hughes. All of us had come from University, two from Cambridge itself, the others from Manchester, Liverpool, Leeds and Wales, but two of the number had an added experience, twelve months' pre-collegiate work in a Circuit. Each brought his own distinctive contribution, but half-an-hour's conversation over the tea-cups that day made it quite clear who was to be the Chairman of the First Year of Wesley House.

What did Harold Roberts look like in those far-away days? The answer is simple—very little different from his appearance now. The impression made on his contemporaries was of a man tall and thin, with joints of unusual flexibility, enabling him to perform astonishing physical contortions, especially when relaxing in an easy chair. Not that there was anything "easy" about the make-up of his personality, for, despite the lighter touches in commonplace talk, he carried an interior authority, so that on occasion he could speak with the decision and firmness of a judge.

This was not unconnected with his capacity for serious, sustained study. Although outwardly he always seemed at leisure, ready to join in students' arguments and less intellectual pleasures at any time, he worked "at depth", as we say nowadays, with the instincts and habits of the born scholar, and a tough ability to wrestle with the mighty problems of philosophy and religion. Whilst the rest of us were engaged on the

studies falling within the syllabus of the Theological Tripos, he was delving into the mysteries that were to lead him to his Doctorate in Philosophy. You hardly ever saw him working, yet from time to time he would appear carrying quarto sheets covered with his flowing script, embodying the notes of researches or the careful preparation for some essay or academic paper. It is on the basis of such detailed and profound preparation that much of his subsequent power rests.

In the student-period Harold Roberts had a sense of humour all his own. Later on it was to develop into a quality that would endear him to friends all over the world, but even in that embryonic stage it was irresistible. It would break out and sparkle unexpectedly, yet even when pricking the pretentious bubble it was never designed to wound, for in the man himself there is no malice. Laughing or serious, he was known to be a friend, and soon we all realised that the somewhat solemn demeanour masked a tender and compassionate spirit.

As the years have rolled on, generations of students have experienced this mingling of sympathetic understanding, wit and gaiety in speech, and deep appreciation of the integrity called for in academic discipline. As Assistant Tutor at Wesley House when the first part of the building programme was being carried out, as Chaplain to Methodist students at Oxford in pre-war years, at Headingley and at Richmond, Harold Roberts has left his impress on the characters as well as on the careers of those privileged to be with him.

I remember listening to his "Trial Sermon" preached prior to his Ordination. Even at this distance of time I can recall the theme and the line of treatment. In the mind's eye I can still see him warming to his subject, and making his points with power, the Celtic emotional inheritance reinforcing the logical exposition. What was true of the student has become characteristic of the Christian leader in his maturity. Great congregations in Britain, in Australia and in the United States have listened, and continue to listen, to one who, first and foremost, has been "called to preach". Many other responsibilities have been pressed upon him, and he discharges them with rare skill, but his first love is the pulpit, and it is there that the ripest fruits of his insight and learning are to be enjoyed.

I have been invited to write these paragraphs because of our long association. Our paths have taken us to different regions within the Methodist ministry, so that our contacts, though frequent, have been occasional rather than continuous. But neither distance nor lapse of time have made any inroads on our friendship. I learned to look up to

Harold Roberts in those early years, when he gave me the help of an elder brother, and I know of no one today to whom I would sooner turn for understanding and wise counsel. I am glad to be able to salute him as he lays down his heavy responsibilities, confident that in "retirement" he will continue to be for many "guide, philosopher and friend."

"The peace of the world and the survival of what we have come to understand by civilization depends on the policies adopted by governments during the next few months," says Dr. Harold Roberts, President of the Methodist Conference in a New Year message issued today. "The dominance of science has led in some quarters to the calm assumption that any belief that is incapable of scientific verification is plainly false.

"The time is ripe for a new apologetic which takes account of recent biblical study and bears in mind the situation created by the advancement of science and the prevailing agnosticism. The Church is the guardian of reason, and the world which has fled from reason in politics and religion needs to find its way back to sanity."

—Harold Roberts

"The Times", December 27th, 1957

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There are many would could write a more comprehensive and knowledgeable "curriculum vitae" of Harold Roberts, but no one could "appreciate" him more than I do. Therefore it is a privilege to write these words.

We were students together in the earliest days of Wesley House, Cambridge. He was my senior and very soon after I met him as a fellow student I encountered him as an assistant tutor. Therefore these earliest recollections of our friendship are tinged not only with the nostalgia of forays to performances of Gilbert and Sullivan, but also with the more traumatic experience of a mutual struggle with the Greek language—a struggle on his part to impart it and on mine to assimilate it. He bore his defeat with great fortitude and would now, I imagine, regard my equal and opposite failure as strictly existential. I recite these reminiscences in the hope that as he reads them he will derive some pleasure from their memory. I recollect them also for a more serious reason. They offered the opportunity of getting to know him and they constitute the authority for the comments that follow.

FELLOW SOLDIERS

Lord Soper

Harold Roberts has honoured me with his friendship through the years and has shown to me the characteristics (a favourite word of his) of a Christianity which is serious without being solemn, a personality in which banter and passion have invariably fertilized one another, and an even tenor of purpose and vocation which has encompassed his whole being and testified to the reality of his high calling. As we all possess what virtues are ours in earthen vessels I reflect upon his physical characteristics that in most respects appear to have remained unmarked by the years. Tall and spare, though in this context spare is an over generous term, he has always combined a natural dignity with an impressive appearance of asceticism and an impeccable articulation which though not married to a particularly musical voice, yet had carrying and convincing power even when arguing a bad case (which has been comparatively rare). Always a neat, though not dashing, dresser he has certainly profited in recent years from his trans-atlantic journeys, and would now qualify for the title "svelte" if not "sharp". To watch him at work in the classroom, or the pulpit, or the conference platform is to recognize a ministry of all the talents as well as a discipline of the idiosyncrasies. Others will no doubt write at greater

length and with larger knowledge of Harold Roberts as Methodist preacher, as theologian, as college administrator and as ecumenical pioneer. I appreciate him as a fellow soldier in a life long campaign wherein we have, most of the time, been fighting on different sectors of the front. From time to time we have enjoyed a bit of leave together and re-lived the battles in which we have been engaged. Now and then, as at Conference, we have occupied the same trenches, or the same billets as you like to think of it, and it would be frivolous not to record that in most matters we seem to be of the same kidney. I know he will not think it patronizing if I say that in issues large and critical he always seems to get the right end of the stick. Harold Roberts has given conspicuous service to the Church. he has loved—and let no one merely set these comments in the past tense—he still looks pretty "bobbish" and good for another decade or so.

He has preserved the place of systematic theology in an age of paper-back sloppiness. He has taken a splendid place among John Wesley's itinerant preachers, as witness his wartime ministry in Ipswich. He has taught many truths to the Methodist Church both here and overseas. His place in World Methodism is assured and many of his American colleagues must be grateful to him for introducing them to catholic theology. Above all he has encouraged his fellows to venture out of doors Methodistically into the wider world of the Holy Catholic Church. In all this and much more he has set the example of a single-minded evangelist and a faithful pastor of souls.

Lest these words should appear as a gush of flattery—I will state for the record that Harold Roberts has his faults, and there is nothing egregious about that, but I was asked to appreciate him and that I have done with a full heart and I hope a clear mind. To put it in a sentence—there must be hundreds of men and women, and particularly theological students, who thank God for Harold Roberts. Let my name be found in that number.

Rev. H. Trevor Hughes 'A.T' AT WESLEY HOUSE

Mr. Hughes is Principal of Westminster College, Oxford—His father was First Principal of Wesley House.

I first met Dr. Roberts in 1921 when he was the elected Chairman of the six students who formed Wesley House when it opened in Cambridge. Memories of that period are dim; I remember more clearly his period as Assistant Tutor a few years later and the affection in which he was held by all our family. I once went with him when he preached at Romsey Town, one of the smaller Cambridge churches. One of the stewards told him that his sermon ought to be printed—a prophetic glimpse of Dr. Roberts' quality as a preacher, which I admired then and on the many occasions when I have heard him since. His kindly but dry sense of humour appealed particularly to those of us in our teens, and we felt that he was on the same wavelength—a very human philosopher whose interest in theology as the years have passed has enabled him to see from both sides of the fence while refusing to sit on it.

For many years now Dr. Roberts has been chairman of the governors of Westminster College and we could not have had a better one. The problems of moving the College from London to Oxford and consequent developments owe much to his help in their solution. His wise guidance at the various meetings of committees, his chairmanship of governors' meetings, enabled difficult decisions to be made in harmony and without undue waste of time.

As a "guide, philosopher and friend", and more than a philosopher as I have indicated, I owe a great personal debt to Dr. Roberts. There have been occasions when I have needed to turn to someone for advice on difficult matters. I have always found in him a sympathetic and wise friend who has been able to suggest fruitful lines of thought and action without imposing decisions.

On behalf of the governors, tutors and students of Westminster, as well as on personal grounds, I wish Dr. Roberts a long and happy retirement.

Rev. Dr. J. B. Webb

When I went to Wesley House, Cambridge, in the autumn of 1924, I was a stranger not only to the University, but to England itself. This was, in fact, my first visit abroad from South Africa, and first impressions were therefore all the more important and abiding. Moreover, I was the first and only South African among Wesley House men of 1924-1926 vintage, and a queer kind of "foreigner" they must have considered me!

Three men, however, served to put me at ease almost immediately. In chronological order of my meeting them, they were Donald Soper, Dr. Maldwyn Hughes (the "Boss") and Harold Roberts, then Assistant Tutor. Probably the most important factor in their attitude was that of taking me for granted, and not as some exotic specimen. I was grateful for this, especially as the same kind of attitude did not apply in certain other quarters.

The wheels of the curriculum began to move soon after my arrival, and after a few weeks I felt as though I had never lived outside Cambridge.

As a tutor, Harold Roberts did not cross my path at all. If I remember rightly, I read what was then described as the Theological Tripos, Part A, with emphasis on Greek, Hebrew and Biblical Studies, while the Assistant Tutor's main field was that of philosophy. But as No. 2 in the Wesley House set-up, he had a great deal to do with me, and for this I have always been grateful.

Two things stand out in my memory of those early days in Wesley House. The first had to do with attendance at Morning Prayers in Chapel. At one stage I found these sessions uninspiring and unhelpful, and began to absent myself from them. Authority could easily have brought me to heel—or tried to do so. But this was not the technique

of the Assistant Tutor. He reasoned with me, and applied certain other persuasive measures, until this "colonial" ceased to cause any uneasiness because of absenteeism.

The other concerned Harold Roberts' thesis for his Ph.D., which he wrote during his period as Assistant Tutor. Knowing that I was equipped with a typewriter, and also that I was in impecunious circumstances—a condition not uncommon among the students of my years at Cambridge—Harold invited me to type his thesis "for a consideration". I must confess that I remember nothing of what I typed out for him, but I do recall how welcome the fee was, and how swiftly it diminished when once I got my hands on it. For some time, at least, I basked in his reflected glory as a brand-new Ph.D. And it stands on record that to the extent of being a mechanical ammanuensis I helped him get it.

It was quite clear, even in those days, that Harold Roberts was destined for far greater things than an Assistant Tutorship. His subsequent career is well known and has been described by others in this issue.

Suffice it to say that the friendship which was cemented between us at Wesley House has strengthened through the years. We came to be associated in the World Methodist Council to which I was first introduced at Springfield, Mass., U.S.A. in 1947, with Harold already on his way to becoming the World President, which honour and responsibility he carried with his customary dignity and effectiveness.

I share with all those who sincerely wish for Harold Roberts a happy and serene retirement. He has served his Church and her Master faithfully and with distinction, and his impact upon wider Methodism and the ecumenical movement as a whole will long be felt.

*I was his ammanuensis—
'For a consideration'*



Photo: METHODIST RECORDER

Dr. Leslie D. Weatherhead

I first got to know Harold through the "Fellowship of the Kingdom", a movement which I joined in 1922, as soon as I got back from military and missionary service in the East during the first world war.

I regard "F.K.", as we all call it, as the most wonderful fellowship in the world. As far as my experience and travelling go, there is nothing like it anywhere, and a fairly recent visit to its annual conference at Swanwick demonstrated to me that the same spirit still dominates it. All my most enriching friendships with ministers were formed in F.K., and one of the greatest and most lasting was the one made with Harold Roberts, when, of course, we were both quite unknown, he in a difficult circuit in the Liverpool District and I in a down town church in Manchester.

He proceeded on his brilliant way to teach at Wesley House, Cambridge, to do a mighty work among students at Oxford, to become a President of the Conference, and to conclude his active ministry as Principal of the best of our theological colleges!

I have seen and heard him in many roles. He is a fine lecturer and preacher. I can remember now a sermon on temptation which he preached to a crowded congregation in Melbourne, Australia, when we were both visiting that lovely land in 1951. Again and again he preached for me at the City Temple, where he was greatly loved and admired and eagerly listened to.

When, as President of the Conference in 1955-6, it was my duty, with Lord Fisher, then Archbishop of Canterbury, to choose the men who should make up the team to discuss Methodist-Anglican Unity, there was clearly only one man to lead our side and speak for Methodism, and that was Harold Roberts. By that time he had become world-famous in matters ecumenical, and it is a secret joy and delight to me that for over ten years he has been our chief spokesman in this field. His knowledge, patience, good humour and never failing courtesy, his ability to see another's point of view, his unshakeable convictions where we need a man who will not sell the pass whatever the price offered or the apparent advantages to be gained, merit, and indeed have received, the warmest praise and gratitude of the vast majority of Methodists and of members of other denominations, especially the members of the Anglican team.

I have seen him at Conference stand in that terrifying tribune, and, without a single note, put his case with eloquence, passion and convincing power, omitting nothing important, and speaking with apparent ease and a rare charm of manner which made me feel very proud to call him my friend.

But I shall always treasure his friendship for a far more intimate reason and I suspect his students, past and present, would feel the same. On several occasions, when private difficulties have seemed mountainous, I have sought his advice. Two I can reveal. I simply could not decide whether or not to go the City Temple as its minister. Methodism had undertaken my training; was I "ratting" to go to a church which, though supra-denominational—it has not had a Congregationalist as its minister for over fifty years—was technically Congregationalist? I consulted Harold. He said, "If Methodism will lend you to what is a world-pulpit, go and serve the world-church there." I went, and stayed a quarter of a century! How different my life would have been if he had said, "Don't go!" Later, when I found it hard, for health reasons, to face the duties of President of the Conference and at the same time to hold the City Temple together, Harold said, "Don't refuse the Presidency. Methodists want to honour you in this way." I became President!

I apologise for these very personal incidents, but more than anything else they reveal what Harold Roberts has meant to me. Anyone could go to him and be listened to—and what healing there is in just being listened to—and, without being dominated, would be helped to find a way through his problems. With a sense of humour never far away, Harold can sympathise, understand and guide another with the wisdom of one who has passed through many dark valleys, and with the insight of one who has never climbed on to a pedestal above his fellows. I wish I had space to comment on the help he received from his beautiful wife. Her radiant spirit and loving concern meant so much to him. But I must not digress and write of her.

May his retirement be as busy and as restful as he wishes to be! He can be quite sure that he possesses for ever the affection and gratitude of hundreds of people, especially young people, to whom, in the name of Christ, he has been guide, philosopher and friend.

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"It is a pure straightforward sin."

"We are conscious—most of us."

—Dr. Harold Roberts.

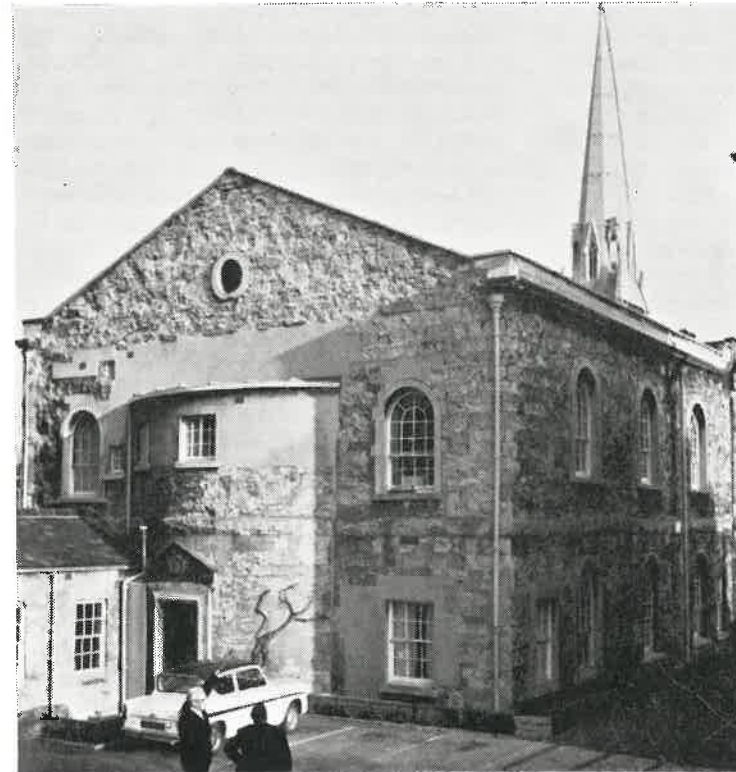


Photo: METHODIST RECORDER

WESLEY MEMORIAL OXFORD

The organist, Dr. C. D. Parker, remembers

We have all heard opinions expressed by ministers and local preachers on the standard of organists they have listened to during their travels up and down the country, but it is less common to hear opinions expressed by organists on the variety of preachers with whom they have shared the conduct of Church services. Preachers, like many members of congregations, are often ready to make critical comments on the performance of the organist. Consequently it is a welcome opportunity when an organist is requested to say something about those ministers under whom he has served, and in this case to speak of Dr. Harold Roberts from that point of view.

One can say at once that few have been more aware of the need for co-operation between pulpit and the organ loft. He was not one to tell the organist in the vestry that for hymn number so and so he

would like such and such a tune. But that is not to say that he was not informed on such matters. His usual practice was to call in on us on the way home from some meeting in the middle of the week and either produce a list of hymns for Sunday, or at least to say what his subjects were to be, choose two hymns with bearing on the subjects and then leave the rest to me. Frequently it was possible to include anthems at the last minute—provided they fitted. However, if occasionally he were asked whether he had omitted the anthem because he thought it unsuitable, he would probably reply in his own way, "Oh, I'm sorry, were you going to sing one?"

When the choir had their annual outing on Whit Monday, Dr. Roberts usually joined them. One thinks especially of an outing to Cambridge when, with Bill Harris, he showed us round some of the

colleges, including Wesley House and Kings. In many other ways, he was a good visitor to the congregation of Wesley Memorial, Oxford, and would during an afternoon call on perhaps a dozen members, finding six or so at home and leaving a card with the others. That was in the days when he got about on a push bike—as contrasted with his more recent method of driving a car. I cannot say whether he could then mend a bicycle, or whether now he can do any servicing of his cars, but my impression is that he never was a very practical or mechanically minded man. Indeed, on one occasion while I was circuit steward, he complained that the push-button of his front door bell did not work. When I had managed to cure it, and he thanked me, I protested that I had done nothing but remove the plate from the bell and flick out the dust and dead spiders, etc. His very characteristic reply was "One thing I know, brother, whereas it was dumb, now it speaks."

Whether he could sing the hymns, I cannot say, but it should be added that Mrs. Roberts was a very capable singer, at least in private. They must have had some confidence in my judgment of a piano, for when they were thinking of buying one they had seen in a shop window, they asked me to go with them to criticise it. I cannot remember its make, but I do know that it was not the one they bought and have always had at home.



Quote

"Everybody needs a head."

"Bishops are dropping their gaiters."

—Dr. Harold Roberts.



Harold Roberts came in 1929 to be minister of Wesley Memorial Church, Oxford, and Chaplain to Methodist students in the University. The total strength of Methodists in the University was less than fifty men undergraduates, and less than twelve women undergraduates, plus one Fellow of a College (E. E. Genner, Classical Fellow of Oriel).

Rev. Dr. RUPERT E. DAVIES

They did not all come to Wesley Memorial on a Sunday morning, by any means. Those that did sat in two or three rows at the back of the Church except for one or two hardy individuals who joined the choir. There was a slight increase in the numbers of Methodists coming up to Oxford during his time there, and a marked increase in attendance at Church and participation in Methodist activities. But the big increase took place after the war.

So Harold Roberts, as Chaplain (he also had full Circuit duties), ministered to a small group of people, and he left his mark on every one of us. His predecessor, J. Henry Bodgener, still living, was a man of deep pastoral insight who had greatly helped many people and built up the little community. Harold Roberts added the essential gift of entering into and understanding our spiritual and intellectual problems as members of a University where everything was brought into critical and sceptical question, and most of all our ways of life and thought as Christians and Methodists. In my College, Balliol, there were never more than three or four Methodists in those days; and much less than a quarter of the College had any allegiance to the Christian Faith (we sometimes talk as if doubt began in the fifties of this century!). We had to fight our way through to a living and personal faith; without Harold Roberts many of us would never have done it. Then, for many of us, the Liturgical Movement began in Oxford, not in any formal sense, but in the sense that we discovered for the first time that Methodism was not irredeemably committed to the hymn-sandwich service or to long extemporary prayers; and that worship in any

case was too important to be hidebound by any single denominational tradition.

As minister of Wesley Memorial, Harold Roberts was automatically President of the Wesley Society (it changed its name to the John Wesley Society when women were admitted, very belatedly, some years after Harold Robert's arrival in Oxford). We used to have the most terrific arguments on every radical question that we could think of, sometimes because the man who had read the paper (usually an outsider) had been so good—and sometimes because he had been so bad, and we had to make up for his deficiencies; and because no women were present (women had to be in their Colleges somewhat early in those days) the argument often went on till nearly midnight. And over it all the Learned Doctor (that was our affectionate name for him, meaningless, no doubt, to others, but full of meaning to us) presided, genially, generously, patiently, and, when necessary, forcefully.

The last pieces of ice in the relations between chaplain and students (there was very little ice, anyway, because Mrs. Roberts had always made us welcome as her friends in her home, and Harold always treated us as his equals, though he must have known that we were not) were finally broken when we went on campaign in the Long Vac. We did this every year, descending on some unsuspecting town, and speaking and arguing in its market place and public buildings till we were exhausted; and then we went back to sleep under canvas, or in some hard-floored Church Hall. The Learned Doctor was, of course, in the thick of it all, yet quietly controlling it, and sometimes gaily singing: 'There was a man who had two sons, And those two sons were brothers . . .'

Many of the Oxford Methodists of those days have reached positions of eminence in Church and State, not only because they have good minds but also because they learned in Oxford Methodism a Christian use for good minds which they have never abandoned. And when they married each other, as some did (the Wesley Society was an all-male affair, but otherwise there was no segregation), there was not much doubt as to who would be asked to conduct the service.

Among the many privileges which my wife and I enjoyed during our forty years' residence in Oxford, one of the most highly prized was the ministry of Dr. Harold Roberts at Wesley Memorial Church and the friendship to which it gave rise. From the outset we found in him a man of outstanding intellectual gifts and of deep spiritual insight and experience. His conduct of a service imparted to it a spirit of true worship and inspiration; as a preacher he was clear and arresting, simple but never shallow, and his closing words were impressive in their simplicity. We can still hear him ending a sermon with a characteristic "But, men and women, it is *true*", or concluding the moving address which he gave at the marriage of our daughter with an emphatic "Love never faileth—*never*". He delivered a memorable series of lectures on Wednesday evenings in the church on Psychology, and this was well attended; even those who failed to master the problems of the science felt that they were listening to one who spoke with the authority of an expert and with such clarity as the theme permitted.

But above all we recall his friendliness and the keenness of his interest not only in abstractions but in people. Often on Sunday evenings, after the day's duties were fulfilled, Dr. and Mrs. Roberts came to see us in our home and enjoy a short period of relaxation and talk; those visits have left a very cherished memory and were no less refreshing than the sermons which had preceded them.

MARCUS TOD

Before Dr. Roberts left Oxford he had won the admiration and affection of his congregation and of many others, alike in the city and in the University, and had made, with the unflinching though unostentatious support and help of his wife, a lasting contribution to the life of the churches and of the community. But the friendship, a friendship which embraced also our children and grandchildren, remains unbroken, or rather it has been deepened and strengthened in the intervening years and still we give thanks for the cherished memories of the past and the assurance of his continuing interest and affection in days to come.

When I paid a preliminary visit to Oxford in January 1931 I attended Wesley Memorial Church on the Sunday morning. There was a considerable 'town' congregation, as there always was. The text, I believe, was from Psalm 73, and the theme was the problem of evil. Such was the impression made on me that I can remember not only the service but the letter which I wrote home on the same day, in which I said that the service was conducted by a 'young man in a gown.' That I was surprised by the gown is a mark of the change in fashion which has occurred since that time, partly indeed through the influence of that young man. Incidentally, I rather think he adopted bands in the autumn of the same year.

Anyway when I went into residence in Oxford in the following autumn, I can vividly recall being taken by Rupert Davies to the coffee-squash at the Manse on the first Saturday evening of term and going to 'Wesley Mem', as I learnt to call it, next morning. Dr. Roberts had been Minister for two years, and I soon came to know him well. He was not of course known by the description I had first applied to him: even in that city of learning he was known to Methodist undergraduates as 'the learned doctor', soon shortened to 'the l.d.'.

It was, like every period, a period of change in University religion. The Wesley Society, though it did not go back to the Holy Club, existed long before most modern 'Meth. Socs.' and paved the way for them. In his time we had Methodist union, and so the Wesley Society joined the Society which had represented the Primitive and United Methodists under the title 'John Wesley Society', which was felt to be appropriate in Wesley's own university. Dr. Roberts was its first President. Groups like modern Meth. Soc. groups were just beginning, largely under the influence of the Cambridge Group Movement led by Harold Beales, and for once Oxford was willing to learn from Cambridge. There were also undergraduate campaigns in the summer. We used to camp in a field adjoining some suitable village chapel outside the town which we wished to evangelize. Dr. Roberts did not give the impression that he was used to living rough, but he endured discomfort nobly, though he brought with him a somewhat elaborate and luxurious sleeping-bag. Once indeed his spirits rose so high that, somewhat uncharacteristically, he played on a tin-whistle.

He was much more at home in his own friendly drawing-room dispensing hospitality with Mrs. Roberts, and in the

The learned doctor



Photo: E. W. TATTERSALL

YOUNG MAN IN A GOWN

The Church had been well served by previous ministers, as it has been since, but its influence in Oxford increased greatly during his ministry. It was often said that he succeeded Selbie of Mansfield as the leading Free Church preacher in the city. There was indeed a single pew marked 'University', but the undergraduate congregation considerably overflowed it. It would be invidious to mention the names of some of my contemporaries who were deeply influenced by him, but their subsequent achievements in many spheres must be a source of satisfaction to him.

pulpit of 'Wesley Mem'. Here he maintained a high level of preaching on great topics, solid, intellectual, and touched with Welsh fire and eloquence. The Services, and especially the Communion Services, reached a level of dignity and devotion that was rarely to be found elsewhere.

His ministry in Oxford came to a somewhat abrupt end. He was moved by the Conference of 1934 to fill an unexpected vacancy at Headingley. I rather believe that his District fought to Conference itself to retain him; but the more they said of his good qualities, the

REV. A. RAYMOND GEORGE

more they strengthened the case for his appointment elsewhere. He was on campaign when the move became probable. When a presentation was hastily arranged and made by the campaigners, even his remarkable self-control for a moment faltered, which revealed his deep love of Oxford. Looking back I think he was sensitive, as he still is, and in those days shy; he combined an air of distinction with a quiet friendliness and

occasionally revealed in other ways the passion that so often emerged in his preaching.

I have known him in many other connections since, but others will write about them. To be appointed twice to follow him, once (after an interval) at Headingley and now at Richmond is an honour of which I little dreamt, but which I greatly appreciate.

"A spineless tolerance or a frivolous charity is the enemy of the truth."
Dr. Harold Roberts, Presidential Address, Nottingham, July 8th, 1957.

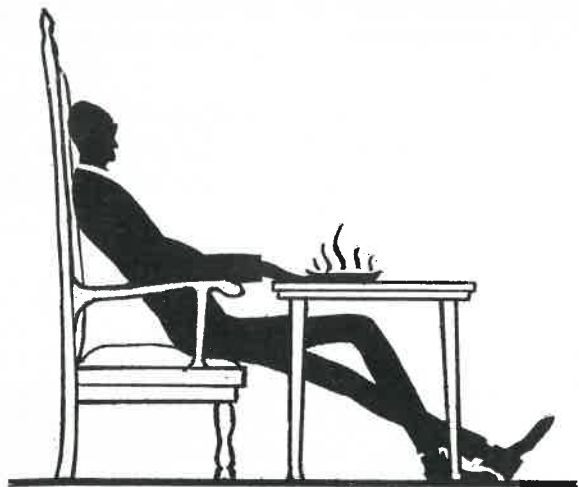


TABLE-TALK

by Carl Howarth

In the folk-lore of Richmond, stories concerning Dr. Roberts are probably the most popular and oft re-told of all. So embodied are they in our tradition that it is difficult to know which are genuine and which apocryphal. All I dare say about the selection presented here is that they have been recounted by the Principal himself, and that alone is the guarantee for their authenticity.

We were discussing the merits of various seaside resorts and in particular Weston-super-Mare which was the home of a recent visitor to the College. Apparently Dr. Roberts knew the place. It was during his ministry in Oxford and he was involved with others in a Mission which was being conducted in the town. "I was persuaded", he recalled, "that it would further the evangelical cause if I were to ride a donkey on the sands. I reluctantly consented to become more vile, but unfortunately during my ride the donkey went out of control and a member of the party managed to obtain a photograph of the ensuing incident. However, I am glad to say that it was kept for private circulation only".

Still on the subject of seaside resorts, but on another occasion, Dr. Roberts told of how he once spent a few days holiday at Llandudno. "It was a very hot summer day and I was sitting in a deck-chair on the beach sunbathing. I was just beginning to doze off when I suddenly heard from behind me two ladies having an excited conversation. Yes it is! No it isn't! Yes it is! and so it went on until at last one of the ladies walked up to me and pointing an accused finger said, 'You are Lobby Lud and I claim the News Chronicle prize of £5.' So I asked her if she had her copy of the newspaper in question and after much searching she managed to produce it. I'm afraid however that I had to disappoint her and inform her that I was not Mr. Lud."

Occasionally, of course, our talk will turn to serious matters and I well remember that one particular meal we were hotly debating the subject of how long a Sermon should or should not be. The matter was resolved when Dr. Roberts commented that he automatically went to sleep after 20 minutes. The subject of conversation then changed to the question of sleeping and the Principal remarked that he was a great believer in snatching forty winks whenever the opportunity arose. "I often do it," he said, "when I am the Chairman of a meeting and somebody rises to speak on a subject with which I am well acquainted. During my year as President of the Conference I was acting as Chairman of the South West London Synod. A certain leading figure in the Temperance Movement rose to speak

on that subject and as I knew exactly what he would say I decided to go to sleep. I was dozing quite peacefully when suddenly I awoke to hear the speaker asking what the Chairman's opinion was on this matter, and so I had to get up and tell them."

Concerning Presidential Office Dr. Roberts, as is well known, was for a number of years President of the World Methodist Council. At the time the World Methodist Conference was held in Oslo the Principal was favoured in being given an audience by the King of Norway. "I had read in the newspapers that the Queen had been ill and so during the exchange of greeting I enquired", said Dr. Roberts, "as to the health of her Majesty. Unfortunately I didn't realise that the King of Norway was unmarried and the Queen who had not been well was the Queen of Sweden."

In these affluent days when many of the men in College have cars it is not to be unexpected that conversation often turns to this subject. One of the great problems in Central London for car users is the difficulty in finding space to park. Apparently Dr. Roberts has less trouble than most. "I am very on friendly terms," he once said, "with all the Car Park attendants. I've discovered that they are all Roman Catholics and all related to each other. Those who don't know my denominational affiliations all call me 'Father' and those who do, know that I'm a good friend of Cardinal Heenan." It is quite often the case that the Resident Tutor, Mr. Thexton, drives the Principal's car when both he and Dr. Roberts attend meetings at the Central Hall. One day the Principal had to attend a committee without Mr. Thexton and so he drove himself up. "I drove," said Dr. Roberts, "to my usual car park and was met as usual by the attendant. 'Good morning Sir' he said, 'I see you haven't got your Chauffeur with you this morning', and so I told him that I'd given him the day off, for I didn't want to disillusion the man."

On another occasion the Principal drove up to London with Dr. Ward, and as it was nearing Christmas they found that they had to go to a car park which Dr. Roberts had not previously used. "There was," he recalls, "a 'Car Park Full' sign but I ignore things like that and so I drove on. Unfortunately the attendant didn't take kindly to this and furiously waved us back. I turned to Dr. Ward and said, 'Marcus, get out and give the man a Christmas Present'".

Another problem for the motorist is to avoid trouble with the Police. It appears that Dr. Roberts has found the solution. "I was driving through this park when suddenly I noticed a policeman riding by the side of me on a motorcycle. He was waving at me. I always think," said the Principal, "that at such times the best policy is to appear stupid, and so I waved back at him and rode on. After a while he got tired of it and drove away."

Our latest College Cook, who arrived at the end of last year, brought her dog. The Resident Tutor viewed its arrival with suspicion, but not the Principal who is an animal lover. Indeed Dr. Roberts appears to be on very friendly terms with this particular dog and was discussing it one dinner time. "I find it a very friendly animal," he said, "I often go and have a chat with it and we get on very well together. Its favourite pastime at the moment is to chase after sticks which I throw down the garden, but the trouble is that it retrieves them so quickly and I get quite exhausted. However, I normally manage to excuse myself by saying that there is an important engagement which I have to attend." No doubt we will hear more of these Methodist-Canine Conversations.

No doubt we have not yet heard the last from Dr. Roberts on our Top Table, but soon he will be no longer with us and the stories he has told will be repeated second hand. They will be expanded and embroidered in the telling as no doubt they have been here. Genuine or apocryphal, however, they are an intrinsic part of the man we know and love, and that man is not just Harold Roberts, Church Statesman and Ecumenical Leader, but Harold Roberts who to us will always be 'Bobbo', our Principal.

It is a privilege to write an appreciation of my friend Dr. Harold Roberts, but one hesitates, not on account of any reservations, but because of the desire to do him justice without being effusive, which would be so out of keeping with his character.

Because of the closure of Richmond College, owing to the War, Dr. Roberts came to the Ipswich Museum Street Circuit in 1941 as Superintendent Minister. He and Mrs. Roberts showed remarkable skill in the unostentatious way in which they adapted themselves to the



Photo: METHODIST RECORDER

new circumstances made none the less difficult by the restrictions on travel, by black-out and army manoeuvres in an area such as East Anglia. The Circuit is composed of town and rural societies and under his wise leadership no section was neglected.

When some of our members heard that the "New Super" had been engaged for some years in teaching theology they felt honoured that he should be appointed to Ipswich but secretly wondered whether his sermons might be involved and perhaps a little difficult to follow. You

can imagine their expressions of appreciation when they heard profound truths proclaimed in clear and understandable terms, with vivid illustrations punctuated by a rare gift of subtle humour.

On one occasion he had spoken at a Women's Meeting in one of the village Chapels, for he paid as much attention to the small causes as to the town congregations, and a retired Deaconess who took the Chair at that meeting, in proposing a vote of thanks said—"When we heard that Dr. Roberts was coming to our Circuit some of us thought he won't know anything about life coming out of College after so many years. But he does know. He is as simple as simple." The truth behind this statement soon became evident to all of us.

MUSEUM ST., IPSWICH

Dr. Arthur Hill

Under his leadership, at Class Meetings, by his preaching and pastoral care, and in the way in which he visited our people in their homes especially after air-raids, both he and Mrs. Roberts endeared themselves to so many throughout the Circuit. Dr. Roberts not only had a care for the Ministerial Staff and the Church members but he was also very active during those years in creating friendly relationships with clergy and ministers of other denominations in the town. I have been told by members of other communions that the Minister's Fraternal became meetings of friendship, challenge and understanding. In fact he automatically became the recognised leader.

In Leaders Meetings, Quarterly Meetings and In Synods Dr. Roberts was

appreciated for his grasp of detail, and he commanded respect, not only for the expeditious manner in which business was conducted, but even more for the courteous way in which those with genuine doubts or grievances had them considered, discussed and generally settled in an atmosphere of concord. Moreover, there punctuated the proceedings, a sweet reasonableness which arose at first, from respect and later blossomed into affection.

As the war years dragged on and in face of difficulties imposed by all sorts of restrictions, the Churches of the town, embarked on a 'Religion and Life Campaign' culminating in a week of meetings in a large Public Hall. The speaker on the last evening was the late Dr. William Temple then Archbishop of Canterbury.

Such was the interest aroused by this visit than an overflow meeting had to be hurriedly arranged for those unable to gain admission to the Public Hall. Dr. Roberts was instrumental in arranging for this to be held in Museum Street Church. It was conveniently close to the main hall so that Dr. Temple conducted by the 'Super', under police guard, went from one building to the other. That evening history was made, for this was the first time I believe that an Archbishop had preached from a Methodist Pulpit.

The war over Dr. and Mrs. Roberts left Ipswich to return to Richmond College, and in 1946 his leadership of our Circuit came to an end, but the memory and influence of his ministry are still with us.

He taught us not only how to worship but also the meaning of our faith, and its implications. He is no supine Christian but a man, gentle enough in manner, but firm in determination and in strength of character. This characteristic was never more clearly demonstrated than on the occasion when one of our team of splendid Circuit Ministers was subjected to an unjustifiable diatribe from someone who should have known better.

A visit from Dr. Roberts in defence of his colleague, conducted in a quiet,

restrained and dignified manner, presented the facts in their true light, led to a better understanding, and left no residual rancour. It is rare to find one with so logical and incisive a mind, with no delusions about motives, so ready to appreciate the points of view of other people.

It is given to few to have such a gift of expression and choice of words and phrases which flood the mind of the listener with clarity of thought producing a ready response. His delivery is so exceptionally simple and direct, but startlingly vivid and illuminating. One begins to see things in a new light.

He engendered in our Church and Circuit the deeper meanings of reverence and of worship. Long after he had returned to Richmond a member, speaking at a Leaders Meeting and recalling the past said "You know when Dr. Roberts was here he would not let us show late-comers into their seats during the reading of the scriptures or during the prayers." "He said, they can walk about during the singing of hymns or when I am talking, but not during prayer or the reading of the word of God." (Knowing full well that no one would parade up and down the aisles during the sermon.)

It has been no easy task to write an appreciation of so close a friend, to do justice to a person of such honesty of mind and singleness of purpose, a man who is prepared to be misunderstood when he is standing up for what he believes to be right, but sensitive enough to understand the feelings and even resentments of those who do not share his views. "They have a perfect right to their opinions," he will say, "and every right to express them."

To those of us who have been privileged to have known him for so long his friendship is precious. Times of great joy and also of deep sorrow have strengthened the bond between us, have added to his stature and shown him to be the very great Christian gentleman which he is.

"Until you know, you don't know how much you can know."

—Dr. Harold Roberts.



NOTTINGHAM 1957: PRESIDENT OF CONFERENCE

Philip Race
(Vice-President 1957-58)

Photo: E W TATTERSALL
Harold Roberts with Philip Race

Dr. Harold Roberts is one of those rare people who years ago was granted a certificate of exemption from at least the last two or three of the Seven Ages of Man. Time passes but it seems to have no effect whatever upon him. So it is difficult to imagine that he is now in his last few months as Principal of Richmond College. I am glad that this issue of *Old Chariot* is being devoted to the College's erect and agile charioteer. (I do not specify whether it is the College staff or the students whom this rather engaging image places between the shafts: probably both, but I am sure they will not mind.) The fact that Dr. Roberts is so ageless in mind and body makes it easier for all of us who contribute to do so without seeming to be writing a series of highly premature obituary notices. We also have to be careful not to overdo it, because we shall be seeing him and he dislikes overstatements and exaggeration.

At the Nottingham Conference of 1957 and in the year that followed, when Dr. Roberts was President of the Conference, I had the privilege of being his Vice-President. I remember so well the sense we all had of a very sure hand holding the tiller (no, I must stick to my metaphors—reins). Methodists know good leadership when they see it—well, sometimes anyway—and in that year our leader had a knowledge of Methodism and of the wider church which must be

unsurpassed in this generation, and who matched this knowledge with great firmness when it was needed, but with a universal friendliness and humanity. Here was an occupant of Mr. Wesley's chair who truly knew how to be the friend of all and the enemy of none. On any state or ecumenical occasion we could be sure that we would be represented with dignity and utter adequacy for the occasion whatever it might be.

In all that year there was only one occasion when I had a complaint about Dr. Robert's conduct towards me. At the Welsh Assembly he addressed the delighted representatives *in Welsh*, leaving his hapless unilingual Anglo-Saxon Vice-President to follow him as best he might in a lesser tongue.

I was privileged the year before to be at the 1956 World Methodist Conference at Lake Junaluska, in North Carolina, at which Dr. Roberts was installed as President. I think everyone felt that he was the only Englishman who merited the honour of being the titular head of some fourteen million Methodists throughout the world. I remember well how he carried this office, by no means an easy one, and how his wisdom and clarity of mind enabled him to judge which aspects of this task had to be taken very seriously and which aspects should (how shall I put it?) be kept in proportion.

"These predictions are prophecies after the event"—Dr. Roberts.

But there is one sphere in which I claim a special personal right to speak. Dr. Roberts and I are two of only four Methodists who have seen through all the years of Anglican-Methodist negotiations from their beginning in July 1956 to the final Report of the present Anglican-Methodist Unity Commission. As everyone knows, Dr. Roberts has been the Methodist Chairman throughout.

Whatever may be any individual Methodist's verdict on our work, two things will, I hope, be acknowledged. The first is that, whatever the outcome of the present proposals, they constitute a *possible* means of uniting an episcopal and a non-episcopal church right here in this land where so many of the divisions of the church had their origin, and in this sense we have seen the writing of an important page of church history. The second is that, whatever the merits of our conclusions, we have been engaged in a very long, difficult and demanding task.

Throughout the work a very great burden of responsibility has rested on the shoulders of Dr. Roberts as the leader of the representatives of the church which at the first stage (though not I believe at the second) would face the more drastic

modification of its polity and its characteristic ways. I testify that I have seen this task performed with integrity, fearlessness, an unflinching concern for all points of view and, above all, a longing to discover and do the will of God in this great matter of the unity of his Church.

The first Anglican Chairman of the 'Conversations' was one of the great servants of the ecumenical movement in Britain, Dr. Bell, former Bishop of Chichester. It requires a combination of great spiritual sensitivity and acuteness of intellect to know, not only how a church other than one's own works, in a constitutional sense, but also what it *feels like* to be inside that church. Dr. Bell could do this in relation to Methodism. I can pay no higher tribute to Dr. Harold Roberts than to say that he has throughout matched these gifts from a Methodist point of view. His ability, so to speak, to live in two churches during these critical years of encounter and negotiation, is enabling him to make a contribution whose value may never be fully known to that search for truth about the Body of Christ on which the Church of England and the Methodist Church are now engaged.

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EASTBOURNE
WYE VALLEY
BARMOUTH
SIDMOUTH
ST. IVES
SWANAGE
MATLOCK
DUNOON
WHITBY

PARIS
ROSAS
PALMA
WEGGIS
LUGANO
EHRWALD
MADERNO
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FINALE LIGURE
CZECHOSLOVAKIA

ON THE CONTINENT

METHODIST GUILD HOLIDAYS

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"What I desire is that I should be able freely to enter their churches and they mine in the Sacrament of the Lord, that his life may freely circulate between us."

So said Lord Fisher of Lambeth, then Archbishop of Canterbury, when he preached his famous sermon at Cambridge on November 3rd, 1946, inviting conversations between Anglicans and non-episcopal Churches. Harold Roberts proposed acceptance of this invitation at the Methodist Conference in 1955:

"I am not greatly concerned about the shape of things to come, but I am concerned that at the table of the Lord we should recognise that we have one undivided Saviour. Therefore let us go forward along this path, if we believe that it is right, with a desire to offer to the Church Universal what God has given to us, to learn from the Churches, to be loyal to the highest that we know and to keep our minds open to the highest we are capable of knowing."



On his return from Rome, Dr. "Deputy Pope" Roberts, is installed as "Ecumenical Patriarch of Richmond", by the students.



After an audience with the Pope—1966

"Dr. H. Roberts, leader of the Methodist delegation in the talks begun last week with the Church of England, assured the Methodist conference here tonight: "We should be unwilling to take episcopacy or to consider taking it into our system simply for the sake of reunion. We should be unwilling to take it unless we have a clear and positive conviction about it."

"I think that if episcopacy is to be commended to our people it must be related not simply to the structure of the Church but to the fundamental mission of the Church. If it can be shown that the acceptance of episcopacy will enable the Church to fulfil its unchanging mission then it seems to me that we shall have ground upon which we can build a common edifice."

"There is a tendency for people to think of reunion in terms of sacrifice, but inter-communion and, indeed, reunion should not be thought of in that way. The only thing we shall have to sacrifice are our prejudices on both sides. We shall not be called upon to sacrifice our conviction. It is not a case of giving up; it is a case of giving and receiving."—*The Times*, July 5th, 1956.

Lord Fisher of Lambeth



Photo: A.B.C. T.V.

HAROLD ROBERTS — ECUMENIST

I am glad to say a brief word about Dr. Harold Roberts as he retires from Richmond College. Life oscillates between advancing and retiring, and I have found as much happiness (or even more) in retiring as in advancing, though the kind of happiness differs. So, I hope, it will be with Dr. Roberts. He has been one of the important people on the ecumenical scene. I find my interests and responsibilities towards ecumenism more truly engaged in the qualities of ecumenicity; I like to reduce everything to manageable size—the world to the nation I belong to, the catholic church to the church I belong to, doctrine to the doctrines I live by. So it is in the context of this country, of the British Council of Churches, of the Methodist Church and the Church of England that I think of Dr. Roberts—and always with great happiness, because in him the "isms" were kept severely in order and all the "ities" of the Spirit flourished—ecumenicity, Catholicity, generosity and the rest. So he served his own Church and all of us with all his might and I saw him at it in council chamber, conference hall, pulpit, putting all his learning to the service of unity. I am a more pedestrian person, with my feet on the ground and keeping my head near the ground too. I think Dr. Roberts was too kind to perceive all the pitfalls into which conversations with Anglicans were leading him and his Church—and in my own way I tried to help both Churches to find their way forward in unity by standing up for themselves and their own Church doctrine. But we should never get forward at all were it not for men with qualities of knowledge and devotion such as characterize Dr. Harold Roberts.

CONVERSATIONS WITH ANGLICANS



T.V. interview on the Conversations with the Bishop of Oxford.
Photo: E. W. TATTERSALL

The Bishop of Oxford

One of the privileges of those taking part in the Anglican-Methodist Conversations has been the making of new friends. I first met Dr. Roberts in 1956 when the Conversations began. At that time he was chairman of the Methodist members and Bishop Bell, of Chichester, was chairman of the Anglicans. In 1958 Bishop Bell's health broke down and I succeeded him as Dr. Robert's co-chairman. From that time, until the Report was published in 1963, we worked closely together and were in constant touch with one another. For my part I look back on that experience with great gratitude.

A chairman's duty, as I see it, is to try and lead his committee to the formation of a corporate mind, if possible with unanimity or, if not, with the maximum of agreement attainable. In our Conversations there were two chairmen and two committees. I think that all our members, Methodist and Anglican alike, would agree that Dr. Robert's contribution to the ultimate result of the discussions was outstanding. His theological learning and his knowledge of the life and mind of the Methodist Church was at all times evident. But apart from these qualities which he shared with others of his colleagues, I should single out his ability to put his finger quickly on the points at issue in a discussion, his shrewd questioning of any over-statements, and his constructive and patient leadership in long and complex exchanges of views and ideas which were a very necessary prelude to reaching any conclusions. I may add that we on the Anglican side

found that Dr. Roberts had a knowledge of the Church of England which far outdistanced our knowledge of the Methodist Church. We were not allowed to get away with any loose statements about our position.

But there was a great deal more than this behind his contribution as chairman. Dr. Roberts showed at every point in our talks his deep concern for unity in all its aspects and his sense of the urgency which ought to dominate our perspective in thinking of the coming together of the Methodists and Anglicans in this country. His concern inspired us to persevere at times when we felt that progress was halted or very slow. I know that I myself learned much from him in this respect which I shall never forget.

The Conversations had their relaxations and lighter moments. To these Dr. Roberts contributed a fund of good stories and shrewd comments on men and affairs drawn from his own wide experience. We all enjoyed this and, among other things, we discovered that the problems (and sometimes even the jokes) current in each of our two Churches were strikingly similar.

My Anglican colleagues on the Conversations would, I know, wish to be associated with me in offering Dr. Roberts our warmest good wishes for the enjoyment of his retirement, at the same time expressing the hope that this will not deprive us of opportunities of seeing him and continuing a friendship which we have all so much valued.

I am very grateful for the opportunity to write a few words about Dr. Roberts whom I have known for a good many years, and who has become a very close and dear friend as he and I share the Chairmanship of the Anglican-Methodist Unity Commission.

Others will be writing about his scholarship, his devoted service as a teacher and a leader, and his influence in Methodism. I want to say something about his outstanding work for Christian Unity. He was the Methodist Chairman of the Conversations between the Church of England and the Methodist Church which started its work in 1956—and he helped to guide those Conversations to the point where the scheme which was worked out there was adopted as the basis for formal negotiations between the two Churches. Since 1965 he has led the Methodist representatives on the Anglican-Methodist Unity Commission. He is also a trusted representative of Methodism in the discussions with the Roman Catholic Church and he shares in the discussions between the Church of England and the Presbyterian Church.

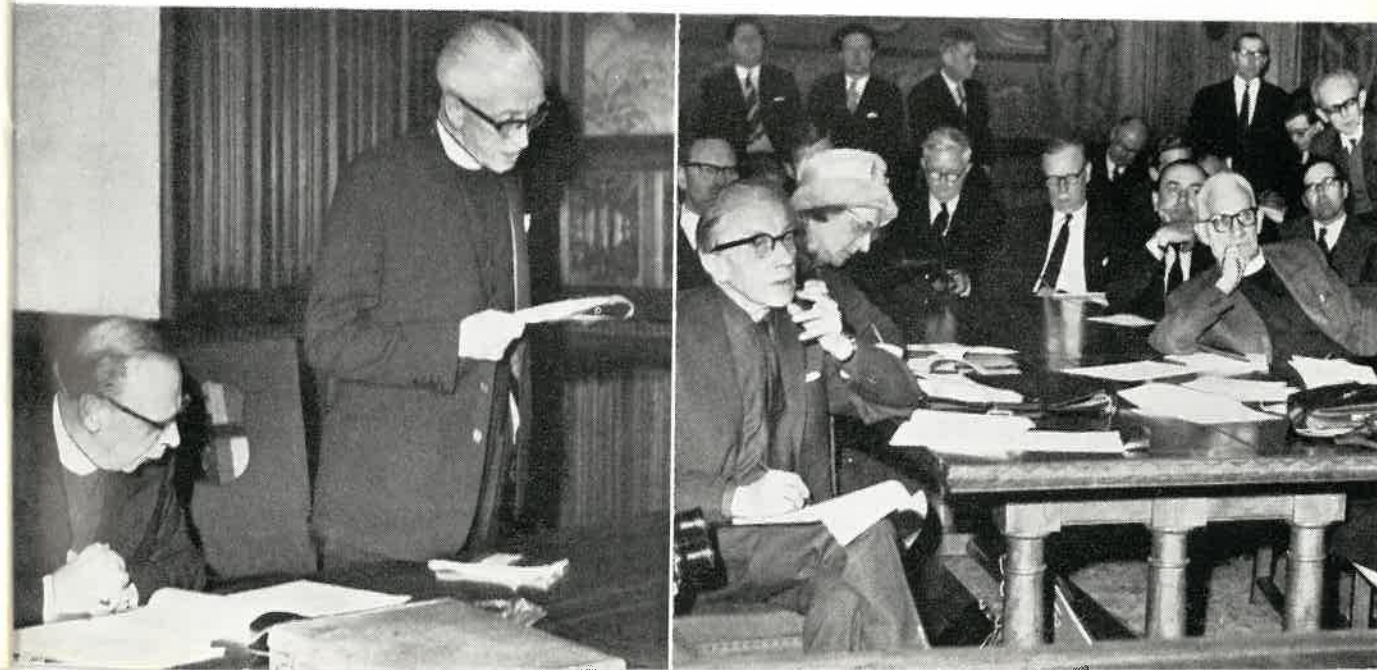
To all this ecumenical work he brings a quality of mind and personality which is distinctive. He is so effective because he is trusted: he is trusted because he is so patently honest. He never abandons principles for expediency, yet he is always seeking to understand the position of those from whom he differs and to find some creative solution. His quietness of manner is itself persuasive but it conceals a clear and decisive and determined mind.

TOWARDS RECONCILIATION *The Bishop of London*

I must resist the temptation to lift the corner of the curtain of secrecy which must conceal the Unity Commission until its work is completed. But I wish I could record some of the moments of quiet humour which Dr. Roberts has contributed. We all tease each other: he generally wins.

I find it hard to think that he is retiring from Richmond College: He does not seem old enough for that (or is that why 'Who's Who' conceals his age?). But we look forward to many years of association with him in the ecumenical movement, and—dare I say it—many Anglicans look forward to sharing with him in the reconciliation of our two Churches, which is so dear to his heart and for which he has done—and is doing—so much.

Presenting the interim report of the Unity Commission, "Towards Reconciliation", with the Bishop of London



The Bishop of Winchester

I have known and admired Harold Roberts for many years. When, however, in 1958 I was appointed to fill the place vacated by Bishop George Bell in the Anglican team engaged in the Conversations with the Methodists my admiration for Harold Roberts steadily grew and I rapidly came to count him among my close friends. I do not think anyone who shares my concern for Christian Unity and, in particular, my longing that Anglicans and Methodists may be reunited in one Church, will challenge me when I say that no one, be he Methodist or Anglican, has made so significant a contribution to this great cause. I would not presume to speak of the influence of his leadership within his own Church. I can however, testify, and this I rejoice to do, to the very high regard and indeed affection which he has won for himself in Anglican circles as an ambassador of the Methodist Church. And what a splendid ambassador! With unwavering loyalty to the Church which he has served with such devotion, he has expounded the faith and traditions of Methodism with remarkable lucidity and power and at the same time has always shown great understanding and charity in referring to the traditions and beliefs of other Churches when they differ from his own. I can recall occasions during the Conversations when he held us Anglicans spellbound as we listened to his exposition of sacramental doctrine—an exposition far more 'Anglican' and indeed 'Catholic' than that which might be heard in many Anglican churches! I can recall the profound impression made upon a group of Old Catholic theologians at a recent conference in Oxford when in the person of Harold Roberts many for the first time met a real live Methodist! And what a privilege and joy it was to have Harold Roberts in our Winchester Cathedral pulpit preaching to a packed congregation on Whitsunday in 1963. Yes—he has been a wonderful ambassador for Methodism and the cause of Christian Unity—and I thank God for his friendship.

"They manifest themselves in various combinations."—Dr. Roberts.

"Well, I don't know what liberty is, but I'm all for it."—Dr. Roberts.

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Ode for the Feast of St. Harold of Evanston

Ring out, ring out Great Bobbo's bell,
Hail, festal day, sound sorrow's knell,
Saint Harold's here and all is well—
Shall we have a Conversation?

"Will you walk a little faster?" said the Bungus with a frown.
"Rodney's right behind me and he's treading on my gown."
See how eagerly dear Harold is ready to advance;
Says, *"They're waiting at the Abbey, won't you come and take a chance?*
Will you, won't you, will you, won't you, will you take a chance:
Will you, won't you, will you, won't you, won't you take a chance?"

*"You can really have no notion how delightful it will be,
When Methodists sail with Anglicans on another Holy See."*
Mr. Snaith replied, *"Too far, too far."* He gave a look askance.
Said he thanked the Bishops kindly, but he wouldn't take a chance.
Would not, could not, would not, could not, could not, could not take a chance.

"What matters it how far we go?" His smiling friend replied.
*"There is another sure, you know, upon the other side:
You never know, you might find yourself a Bishop too perchance,
So please have faith, beloved Snaith, come and take a chance.
Will you, won't you, will you, won't you, will you take a chance:
Will you, won't you, will you, won't you? COME ON—take a chance."*

Alleluia, sing to Harold,
His the Vauxhall, his the crown.
Blessed Bobbo, pray for us:
Holy Harold, stay with us:
Bring us safely to our resting place,
To see there, half-a-smile on your face,
And hear you gently say to us,
"That's right!"

The Feast of St. Harold: at the World Council of Churches at Evanston in 1956, Harold Roberts is believed to have worn a clip-on bow tie on account of the heat. To commemorate this blessed action, men of Richmond solemnly keep the Feast of St. Harold on the nearest Friday to March 7th each year.

Ode written by College Bard, Stanley Thomas, St. Harold's Day, 1963



*Davos Platz—August 1955
A meeting of the
Faith and Order Committee
of the World Council
of Churches*

HAROLD ROBERTS AND THE WORLD COUNCIL OF CHURCHES

I have had the privilege of being a friend of Dr. Roberts for many years. I think I first got acquainted with him at the time of the Third World Conference on Faith and Order held at Lund in 1952. Since then I have had occasion to meet him at several Faith and Order Consultations and Conferences. I was always impressed by his depth of Christian commitment, theological convictions and clarity of interpretation. His contribution to theological discussions in the Faith and Order Movement was always highly valued. While boldly presenting the positive contributions of his own ecclesiastical and theological background he has always shown a deep concern for ecumenical understanding.

Rev. J. Russell Chandran, Principal, United Theological College, Bangalore

I have also benefited much from his theological writings and I am only sorry that I have never enjoyed the privilege of being one of his students. I can legitimately feel envious of the students who have had the privilege of sitting at his feet and learning from him but I am grateful to have this opportunity of paying a humble tribute to his scholarship and Christian leadership both in the Methodist Church and in the Ecumenical Movement. It is my hope that even after he retires from his present position at Richmond College he will continue to make a valuable contribution both to theological scholarship and to the promotion of the Ecumenical Movement and Church Unity.

It was in the winter of 1949 that I paid my first and (regretably) only visit to Richmond College. This was also my first meeting with Principal Roberts, whom I had planned to visit on the recommendation of another eminent Methodist principal, Dr. R. Newton Flew. My purpose was to gain some understanding of the concept of the Church as held by such contemporary scholars as these two notables. In his study I received considerable help from Dr. Roberts; but still more valuable was the commencement there of an association in ecumenical affairs which has continued until recently, when he decided to yield his place on the Faith and Order committee of the World Council of Churches to Dr. Rupert E. Davies.

Dr. Roberts began assuming major ecumenical responsibility in 1954 at the Second Assembly of the World Council in Evanston. There he was made a member of the Central Committee as well as the Faith and Order Working Committee. He served these two bodies faithfully for a decade, contributing to the discussions of both theological and administrative questions with equal wisdom. In the ear of my memory I can still seem to hear that sonorous voice, speaking with articulate clarity and pertinence to the issue needing to be resolved. It is just probable that in the day of the Great Assize every World Council committee member will be called to account for the shameless prodigality of verbiage, the waste of time and breath, which characterize in some degree the annual meetings. While certain ones are being conducted toward the outer darkness and the infinity of gnashing teeth, Harold Roberts will enjoy the blessing of complete exoneration, receiving the rewards which are laid up for churchmen who exercise stringent stewardship of time and tongue.

It remains my impression, whether accurate or not, that his particular genius in debate has been to make the opponent feel complimented and reassured at precisely the time when his position is being decisively undercut by this shrewd theologian. An instance of this exercise of skill stands out in my remembrance. It was at Oxford during a meeting of the Methodist Theological Institute. The point of discussion that afternoon was the relation of this significant institute to the executive com-

British Methodism's outstanding ecumenical theologian

J. Robert Nelson

**Boston University
Chairman of W.C.C.
Faith and Order
Committee**



Not Methodist Conversations with the Eastern Orthodox! Peter Pomery and Alan Powne greet Dr. Roberts on his return from the W.C.C. Assembly in New Delhi in 1960.

mittee of the World Methodist Council. As the former president of this eminent body of Methodists. Dr. Roberts was in full command of all relevant information. What he desired to accomplish was to assert the need for the freedom and independence of the institute while expressing his sincere appreciation for the World Methodist Council and respect for its leadership. The exact words are beyond my recall. But I remember how dazzled I was by this display of rhetorical artistry, which achieved precisely his desired effect. I have no doubt that veterans of many sessions of Conference in British Methodism could cite even more prodigious achievements than this one.

Not alone for mighty rhetoric is his ecumenical service honoured. His theological contributions in themselves have been of particular merit. No one who heard him could ever doubt that his was the mind of an authentic and devoted Methodist, whose theology was only mildly tainted by influences from the farther shore of either body of water, the English Channel or the Atlantic Ocean. And because of the authenticity of the theology, it was truly catholic rather than sectarian. For this reason the witness of Dr. Roberts for the urgent cause of church union has been well worth heeding. His wisdom and patience in the important deliberations with the representatives of the Church of England, looking toward a reconciliation and union which, please God, may yet come, have been already of considerable influence upon Methodists who are in union conversations in other lands.

In recent years the ecumenical movement has become the endeavour of whole churches rather than of a relatively few prominent individuals. History will record the words and deeds of just a few, such as Mott, Oldham, Söderblom, Brent, Temple, Visser 't Hooft, Congar and John XXIII. But there will be intermittent historical reference to some dozens of ecumenical leaders of this era, men and women who have served Christ faithfully through their diligent efforts to open the way for theological understanding and the widest experience of unity in faith, worship, common life and mission to the world. Among these names will long be remembered that of British Methodism's outstanding ecumenical theologian.

The
***International
Bible Reading
Association***

wishes to pay tribute to the

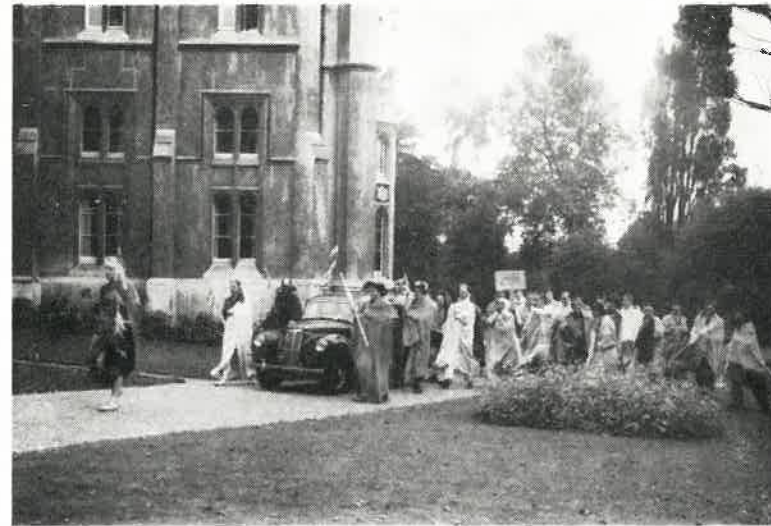
Rev. Dr. Harold Roberts

for

*his counsel and guidance on
the IBRA editorial panel,
his previous contributions to
its daily Bible reading notes,
and the further contribution
of his scholarship, in the
IBRA 1969 series.*

*The large membership of
the IBRA extend to Dr.
Roberts its sincere greetings
and good wishes*

ROBERT DENHOLM HOUSE
NUTFIELD, REDHILL, SURREY



The W.M.C. comes to Richmond? No, but the college welcome accorded to Dr. Roberts returning from the Ninth World Methodist Conference, Lake Junalaska, U.S.A., 1956.

HAROLD ROBERTS AND THE WORLD METHODIST COUNCIL

Dr. Harold Roberts has a host of friends on our side of the Atlantic Ocean and I speak for them in voicing our regret that the "calendar has caught up with him" and that he will be retiring from the active administration and leadership in theological education.

My relations with Dr. Roberts over two decades have been multiple. As a companion we have always enjoyed his company. An easy and witty conversationalist, he has a relaxing effect upon any group he is a part of. He has excelled in his public addresses in interpreting theology for the contemporary situations confronting the Church and has demonstrated that theology can be made interesting and popular through the spoken word.

He has been to me always a thoughtful and gracious host especially when it has been my privilege to attend the sessions of the British Conference.

In committee and organization work, we have often been associated and we have come to value and count on Dr. Roberts not as a compromiser but as a reconciler.

His retirement which will bring him into a different relation with so many causes in which now he leads is a concern for us as well as for his British colleagues. Constructive and dedicated men like Dr. Roberts are now in too "short supply" in the ministry.

In many ways Dr. Roberts, as it should always be with a leader, is ahead of his times. May he live long enough to see the realization of his dreams and hopes for the cause of his Blessed Lord whom he has served so faithfully.

In one very important respect, Dr. Roberts is assured of his continued influence. He has touched the minds and hearts of so many young men whose ministry has been affected for good because he has been their teacher.

A special tribute should be prepared for Dr. Roberts' work with the World Methodist Council and the World Council of Churches. In both organizations he lifted the ecumenical concept from power in oneness to influence in oneness.

For him we pray that "the best is yet to be."

Bishop Fred P. Corson



SALVE MAGISTER !

Hail to thee, undaunted traveller
 Now returned from Junalaska,
 Laden with the spoils of conquest.
 Hail, O President of World Wide Council !
 Hail, O President-elect of Conference !
 Hail, O War Chief of the Smoking Peace Pipe !

Here in Richmond we have mourned thy absence,
 Waited eagerly to greet thy home-coming,
 Told each evening stories of thy prowess,
 Tried to imitate thy voice of thunder
 As we meditated among the tea-cups,
 Thinking of our far-off leader,
 And at morning, restless in our freedom,
 Quite dejected when we have no lectures.

Now we shout with jubilation !
 Now we toast our present hero !
 Now we thrill to pay thee duty,
 Mighty Man from Mighty College !

Did the men of learning give thee doctorates ?
 Thou wast always our Gamaliel.
 Did the men of State applaud thee ?
 First to us thou spoke of Kingdom.
 Did the splendid Indians robe thee ?

Still from us the brightest honour comes ;
 Truest praise, yet the prize most fitting.
 Know, O Teacher of the Spacious Cranium,
 That what the Cherokees have failed to give thee
 We loyal Sons of Richmond can.

Poem composed by Mr. Eric Locke, B.A., on the return of Dr. Harold Roberts from the Ninth World Methodist Conference at Lake Junalaska, U.S.A., 1956.

"The Sound of Music" is a recent musical comedy which has received almost universal acclaim, and which tells the story of the famous Trapp family. The central character is a girl named Maria who is such a whole-souled and unique personality that she cannot be neatly described in our usual stereotyped phrases. In the song which seeks to reveal the person she is there are among others two question-metaphors which are highly significant. "How do you catch a cloud and pin it down?" "How do you hold a moonbeam in your hand?"

Dr. Harold Roberts, as I have known him and seen him at work in the World Methodist Council, is such a person. His individuality defies our usual trite biographical statements. He cannot be introduced in neatly turned phrases which would suffice to describe less varied and interesting people. There are so many facets to his personality that his portrait can be attained only through the study of a wide variety of candid camera shots in strongly diversified activities and reactions. Perhaps this is the secret of

standing person could take no better form than to list below some of the balances and counter-balances which make this man vivid and interesting as well as great.

One cannot come into contact with Harold Roberts without being impressed by his brilliant and scholarly intellect, particularly as applied to theological study and understanding. Yet with this he combines a significant capacity for inspiration rarely discovered in the scholar and theologian.

Another marked characteristic is his spontaneous and unpredictable wittiness unexpectedly breaking through his most serious conversations and public utterances. It moves in and out of his involvement with every situation without disharmony or distracting from his obviously serious concern for life and people. On the other hand, it seems to underscore and highlight his absolute sincerity.

Closely akin to this natural humour should be mentioned his ability to deal out a devastating repartee which can be

How do you hold a moonbeam in your hand ?

the greatness this man has revealed, and the high degree of success he has attained in his leadership particularly in religion and education.

A number of years ago Dr. E. Stanley Jones in dealing with the things which make for both strength and weakness in life wrote, "No man is strong unless he bears within his character antitheses strongly marked—one may have only virtues in one's life, and yet those virtues may be out of proportion, unbalanced by opposite virtues; hence those very virtues cease to be virtues and come dangerously near to being vices—each virtue must be held in tension by its opposite virtue."

If Dr. Jones is right, and I am sure he is, we have an excellent clue to the greatness of Harold Roberts. His many talents, traits and virtues are delicately balanced by their opposite talents, traits and virtues. This appreciation of an out-

both silencing and cathartic. Yet again the quality of down to earth friendship for the victim of his penetrating thrusts assures one that these judgments are for the moment and the particular situation only.

Perhaps at no place, however, are the antitheses of Harold Roberts' character more marked than in the performing of his professional duties—as preacher, teacher and administrator. The broad span of this combination is no easy one to bridge. Still he is not only a masterful lecturer and preacher, but to one who hears him "lose" himself in his theme, a correctly ecstatic one of amazing logic and persuasion. That such a person could also excel as he does as a practical administrator is well nigh unbelievable.

One would expect a person of Dr. Roberts' stature to give the impression in his dress of clerical correctness, even a

touch of high churchliness, but one is not always prepared to see this same person in informal moments garbed in sports-wear. That he can be equally at home in both situations is further evidence of healthy balance—and in either dress I personally like the almost rakish angle at which he wears his hat!

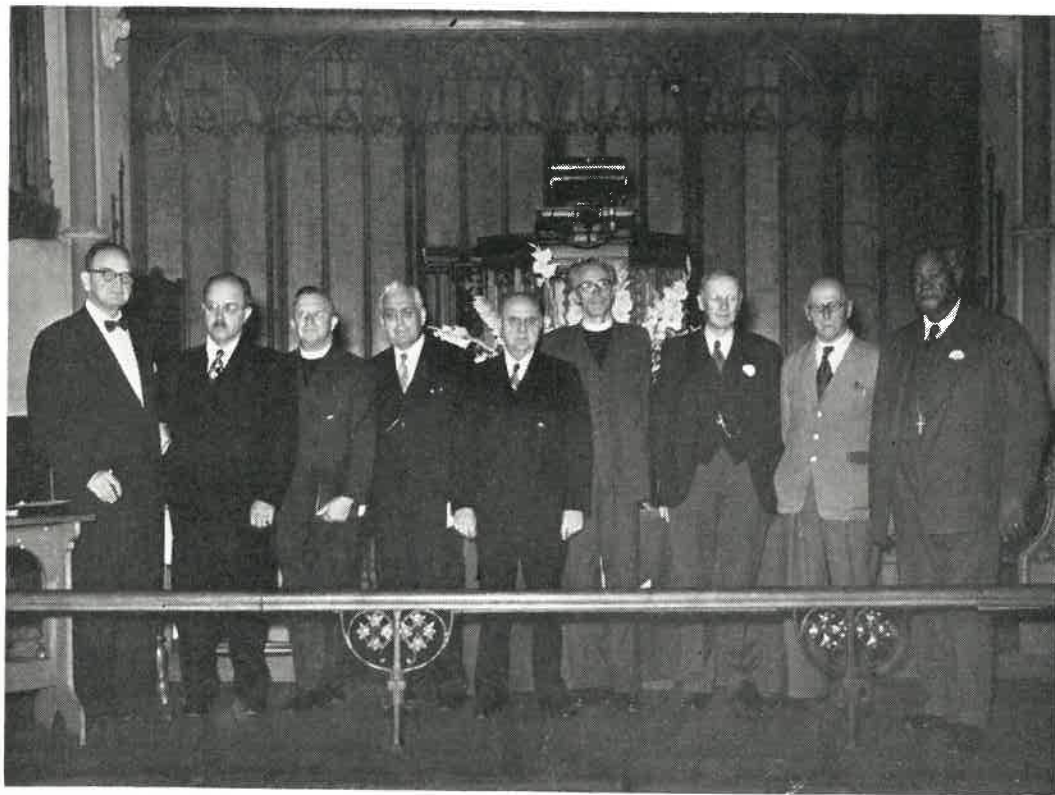
Probably a final contrast to be noted would be his acknowledged role as Elder Statesman in British Methodism. His wise counsel is evident in many decisions. But it is also true that youth look

to him with confidence for advice and feel at home in his company.

Such a man of God is Harold Roberts that his retirement from his active post would be almost tragic were it not for the knowledge that he will continue to wield unofficially the same influence he has exerted for so many years in his official capacity. His real worth cannot be captured in a phrase, a paragraph, or an appreciation. Only in the way I have tried above can I hope to "catch a cloud and pin it down" or to "hold a moonbeam in my hand."

Rev. Dr. Lee F. Tuttle, Secretary W.M.C.

"The Conductor of an orchestra sees each part of a composition in relation to the whole in his head."
—Dr. Roberts



World Methodist Conference, Oxford, 1951. Dr. Roberts stands in front of the pulpit of Wesley Memorial Church, from which he preached many times.

Dr. Harold Roberts will be remembered by Methodists throughout this country as the one who so skilfully led the conversations of our church with representatives of the Anglican Church. Others will remember him for his statesmanlike contribution over the years to World Methodism, and many serving in the full-time Ministry of the Church will remember gratefully the theologian and Principal of Richmond College. Probably few in comparison may be aware of the tremendous contribution Dr. Roberts has made throughout the past nineteen years to Education principally through his work as Chairman of the Governing Bodies of our two Colleges of Education, Westminster and Southlands. It is to this side of his many-sided service in the Church that I want to pay a very sincere tribute as Principal of Southlands.

Both Colleges can never be grateful enough to have had as the Chairman of their Governors a man with the outstanding qualities of Dr. Roberts during these years of explosive development in Colleges of Education.

All this has involved tremendous building at both Colleges, and in the case of Westminster a new College to be conceived and established in Oxford—yet at all times nothing was too much trouble for Dr. Roberts. It is not fully realised how much of the great leap forward which has placed and maintained our Colleges in the forefront of Colleges of Education is due to the vision and determination of Dr. Roberts. He admires virtuosity in performance, the ability to do things well and to do them with precision and with modesty, so he has always encouraged bold policy once he is convinced that you can see it through. Inevitably there were long discussions and deliberations in the Colleges before commitment to further expansion, expense and responsibility. He was a great listener giving each his turn; he could seem remote from the fray and clash of opinions around him, but nothing was missed. His perception had a coolness and freshness and freedom which led on to wise decisions being reached. At times one marvelled at his unlimited patience, and often his policy in dealing with over-cautious Boards or a reluctant Department of Education could be summed up in

Burke's words "our patience will achieve more than our force." At the same time one always knew there was the ability and the courage to hit hard when a cherished principle was threatened.

Two other qualities must be mentioned. Dr. Harold Roberts has the kindliness and thoughtfulness that springs from deep sensitivity, and a concern for the person carrying a burden. He saw to it that anyone serving in the Colleges even in the humblest capacity, if ill or in personal distress, received the most considerate treatment possible. Justice he believes should always be tempered with generosity and many have cause over the years to be grateful for the implementation of this very human principle.

MINISTRY IN EDUCATION

Others will write of the preacher, always thoughtful and very inspiring and especially appreciated by young people searching for a more positive faith to live by than the legacy of sceptical pragmatism this age has inherited. In some ways he has been perhaps at his happiest in his after-dinner speeches in College: quick to pick up and use a thought or idea thrown out by a previous speaker, sometimes to twist it adroitly, or to polish it, and always to use it with witty ingenuity. His sense of humour is penetrating, shrewd but always kind: we never ceased to wonder at his fund of stories and his quite extraordinary gift of making a wholly irrelevant story seem to fit the case!

It has indeed been a privilege to work with and learn from Dr. Roberts over the years, and I know this appreciation will be fully shared by the former Principal of Westminster, Mr. J. S. Ross and the present Principal, the Reverend H. T. Hughes and by my successor at Southlands, Miss P. M. Callard. Richmond will lose a great man when the Principal retires in 1968—it will be the deep wish of many that our schools, and colleges in special, should continue to have the benefit of his great moral and intellectual insight for some time to come.

Myra S. Johnson

KNIGHT IN SHINING ARMOUR

An Assistant Tutor with one foot in the staff room and one in the common room (that phrase being highly symbolic, as nobody used the common room in my day) views his colleagues from a distinctive and what could be an unenviable position. The pleasure I had in that position from 1951 to 1953 was only possible because the staff were so helpful, including in memorable ways, Dr. Roberts.

Endless stories about his ways, and the same stories endlessly swapped by students, expressed deep affection, mingled with some tut-tutting at what sometimes appeared to be absentmindedness, sometimes pre-occupation. One felt however that Bobbo had his own order of priorities and was being faithful to them.

David Head

I remember Dr. Roberts as unconsciously colourful, quietly encouraging, always approachable, and—in particular circumstances—immensely impressive.

He was in pain and discomfort with his back in those years and at one time wore something resembling a coat of mail—it must have been excruciating and he bore it with hidden courage. Dr. Roberts is a crusader yet—may he, in retirement, have strength for his battles, freedom to manoeuvre, and full scope to work out his burning pre-occupation with the Kingdom and the Church.

"I don't get anything out of reading comics."

"I've long since come to the conclusion that I'm not Julius Caesar."—Dr. Roberts.



"Sir Galahad comes to the rescue". That was how the *Methodist Recorder* described my first encounter with Dr. Harold Roberts. It was some ten years ago. I was entrapped in that most

Pauline Webb

forbidding of all fortresses, the Tribune of the Methodist Conference—a maiden in distress, battling against the giants on the platform, when, to my astonishment, the tallest of all the giants leapt into the Tribune beside me and skilfully rescued me from the stranglehold of Spencer and Finch, those demons in whose toils I had become so helplessly ensnared. It was not that I was fighting for a cause particularly dear to his heart—I was at the time, in fact, advocating the ordination of women! It was rather an expression of that genuine and characteristic chivalry which arises from a deep concern for people and how they are feeling, however eccentric or even erratic their ideas might seem to be.

So it is not surprising that it is in knightly terms that I always think of Dr. Harold Roberts. This is partly due to that devastating charm of his to which even the youngest of my sex falls victim. I shall never forget how once when I was visiting Richmond, a long theological argument over the Thexton dinner table was completely disrupted by the entry of the youngest Miss Thexton in her high chair, who from then on so captivated the attention of Dr. Roberts that none of the rest of us could get a word in! It is a charm which has a trans-Atlantic effect too—one bright little American blonde I know described Dr. Roberts as "real cute"—not an adjective I would use but I understand the sentiment.

But there are other, far more important knightly attributes which characterise all that he is and does. To some people his

steel armour seems at times impenetrable, and I have seen that steel glint in battle both with his adversaries and with his friends. I often wish that those who clash with him in our own Conference over the present Anglican/Methodist negotiations could see him in action on the actual negotiating Commission, where he can be quite as unrelenting in opposing some move that seems to him to be going in the wrong direction as he can be determined in proposing this whole great venture of faith. We who have the privilege of serving with him on that Commission have time and time again had occasion to be grateful to God for such inspired and resolute leadership from one who can both defend to the hilt a very cherished Methodist heritage and at the same time dare to venture into an unknown but fully obedient ecumenical future.

This kind of courage carries its own cost. Barbed words and pointed insults from those who don't share his vision must inevitably cause personal wounds, but Harold Roberts has the gift of hiding his scars behind a very real compassion for those who have inflicted them. He is one who really can fight and not heed the wounds, toil and not seek for rest, labour and not ask for any reward, displaying as he does so those very great gifts of Christian chivalry—faith in the Lord to whom he has given his allegiance, hope in the vision of the coming great Church and deep love for people—and the greatest and most characteristic of these qualities is his love.

"When a man comes to Richmond, he is introduced to the amiable tradition that the Principal has certain of the characteristics of the absent-minded professor."

Rev. Dr. A. Marcus Ward "Joyful News" July 4th, 1957.

FIRST AMONG EQUALS

Rev. Dr. A. Marcus Ward

To have served under Dr. Harold Roberts has been a great experience for his colleagues. He would not have approved that form of words for he has always insisted that in the Richmond tradition the Principal is merely the Chairman of the Staff meeting. Nor can I recall any occasion when he has forced his own views against those not merely of the rest but of any one of us. Always he has been ready to modify his own approach to reach a common mind. Yet we are conscious that 'under' must be the word, for his wisdom, knowledge and experience far outreach that of the rest of us. I am never so persuaded of the values of philosophy for the training of the mind as when I watch the Principal tackling a question and seeing the way through. It has been given to few men to reach his eminence in so many fields: academic, ecclesiastical, ecumenical. Yet the effect has never been to overawe those of more limited horizons, but by the sharing of experience to give them the freedom of walking where he has been.

Some years ago when I was asked to write about Dr. Roberts I made reference to the popular *canard* of his being in the category of the absent-minded professor. We have all shared in the continuing jocularity on the theme—he most of all. Yet I was constrained to ask: who in fact is leading whom up the garden path? I have never had reason to revise my early opinion as to who was in control of the situation. And how often when some person or happening was under discussion have I wished it were possible to break confidence and pass on the salty comment and shrewd appraisal!



In the lecture room

Photo: E. W. TATTERSALL

I have many happy recollections of the Principal's facility for the apt introduction of a speaker and illuminating comment on what he has said. It helps me to understand reports reaching us from the classroom when some chance question has sparked off the masterly recapitulation of a great theme.

Yet I think that when Richmond men look back to the years spent here they will refer most readily and deeply to what Dr. Roberts was, and said, and did in times of trouble. Whether for the individual most closely concerned or for the whole body affected, he had qualities of understanding, tenderness, and, in the

full New Testament sense, comfort such as few can command. He has never, as the saying goes, worn his heart on his sleeve, but when occasion came, the deep reserves poured out, strong and true.

Of the testing in his own life we all know and however we hesitate to make public intrusion into private grief we cannot but make mention of the gracious lady who shared so many of the Richmond years and who throughout Dr. Robert's ministry was the 'helper fit for him'. At the time of her death we hardly dared contemplate his sorrow, yet in his acceptance he has taught us all more than in the exalted moments in the pulpit;

To the sons of Richmond . . .

It is a great privilege to have the opportunity to offer the tribute of sincere congratulations, and the assurance of very real affection and gratitude, from the men of former Richmond generations, to Harold Roberts, at this time of his retirement.

No task could be happier for me personally, since for a long time now Dr. Roberts has been a friend, and a truly kind one. I have seen him in action in so many spheres, and in every one of them he has served with distinction. President of World Methodism, President of our own Conference, Principal of Richmond—in all these offices he has shown himself a true leader, and an inspirer of others.

He is both scholar and evangelist; and the fusion of these elements has often proved incandescent in Conference and in other places, to the profit and inspiration of all his hearers. The men of Richmond during his time there would speak best of all that he has done for them, but others of us could imagine how faithful a friend, and how sure a guide he would always be.

Although the word which follows demands care in its utterance, we watched with deep sympathy and love at the time when Mrs. Roberts was taken away from the Principal, so suddenly and unexpectedly. His bearing at that time helped and inspired all who saw him, and he went forward stoutly upon the heavy and taxing business which surrounded him at that time, and still does.

the inspired hours in the classroom and the whole impact of his wide-ranging and distinguished ministry.

Now the time has come for him to take leave of us. He will not be going into retirement. That is not a word we can use of him. There is still much to do and we pray that from his Cambridge home he will see the fruition of the work for the unity of the churches to which he has given so much. But there will always be a home for him at Richmond and wherever Richmond men are. He goes at a time of his own choosing, not ours. He carries with him our love and gratitude. We shall try to continue the things he has held true and dear.

He has been a leader (the leader?) in all the recent discussions with the Church of England, and now with the Roman Catholic Church: evidently, if one wished to point to a handful of the world's best-known and best-loved Methodists, Harold Roberts's name would be one that leapt to the mind.

With my inveterate love for country Methodism, one of my favourite memories consists of the grateful tributes paid to Harold Roberts during the five years of his ministry in Ipswich, near to where these words are written. This distinguished visitation must have put the Suffolk countrymen in some awe to begin with; tutor in three colleges, and minister of 'Wesley Mem.'. But to this day you can meet people in Ipswich Methodism who will tell you of the joy with which they discovered that he could, and did, talk to them in ways they understood. It was a most happy and profitable ministry, and surely, when Richmond re-opened after the war, he himself went back to his tasks the richer for these experiences.

All members of Old Richmond Association will thank God for every memory of Harold Robert's long years of service to our Church. This service will continue in so many fruitful ways; but so far as Richmond is concerned, this year forms a landmark not to be overlooked.

Frank H. Cumbers



... A Father in God

As one of the first men in Richmond College after its closure for the 1939-1945 War I have been asked to write about Dr. Harold Roberts. Perhaps it would have been more interesting to read what he thought about us! What a mixture, Battle of Britain pilots, ex-officers and men, C.O.'s, wide age range, married and single. We were told about the usages (not rules) of Richmond. We heard about "the tower bathed in moonlight" and we often froze in the Blitz-scarred premises. The most frequently quoted text was—"Go tell that Fox!"

Dr. Roberts' lectures were delivered on two planes, you never knew which to expect. One was the plane of ex-ammofodder, facts, facets, schools of thought, systematic. Here it was hard to maintain an interest at times and note taking was automatic. The other plane was when he left his own notes, began with an aside and was carried away. These times were memorable and many things said then have remained with me and influenced my life and ministry. This was when mind and heart made one music. This was when the scholar spoke of his own blessed assurance. Perhaps it was when Wales took over from Cambridge. Many a tea club went on into the night where Dr. Roberts had left off earlier in the day.

It was easy to be deceived in College days as many have been since in Conference. In the latter court they have cried "mike" and he's looked so naive and asked "Is that what this thing is?" and then go on to hold all spellbound, effortless and noteless as few others in my time have been able to do.

So in Richmond he was judged, or rather, misjudged to be unaware of the

things under his nose. Time revealed always who was dim.

Home was where he was loved most, no doubt, because he was most understood by a truly gracious lady. To see Dr. Roberts there in corduroy trousers helped you to believe Dr. Rupp when he said he once saw him at midnight in Times Square with his hat on the back of his head drinking Coca-Cola. "I should like to have been with them then!"

He was also an excellent after-dinner speaker at the Christmas Party and to be acclaimed as such the year following "Binkie," surely the Prince of after-dinner speakers, was no mean achievement.

Mannerisms and posture, especially sitting, or should I say sprawling, made him easy meat for College concerts. Some of us look back in amazement and even horror at how far we went in some sketches, but he took it and never held it against us.

Yes, we saw his stature in the 1940's, the Methodist Church speedily recognised it and today World Methodism knows it and indeed other denominations too. Yet through the years he has kept a kindly interest in so many of our ordinary sons of Richmond. Always interested in our work and our families, always ready to stop and have a word—yes, even in Presidential year.

What will he do in retirement? I have no idea but for me and many others we would wish that it be long, healthy and happy for we know he will find ways and means of serving the Church. To my generation a Father in God—and we are proud of his long association with our College.

John Jackson

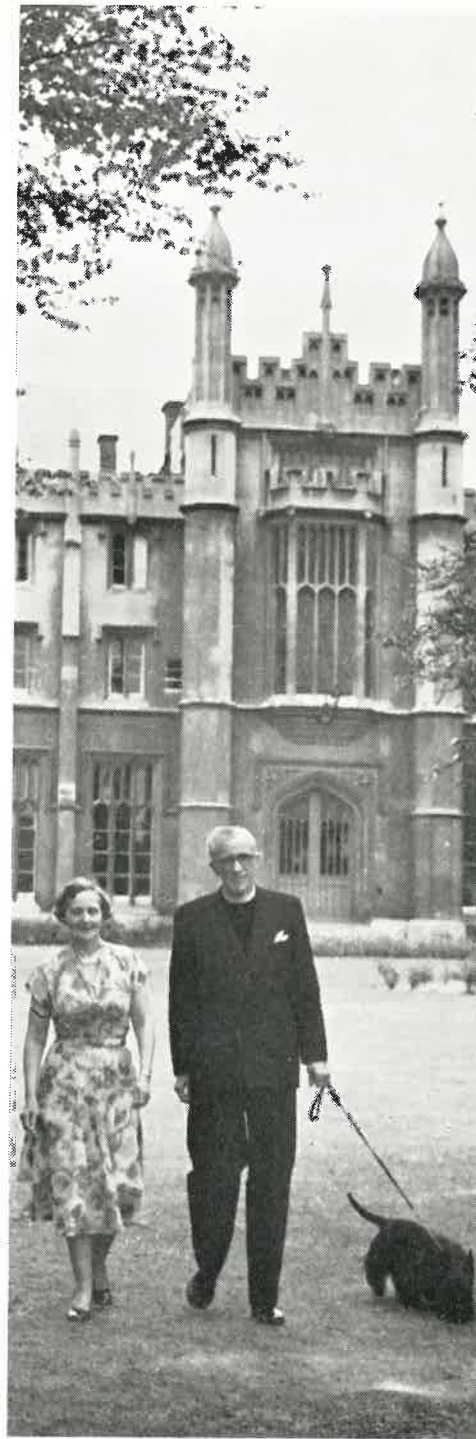


Photo: E. W. TATTERSALL

The editor suggests that I say something about retirement. Unfortunately I am not in a position to do so since this is the first time for me to retire, and I know as little about the process as most of my readers. I expect to live in Cambridge which still provides a home for all sorts and conditions of people. In that category, I should be able to find a place. It is not necessary to leave Cambridge in order to discover what is taking place in any part of the learned world. As the late Professor Burkitt once remarked, we (that is, University professors) know most things between us. This was not perhaps a pellucid illustration of Cambridge modesty but it was nevertheless a statement of objective fact.

I am grateful to the theological colleges in Methodism from which I have learnt much—Wesley House, Headingley and Richmond. It has been given to me to receive constant kindness from staff and students alike. Nothing gives greater pleasure than to meet old students and to hear their 'news'.

Richmond has now been my home for many years. My wife and I came here first in 1940. The College closed in 1941 and we returned soon after the re-opening of the College after the war. In 1964, my wife died suddenly and unexpectedly. If among many kindnesses, there is one that stands out, it is the kindness shown to me by all at that time, and the understanding sympathy that has since been continuously expressed. She loved Richmond and everything connected with the College.

The fellowship of Richmond is not confined to buildings although I hope that nothing but the most desperate situation will lead the Church to close the College. Richmond leaves its indelible mark upon one's mind and heart. May every blessing attend my successor and colleagues, with students, past, present and future.

Harold Roberts

THE OLD RICHMOND ASSOCIATION

*"To maintain the Fellowship and Traditions of Richmond
and to foster the well-being of the College"*

COMMITTEE 1967 - 68

(as appointed at the Annual General Meeting, on 6th July, 1967 at Middlesbrough)

President: Frank H. Cumbers

Vice-Presidents:

Harold Roberts Kenneth Crosby A. Kingsley Lloyd

Secretary: G. Robert Lewis

Treasurer: Albert C. Mortlock *Organising Secretary:* Frank Townley

Editor: Ronald W. Frost *Tutor:* S. Clive Thexton

College Representative: (To be elected by the students)

ELECTED MEMBERS

College Representative: (To be elected by the students)

Retiring in 1968: Richard Boggis, Kenneth Bloxham, Trevor Martin, Bernard Holland, Quinton Snook.

Retiring in 1969: Ronald H. Rose, Arthur Utton, Reg. Kissack, Frederick Clifford.

Retiring in 1970: David Mason, George Pottinger, Francis Case, Harold Goldsack.

OLD RICHMOND ASSOCIATION SECRETARIES OF DISTRICTS. September 1967

Members are asked to pay their 5s. subscription to the District Secretary by the May Synod.

- | | |
|--|--|
| 1 <i>London, N.E.:</i> John K. Porter | 20 <i>Newcastle:</i> F. L. Karn |
| 2 <i>London, N.W.:</i> Stafford Mortimer | 21 <i>North Lancs.:</i> Michael Cannon |
| 3 <i>London, S.W.:</i> Cecil Smith | 22 <i>Nottingham and Derby:</i> John L. Jope |
| 4 <i>London, S.E.:</i> Chas. Venn | 23 <i>Oxford and Leicester:</i> Paul F. Eddyshaw |
| 5 <i>Birmingham:</i> John Goode | 24 <i>Plymouth and Exeter:</i> Trevor J. Smith |
| 6 <i>Bolton:</i> B. J. Ward | 25 <i>Sheffield:</i> Brian N. Tebbutt |
| 7 <i>Bristol:</i> K. B. Reneuf | 26 <i>Southampton and Portsmouth:</i> Maurice Kirk |
| 8 <i>Cardiff:</i> Alec Roberts | 27 <i>West Yorks.:</i> Guthrie W. Burgess |
| 9 <i>Carlisle:</i> David Harding | 28 <i>Wolverhampton:</i> L. R. Stedeford |
| 10 <i>Channel Isles:</i> Geof. Grice | 29 <i>York and Hull:</i> G. V. Eddy |
| 11 <i>Chester:</i> Adrian Smith | 30 <i>North Wales (1):</i> L. W. Jones |
| 12 <i>Cornwall:</i> O. A. Beckerlegge | 31 <i>North Wales (2):</i> Emlyn Williams |
| 13 <i>Darlington:</i> M. L. Brady | 32 <i>South Wales:</i> T. T. Parry |
| 14 <i>East Anglia:</i> J. W. Robinson | 33 <i>Scotland:</i> Edward Avery |
| 15 <i>Isle of Man:</i> Harold Proctor | 34 <i>Shetland:</i> John R. Girling |
| 16 <i>Leeds:</i> Arthur Harris | <i>Overseas Men:</i> G. Robert Lewis |
| 17 <i>Lincoln:</i> E. P. Pomery | |
| 18 <i>Liverpool:</i> Donald Bullen | |
| 19 <i>Manchester and Stockport:</i> J. M. Flintham | |

"The Old Richmond Association, Annual General Meeting, will be held at the College at 5 p.m. on Thursday, June 13th. The Rev. Dr. Harold Roberts will be the speaker. Tea tickets may be obtained from the Conference Office. A good attendance is requested, since it is 125 years since the College was opened."

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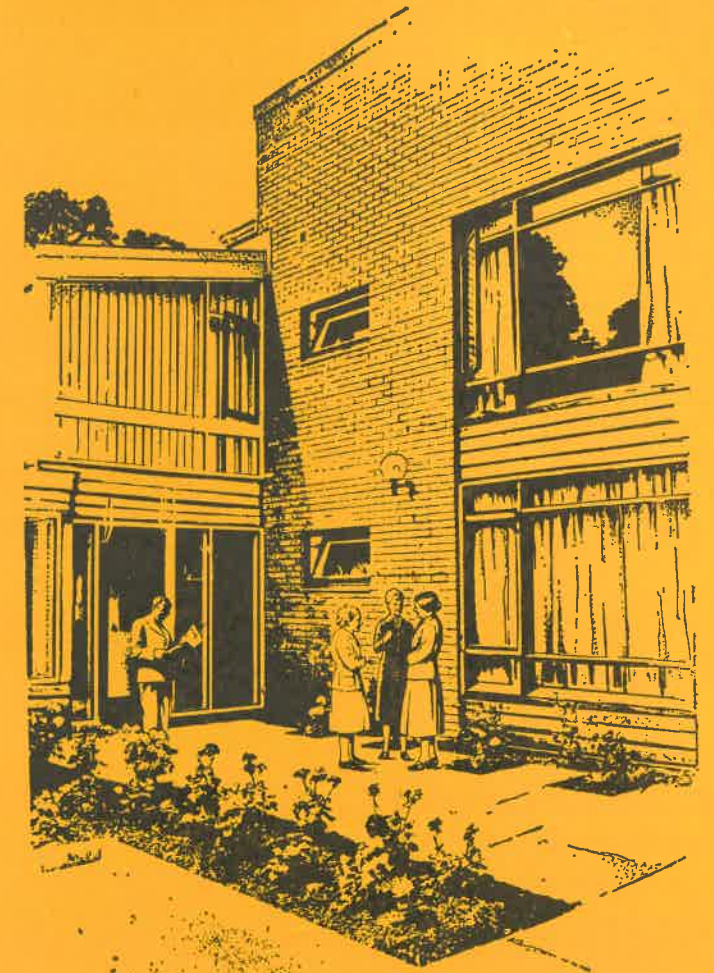
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