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OF INTEREST TO YOU

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EDITORIAL

SO, THE WHOLE ROUND EARTH—

THE Editorial Board presents this Commonwealth issue of *The Fraternal* magazine, and is grateful to all who have so willingly contributed to its contents. Thanks are due especially to our Overseas Secretary, F. C. Morton, for securing the articles from lands so far distant and so far apart. The absence of any purely theological article is perhaps compensated for by the fact that, probably for the first time, there is given in such brief compass a picture of Baptist life and work in nearly every part of the Commonwealth. Our widening membership is doing a little to draw together Baptist ministers in one bond of brotherhood. Fraternalists, and individual ministers, at home and overseas, are getting into touch by means of letters and the exchange of Church literature. This may be said also of our Churches. Robert Sloan, of Perth, Scotland, writing of Norman Skinner and his church in Perth, Tasmania, says: "At our prayer meetings we remember his work, and, moreover, some of my young people are going to write to the young people in his church in Tasmania." Speaking of our magazine, G. P. Rees, the veteran Australian leader, writes: "It is good to receive *The Fraternal*, with its news of other parts of the Commonwealth as well as that of the Homeland." Thus, in various ways, the Fellowship fulfils its wide mission.

Our present membership is, roughly: South Africa, 59; New Zealand, 38; Canada, 17. In Australia the numbers are: N.S.W., 30; Queensland, 28; South Australia, 18; Victoria, 18; Tasmania, 8; West Australia, 4. Missionary members in various B.M.S. Fields number 41. In the Homeland we have about 1,600 members.

We need more correspondents, so that overseas members, many of whom labour in lonely, isolated spheres, may feel the pull of this spiritual brotherhood. Most important of all, we earnestly urge all our members loyally to observe the Sunday Prayer-Watch, and, so far as possible, to mention men individually at the Throne of Grace. On Saturday nights let us think of those far away, whose day is just commencing; on Sunday mornings let prayers be offered on behalf of our colleagues at home. It was this aspect of our B.M.F. that F. B. Meyer emphasised. Intercession will surely deepen our own spirituality, and benefit those for whom it is made. We feel that we can count on the prayerful interest of our fellow-members everywhere, and—"So the whole round earth is every way, bound by gold chains about the feet of God." What a vision for our Fellowship!

“YOUR MEN SHALL SEE VISIONS”

BAPTISTS are reckoned to be the largest Protestant denomination in the world. In the United States in particular they are numerically a very great company.

Can we Baptists ever become that, in the British Isles, in the Colonies, in the nations of the Commonwealth? The question is a vital one and I shall try to answer it in two ways.

I

As regards the immediate future the answer must be *No*.

In Britain the denominational pattern, and the proportionate size of the pieces in it, is more or less fixed. No striking change is at present likely. That is true also of Australia and, I believe, of Canada and South Africa. A survey of South-east Asia would probably lead to a similar conclusion about our position in India and Pakistan. In the British family of nations we are, in comparison with some Christian groups, a relatively small company. And so, for a while, we shall remain. It is not in our spirit deliberately to proselytise among other believers. We do not, as some think, set out to steal and dip other sheep.

None the less, we are of great importance. We have a witness to give to the whole Church, in Britain and in the Commonwealth. Our testimony about baptism, by which we mean the immersion of believers on profession of their faith in Jesus Christ as Saviour and Lord, recalls the Church to the authority of her Head, to the finality of her scripture, to the central theme of her Gospel, to the scope and purpose of the mission committed to her by her ascending Master, to the nature of her membership as a fellowship of converted souls.

That witness, in the current ecclesiastical scene, is beyond measure significant. The modern slogans of the Church are the words ECUMENICAL and EVANGELICAL. We have something to say about the first, for we are members of a world-wide denomination. We have even more to say about the second; for the marks of a true evangelical Church is the power to make disciples for Christ and the will to baptise them in accordance with His word, and we have those marks.

Moreover, we note with pardonable elation, that our convictions about believers' baptism are being studied now with deeper respect. Infant baptism, in its validity and value, is being questioned even by many who still practice it. The tide of Christian opinion flows to-day from the font to the baptistery. Sound exegesis of the scripture, and sound tactics in the evangelistic battle, require the use of that pool which is "hewn out of the impregnable rock of Holy Scripture."

I hold, therefore, that few though we may appear in the British family of nations, our God-appointed task is to maintain the Baptist witness with absolute confidence, to teach it with all

authority, to uphold the claim of it in all conversations about Church union and to press acceptance of it upon all who are converted to Christ under our own ministries. A clear, resonant Baptist note will not only maintain the position and morale of our own churches. It will keep alert the spirit and conscience of the entire Church.

II

As regards the remoter future, my answer is *Yes*.

We *can* become, in Britain, in the Colonies and in the Commonwealth, numerically a great denomination. The present pattern of denominations, so slow to alter, occupies only a fraction of the total picture. Outside it, in the area we are considering, are vast numbers of people who have no link with any church and are to be reckoned as a mission field. Millions are like sheep without a shepherd. They have to be evangelised. Any denomination which can, and will, gather them in to the Lord Jesus Christ is capable of rapid and indefinite expansion. And I believe that in the future such expansion is possible for us.

Only one power can wake men out of spiritual death to spiritual life, the power of Him Who died and rose again. Only one power can change men from carnal corruption to moral health, the power of Him Who died for our sins and rose for our justification. Only one power can demolish the middle walls of partition that divide class from class and race from race, the power of Him at whose death the temple veil was rent in twain and at whose rising the stone was rolled away. That power, in its source and in its effect, is symbolised in our baptisteries and in our baptismal ordinance. That power, given through the Holy Spirit, works through the kind of Gospel preaching that leads to the baptistery. That power, the power of God unto salvation, is the only thing relevant to modern man's desperate need. We are set to proclaim it and transmit it. For, as of old, the Holy Spirit broods over baptismal waters. And at that point now, in the chaos of present life, He will surely manifest again God's redemptive and creative energy in Christ.

One hundred and sixty years ago we Baptists led the churches into the then Christless Orient. The historic commission of our Lord for us still stands. We must be *goers*—into the world of men. We must be *makers*—of disciples. We must be *baptisers*—by immersion of those who come to believe in Christ. We must be *teachers*—of creed and conduct and churchmanship and citizenship, training men to live and work for their Lord. We must be *seers*—our spiritual eyes fixed on Him Who is with us always, even unto the end of the world. We *can*, and *must*, lead the churches to-day into the Christless multitudes of east and west.

Is this naught but a grandiose dream? I believe not. We are planning to assemble, during the Festival of Britain in 1951, to consider this vision and wait on God for the power, a great

Congress of Baptists from all over the British Empire and the Commonwealth. The Baptist Union of Great Britain and the Baptist Missionary Society have cordially approved a plan laid before them by the Baptist Commonwealth and Colonial Society for the calling of such a Congress. A tripartite committee is already at work. Letters to the forty Baptist groups in Commonwealth and Empire are eliciting cordial replies and promises of co-operation. I invite the interest and prayers of all members of the Baptist Minister's Fellowship, that 1951 may find a great company "all with one accord in one place," at the centre of the Empire, and blessed by a great outpouring of the Spirit of God. Meantime, let every minister be an evangelist, every church a fellowship for the furtherance of the Gospel, every baptistery open and in use, every union and association vigilant and adventurous in church extension. We are at the turn of the century. We are beginning to see a turn of the spiritual tide. May our opened baptisteries receive their heavenly flood!

W. D. JACKSON.

BAPTIST WORK IN SOUTH AFRICA

BAPTIST work in South Africa (which includes also the Rhodesias) is divided into four sections: (1) European Churches, 8,000 members; (2) Coloured Churches and Missions, 600 members; (3) Indian Churches (Natal), 900 members; (4) Bantu Baptist Church (the Field of the S.A.B.M.S.), 12,000 members.

The purpose of these notes is to give a brief outline of the organisation of the European work of the S.A.B.U. This work must be considered against a background of

(1) *Immense Distances.* The area in which South African Baptists operate is about fourteen times the size of Great Britain. The Salisbury Church is about 1,300 miles from Cape Town;

(2) *Racial Problems.* Apart from the natives, who are everywhere, there are diverse European racial elements—Dutch, British, German, French, etc.

Scattered about this vast territory are 70 Baptist Churches (representing 108 places of worship). The ministers and people have to carry on their work without the blessings and encouragements of fraternal gatherings and fellowships. There are, of course, a few exceptions: Johannesburg, for instance, where there is a fine group of churches. There are seven associations affiliated to the Baptist Union, two of which are known as the Afrikaanse Baptiste Kerk and the German Bund. Extension work on a big scale among the Afrikaans people would be undertaken, if financial resources were adequate, as it is recognised that development here would be a powerful factor in strengthening the denomination.

Contact between local groups of churches and the B.U. is maintained largely through the Association representatives on the

B.U. Executive. It is encouraging to know that this handful of churches scattered about the sub-continent are becoming more closely united and are realising the need of united effort in extension work.

The Assembly meets annually in October. The South African Executive (meeting three times a year) serves both B.U. and B.M.S. which, till last year, shared the same General Secretary. The two positions are now separated—Charles Garratt serving the B.U. and R. H. Philpott the B.M.S. Members of the Executive and the Assembly travel many thousands of miles a year to attend to their duties. Distance is a serious handicap.

The B.U. has a number of Standing Committees embracing the many aspects of denominational work familiar to us all. Emphasis is placed on Evangelism, and the Rev. Ivor Powell (the Welsh Evangelist) was invited to South Africa to conduct an Evangelistic Crusade which has proved successful. Women's work is well organised, and the Baptist Women's Association has nearly sixty branches. There is also a Lay Preachers' Fellowship.

It is interesting to note that the present ministry in South Africa has received its training in eight different countries: 29 in South Africa (largely through the B.U. exam.); 8 in the U.S.A.; 17 in England; 1 in Wales; 17 in Scotland; 1 in Australia; 2 in Germany; 1 in Scandinavia.

The Baptist Denomination exercises a greater influence in South Africa than its numbers would suggest, and, unlike the other leading denominations, it has not been heavily subsidised from overseas. Each year sees a steady growth in numbers and influence, and South African Baptist leaders—men of vision, courage and initiative—are grasping all the opportunities they possibly can to extend our Baptist witness. Within the Baptist ranks are men and women, of many races, working together amicably, giving an example to their country of the only sound basis of unity—Jesus Christ our Lord. Our denomination has a great part to play in helping to mould the future of the South African Dominion.

F. C. MORTON.

MINISTERIAL TRAINING IN SOUTH AFRICA

SOUTH AFRICA as a young country is in many respects in a very fortunate position. It is in the making, with all that implies and involves of opportunity for experiment and trial. It knows nothing of the dead hand of hoary tradition laid upon its institutions. It has the advantage of being able to examine and survey the political, social and religious institutions of other and older countries, particularly those in Europe from which its people derive—Britain, Holland, France chiefly—and to adapt or incorporate such features from these as she feels will be beneficial to her own people.

Our Baptist Church cannot go back for centuries like those in the above-mentioned countries, but traces its origin to the 1820 Settlers. Since that time our growth has been gradual, until to-day we have reached a point where we are larger and stronger than ever before.

Fundamental to the increase and extension of any Church is the provision of personnel, the supply of men suitably gifted and trained, to commence churches, and build them up in Christian faith, knowledge and experience. Men from overseas have always figured largely in the Ministerial List of our Baptist Union, and I suppose there will always be invitations and opportunities for such men. The need, however, of adequate training in Theological and Biblical subjects, with a view to the ministry of young men born in South Africa has long been felt. Time and again the matter has come up for discussion in denominational gatherings, but owing to various apparently insuperable difficulties has been postponed.

The other denominations in South Africa were more or less in a similar position to ourselves, unable to commence or maintain their separate denominational colleges. The limited number of students required and openings for them after their training has been completed, and the fairly large initial financial outlay involved, have all been difficulties in the way. These denominations have now solved their problem by the creation a few years ago of the Divinity Faculty at Rhodes University College, Grahamstown. The Church of the Province, Congregational, Methodist and Presbyterian Churches joined together in raising £10,000 for the purpose of founding this new department in the University to provide academic training for their ordinands.

At our Assembly held last year at Johannesburg a memorandum on the subject was submitted. This document had been prepared by members of the Northern Baptist Ministers' Fraternal, who, having initiated the matter, were given authority from a previous Assembly to enquire fully into the matter and report. At the Pastoral Session and later in the Assembly the whole subject was fully and freely discussed.

Reports on four possible schemes were brought under review, the first being that of the Bible Institute of South Africa. This institution is ably led by Rev. A. D. Law, M.A., M.Th., and provides for a two-year course very much along the lines of such institutes overseas. The general feeling was that this scheme, good as it is, does not go far enough, and is not adequate for students for the ministry.

The second was that of the Rhodes University College, Grahamstown. The Head of the Faculty of Divinity is Professor Horton Davies, M.A., B.D.(Edin.), D.Ph.(Oxon), who is assisted by several lecturers from the various Churches participating in the support of this department in the University. The courses offered are a three-year course for the B.A. of the University of

South Africa. As many as six of the eleven subjects required for the degree may be of a theological nature. The other is the B.D. degree, a post-graduate course of three years. The College is ecumenical in spirit and outlook. While eminently commendable in many respects, Rhodes was felt by some to have other distinct drawbacks regarded from the denominational standpoint.

The third report dealt with the possible provision of a Baptist Theological College or Training Centre which would serve the whole of Southern Africa. This envisaged the training and equipping of ministerial and missionary candidates for our Baptist Union and Missionary Society, including those of our Afrikaans brethren, the aim being a bi-lingual course, with the possible inclusion of non-Europeans who would be able to benefit from such a training. The idea is a very attractive one, the realisation of which would bring much satisfaction to many among us. Johannesburg is regarded as the most likely centre for the development of such a scheme, possessing as it does many acceptable features, such as the proximity of the Witwatersrand University, the presence of the largest group of European churches on the Rand and Pretoria numbering seventeen congregations, with all the interest and support that this means, and a large non-European population. A survey has been made of the necessary requirements in the way of buildings, staff and upkeep, and while these will be formidable eventually, beginnings could be made on modest lines.

A fourth source of ministerial training considered was that of the continuance of extension of training in overseas colleges. Reports were received from several leading Baptist Colleges in Britain who were approached for information. The correspondence received from them was of the most cordial and friendly nature, and showed the utmost willingness to assist in every way possible; one college principal even offering to come to South Africa personally and advise us on the subject. Several South African students are at the present time taking a course at the Northern Baptist Theological Seminary, Chicago, U.S.A., where "earn while you learn" is quite a feature. There are obvious risks and disadvantages in this as in all other schemes.

When the matter had been looked at from all angles and discussed at length, the Assembly came to this unanimous decision: "That this Assembly resolves that a Baptist Training Centre be established for ministerial and missionary students, both English and Afrikaans, involving the appointment of a Principal and Committee, and that full advantage be taken of University facilities."

The decision means that a marked step forward has been made along the line of our development, and that in the near future we should be having recruits to our ranks equipped not only for the ministry of the Word and of the Spirit, but with an intimate knowledge of the country and the people and the languages. This

follows the general trend of things throughout the country, which is to develop home industries and increase internal resources.

Some idea of the interest aroused concerning the project may be seen from the fact that the first £5,000 available from the Forward Movement Fund is to be devoted to this purpose. A further offer of generous support comes from one of our veteran ministerial leaders.

W. MORROW COOK.

SOUTH AFRICA'S B.M.S.

IN 1892 the centenary of the British Society was marked in South Africa by the birth of the S.A.B.M.S. Owing to the arrangement made by the B.M.S. to leave South Africa to the L.M.S., the Baptist witness had not been given to the native races. A start had been made by the German Baptists, whom the government had settled on small farms after the Crimean War. They appointed a farmer for part-time service in the villages scattered on the steep hills above the Buffalo River. Little more was done till a young man and two ladies arrived from Australia, followed later by another man and four ladies all wanting to do missionary work. The churches rose to this unexpected call and in meeting the need the Society was born. Joyce was sent to pioneer in East Pondoland, which had only just been brought under the crown and civilised government. He laboured there for twenty-one years, establishing a ring of preaching stations with churches and schools perched on the ridges of hills divided by deep and precipitous valleys. His wife was the first white woman the people had seen. Pearce was placed in King William's Town, the centre of Kaffraria, or the Border as it is now called (being the borderland where European settlers met the advancing Bantu tribes moving southward). This collision and the resulting Kaffir wars left many memories of atrocities suffered and account for much of the animosity towards natives, which has been such a barrier to arousing enthusiasm for missionary work in South Africa. However, this was the district where interest was first shown. Pearce was an impassioned evangelist and did a great work writing hymns as he rode around on horseback. He was ever ready to push further afield, often beyond the desires of a committee constantly short of funds. After thirty years of tireless devotion he left at his death nearly a thousand Church members.

In 1913 the Nyassa Industrial Mission offered us a mission station in what later became known as the Copper Belt. Then it was wild jungle country in the extreme north of Rhodesia adjoining the Congo State. J. J. Doke, of Johannesburg, and his son, Clement, went to investigate and recommended our acceptance. What made our people undertake the work was the feeling that it had become a sacred bequest through his death on the way back. The brothers of the first missionary, W. A. Phillips, have organised a

supporting committee in Britain. Clement Doke went to the field till ill-health drove him south again after a few years, and he has become professor of Bantu languages at the Witwatersrand University, the translator, with his sister, Olive Doke, and Mr. Phillips, of the New Testament into Lamba, and parts of the Old Testament also. He has compiled a Lamba dictionary and is one of the chief authorities on Bantu languages and customs. Miss Doke is the Mary Slessor of Central Africa, having lived alone with the natives, shooting food for the pot and quite fearless of man or beast. Our Copper Belt work among the mines became inter-denominational in character, with our missionary, A. J. Cross, in charge, joined later by Mr. and Mrs. Rendall. The work is developing in many ways with school and workshops. Besides itinerating in the bush there is teaching in school, dispensary and training of preachers. The next considerable expansion was the Transvaal field. E. R. Davies, as a minister on the Reef, knew how the natives, sent to work on the mines for a period, went back to their kraals with stories of European civilisation and affected by many evil influences at work in the mine compounds where they lived secluded lives. To these the Gospel was preached and he also kept in touch with men who had come under good influences. Besides the one church in the Boksburg location, he had converts hundreds of miles away. Later on it became necessary for the organised Baptist Society to assume responsibility. Joyce was brought up from Pondoland and this has become by far our largest missionary field. When his health began to fail, Eriksson was appointed to assist and, later, to succeed him and has likewise proved himself a builder of churches and an able preacher and administrator over nearly 8,000 widely scattered members. At first preaching places were established in the mine compounds, but there was much to distract attention. Then more effective work was found possible in the native locations, where churches could be built and families influenced. And now there are in most locations along the Reef's seventy miles a string of solid brick churches. Eriksson has the assistance of two young Afrikaners to carry on the oversight of this widespread field.

The Transkei work is the eastward expansion of the Kaffrarian field. It is strange how in the providence of God blessing in one field brings fruitage in another part of the country. A mine convert returns to his kraal, asks the Society for a Bible and an authorisation to preach, that he may start a Church in his hut. It has been very difficult to start day schools of our own as none is considered necessary in native areas within five miles' distance of one another. A Spurgeon's man named Peinke is in charge of this area of big distances and bad roads. We formerly used horses but have now substituted the motor car, but this, while very convenient, enabling our missionaries to cover more ground, is also very costly. Our Society was also increased by the adhesion of a number of congregations belonging to two U.S.A. negro conventions. Difficulties of

discipline when there was no European supervision and also the failing financial supplies from abroad prepared the way for union with us. Another factor was the democratisation of our own work and the giving of the natives a larger measure of control and responsibility. It has been formed into the Bantu Baptist Church with its own Assembly and district councils. It has a president and executive like our Baptist Union. This is all under the veto of the district superintendent, which is rarely necessary, but protects the Society, which is financially responsible.

We have now 12,000 members amongst the native or Bantu people. In addition, there are 500 amongst coloured (i.e., half-white) and 900 Indian. They are more or less independent, and in several cases under the guiding influence of local European Churches. The growth of our work is marked in decades from 1892-1948: 231, 500, 3,216, 4,351, 9,013 and, in 1948, 12,000. Our native churches already number half as many again as our European, and here lies our biggest problem of maintenance. The natives in their grinding poverty can raise but a small proportion of the sum needed, and our people are already giving more per member than most other churches. The promising plant is in danger of becoming pot-bound by its ever-increasing need for more nourishment. One of our greatest needs is ministerial training, as our most earnest preachers are often lacking in education. We have trained a few men in an institute in Cape Colony, but its widest service has been rendered in refresher courses for short periods once or twice a year for men already in the ministry. The same holds good of a similar undertaking at Johannesburg. Further changes are now being made. The African mission field lacks the glamour of the strange and distant to people living alongside, who know some of the irritations and antagonisms of intercourse with people of a lower level of civilisation. On the other hand, to the truly Christian spirit the pressing need of the uplift of "God's step-children," as they have been called, is urgent and a big responsibility rests on our European Churches.

J. EDGAR ENNALS.

HOME MISSION WORK IN AUSTRALIA

IN this review of Home Mission work in Australia, it might be helpful if, at the outset, a general view of the whole work were given, then a statement of special State aspects, and finally a detailed outline of the main objectives of Home Mission work together with a summary of the efforts being made to reach these objectives.

I. *General View of Home Mission Work*

Home Mission Work is divided into two uneven spheres—the one, that portion of the work coming under the jurisdiction of the Federal Home Mission Board, and the other, the more extended work of the States.

Federal Board. This Board consists of delegates appointed from each State and its function is to undertake those duties that are outside the scope of the States, or are beyond the strength of any one State. The Board is financed by contributions from each State, and the levy on each State varies with the measure of the undertaking. The Federal Board has given yeoman service to Australia.

(a) Canberra was the first challenge the Board faced. In the new Federal Capital any denomination desiring to build was compelled to expend a certain capital outlay, a sum far beyond the resources of any one State, so the Federal Board became sponsor for the erection of the church in Canberra. This work is now firmly established, and is financially independent. Dr. Waldock has given outstanding service.

(b) Yuendumu, in Central Australia, a station serving several hundred aborigines, has become the second venture of the Board. Working in conjunction with the Federal Parliament this new enterprise already possesses two married men with their wives and families, a trained kindergarten teacher, and will shortly have the services of a fully trained nurse. This work meets a long felt need in the lives of Australian Baptists, and is strongly supported by all States.

(c) Darwin will in due time become the centre of the Federal Board activities. At present funds are being raised for the commencement of work in this important Northern region.

State Committees. Each State possesses a Home Mission Committee elected by the State Annual Assembly. The numbers of representatives on each Committee, and the powers delegated to it, will vary in each State. Generally, each Committee has its Chairman, Secretary, Treasurer and Executive, with sub-Committees appointed to carry out certain aspects of the work. The States of New South Wales, Queensland, Victoria and Tasmania (for this work is now united) have Superintendents in charge of the work, whilst South Australia and Western Australia delegate the work to the Committee and Chairman.

Wide distances constitute a problem in each State, and this problem is aggravated by the many small towns, the weakness of the Baptist membership (for there are only 32,000 Baptists in Australia midst a population of 8,000,000), and financial stringency.

Financial expenditure on the work of the various States amounts to some £16,000 per year. The work covers about 250 preaching centres plus many small outstations. The staff strength for this work is some 150 workers, including ordained ministers, students, helpers and sisters. Funds for the work are raised by means of duplex envelopes, annual appeals, personal donations, aid from church organisations and legacies, though money from the latter is usually applied for special purposes.

II. *Features Peculiar to the States*

Staffing the Work. No two States follow exactly the same method in the training of men for service, though all have as an ideal the one standard of education. These divergencies are due on the one hand to the use of student pastors and Extra-Mural men, and on the other hand to strength or weakness of College training. All men, however, are trained either to the L.Th. standard of the Divinity College, or else must follow a six-year Extra-Mural course.

Scattered Communities. While all States face the problem of scattered communities, two States in particular find a major difficulty in this condition of things. In Queensland the northernmost work is at Cairns and the nearest Baptist cause to this work is located at Townsville, 500 miles south. Monto, which owes so much to the Commonwealth and Colonial Society, is a far western district, and is also greatly isolated, nevertheless, many preaching stations have been opened and the work is distinctly cheering. Roughly, the area in which the Baptists operate covers a region 1,700 miles by 300. In Western Australia our Baptist community of some 1,600 face a stupendous task but are attacking it with the spirit of real pioneering. At present the area being reached covers some 400 miles by 200 miles. Further expansion demands finance, men and a Mobile Unit.

Mobile Units. Effective work requires two units, the one to conduct evangelism and the other to open new territory. New South Wales alone possesses the two units. Victoria, Queensland and South Australia possess units, while Tasmania and Western Australia have still to be supplied.

Finance. A stirring story could be written concerning the amazing response of Australian Baptists to the many financial demands made upon their resources. Each State has undertaken some special responsibility, thus Victoria has Carey Grammar School with 400 boys, Strathcona Girls' School with over 250 girls and the last venture, Kilvington Girls' School, with over 200 girls; then there is the Baptist College, the Aged People's Home and Bouverie Street Free Kindergarten. The annual budget of this State is as follows: India, £8,000; Home Missions, £6,000, and the other activities, £5,000 to £6,000—a total of £20,000. This averages £2 10s. 0d. per year for every member, and all this apart from the local church obligations. Any State might have been used as an example, for all carry a like burden. These figures, however, indicate the grave difficulty of a Home Mission Committee desiring to expand its work, or to increase the salaries of Home Missionaries.

III. *Mission Objectives and Methods Used to Reach them*

The following gives a general view of the work committed to a Home Missionary Society:—

1. Church Extension:—

(a) By establishing, taking over, assisting or maintaining churches in suitable localities.

(b) By assisting in the erection of buildings for church, school and other denominational purposes.

(c) By assisting where necessary the churches in the maintenance of their ministers.

2. To carry on Home Mission Work:—

(a) *Proclaiming the Evangel.* This supreme duty is the first claim upon the Home Missionary. His duties are manifold. The Sunday appointments generally include from three to four services and travelling from 50 to 100 miles, then come State school work, visitation, contacting scattered families, training children, etc. As an adjunct to this work visits are paid to each district by an evangelist or the Mobile Unit, specialists in children's work and team visitation.

(b) *Overcoming Isolation.* Loneliness is inseparable from scattered work, and means of mitigating such conditions consist of regular visits by Superintendent or Committee members, monthly letters and district rallies.

(c) *New Work.* This is now largely the responsibility of a Mobile Unit. The Unit as a rule has accommodation for two people, generally occupied by the missionary and his wife who, in a spirit of real heroism, live under these restricted conditions whilst proclaiming the Gospel in hall, State school, open air or tent. When a cause has become established and outstations opened, then a resident missionary is appointed and the unit moves on to a new area. Van equipment consists of loud speakers, music for broadcast, film projectors, etc.

(d) Transportation for ministers has become a major problem. Lowest priced new cars are around the £500 mark, and second-hand cars are almost unprocurable, so that each State faces a heavy financial expense in attempting to overcome this problem.

(e) *New Sites.* Two factors now at work are causing a grave pressure to be placed upon Home Mission finance. The one is the pressing necessity of providing homes for the thousands of Australians who were unable to build during the war years; the other, the increasing influx of people due to the Federal immigration policy. Cities are growing like Jonah's gourd. In Melbourne alone the Home Mission Committee has expended between £5,000 and £6,000 on sites within four years, and still the new suburbs are developing. The approximate cost of a site to accommodate church, school and manse is about £450. Vast sums of money are needed for this work and yet the building restrictions that make it almost impossible to erect a church cause this money to remain in a static condition.

(f) *Manses.* Added to the necessity of purchasing sites is the imperative need of providing manses for the ministers. Here again each Committee must find the funds for building at double

the pre-war costs, and this building spiral is still soaring. In the light of these needs each State Committee is compelled continually to increase its budget.

(g) *Salaries.* The cost of living is another added factor, and all salaries are very inadequate. Home Missionary salaries have a maximum of £273 and a manse, and a minimum of £234 and a manse for married men.

Generally our people have responded to these pressing demands in a most encouraging manner, and all work is being steadily advanced.

(h) *Inner Suburban.* Recently the Victorian Union requested the Home Mission to undertake the responsibility of Inner Suburban work. Doubtless other State Committees will also be asked to consider this matter in due time. The above State has appointed a Director and is at present raising funds for a Unit with a minister in charge to undertake factory evangelism, open-air Sunday schools, evangelism, etc. This alone is a task of colossal proportions.

Conclusion. What is the outcome of all this labour? Are the returns commensurate with the expense? The answer is a definite affirmative, for Home Mission work is the backbone of all denominational life. These churches maintain a strong rural Christian community, and through transfers build up the city churches, provide many of the men entering College for ministerial training, report hundreds of conversions, add numbers to the Church through baptism, and finally, are now linked up with all Australian Baptist Churches in a great Commonwealth Crusade to assist in winning this land for Christ.

J. E. NEWNHAM.

TRAINING FOR THE BAPTIST MINISTRY IN AUSTRALIA

MEN are prepared for our ministry in three residential theological colleges whose work is supplemented by ministerial training boards in the states that do not possess colleges. South Australia, Western Australia and Tasmania, the states which, as yet, are without colleges, are increasingly availing themselves of the services of the other states. Extra-mural courses are provided so that married men in country Home Mission charges are enabled to proceed to ordination. However, as far as possible, even married men are given churches in suburban areas so that they can attend lectures.

Throughout Australia ministerial training is under the direct control of the state unions. Moreover, there is close co-operation between college and Home Missions committees. In some instances students are required to spend a probationary year in the Home

Mission field before entering college. During training a considerable number of students have student pastorates. In New South Wales first-year men are withdrawn from all church responsibilities. In Queensland, with embarrassing Home Mission problems associated with its vast spaces, some men attend lectures only in alternate months. Victoria has fewer men in student pastorates. In all the states, lectures are without cost to the student and, either with some assistance from the college or out of Home Mission stipends, men are able to maintain themselves during the period of training.

Of the three colleges only the Victorian has any endowment. New South Wales and Queensland and, in part, Victoria, are dependent upon the support of the Churches. It should be said that ex-servicemen have been generously assisted by the Universities Commission, a governmental department set up to help soldiers who desired to take study courses. This Commission has also subsidised the colleges for the training of these men.

Of recent years the Federal Educational Board of Australia, which is the committee appointed by the Baptist Union of Australia to co-ordinate ministerial training, has done excellent work. Periodical consultations between representatives of the different states have made for a heightened educational consciousness. Headway has been made towards a uniform standard of training. A voluntary post-graduate course under the direction of the Board has been established. In addition, the Board gives tutorial aid to extra-mural students in three of the states. A commencement has been made in periodical interchanges between members of the teaching staffs of the colleges. This has been fruitful in fellowship and in intellectual stimulus.

The curricula of the colleges have been aligned in considerable part to the requirements of the degree of Licentiate of Theology of the Melbourne College of Divinity. Students are either required or encouraged to sit for the degree examinations in addition to their own college examinations. The entrance standards are being raised in most of the states. University matriculation standard is being aimed at. The courses of the three colleges extend over four years.

It is a heartening sign of the virility of our Churches that many promising young men are applying for the ministry. There are some hundred and twenty men in preparation for ordination. The Australian Baptists are comparatively weak in numbers but it is generally recognised that their influence is out of all proportion to their numbers. In all the evangelistic missionary and social activities of the Commonwealth it is the Baptists that are most prominent. It is confidently to be expected that with the accessions to the ministry now being made possible there will be an unprecedented extension of the Baptist witness.

It is an encouraging feature of the present situation that a number of men are being raised up capable of higher studies.

The standards obtaining in the ordinary ordination courses are quite equal to those of other denominational colleges and in every way the future scholarly standing of our ministry is assured.

Facilities for more advanced training are not wanting. The Melbourne College of Divinity, which is directed by the heads of the Protestant colleges and has a charter from the State, offers a B.D. degree as also a doctorate. Our Victorian Baptist Principal is the retiring President of the Melbourne College of Divinity. In New South Wales a Faculty of Divinity has been established. The faculty was inaugurated after much opposition from the Roman Catholics was overcome. The teaching staff is provided by the Protestant Theological Colleges. The present Baptist Principal lectures in Ecclesiastical History. In the case of both Melbourne and Sydney, men who desire to proceed to a degree in divinity must first qualify in some other faculty. For this reason many who have not had the opportunity of previous university education avail themselves of the provisions of the University of London for external studies.

Some facts concerning our colleges may be of interest to our English brethren. The Victorian College is the oldest. It was encouraged by an anonymous gift of £25,000 in the year 1884. During a visit for jubilee celebrations, Dr. Alexander Maclaren lent support to the project and, on his nomination, the Rev. W. T. Whitley, M.A., was appointed the first Principal. Dr. Whitley retired in 1901 and returned to England.

For some years the college work was carried on by a tutorial staff among whom was numbered the Rev. S. Pearce Carey, M.A. Then in 1912 the Rev. W. H. Holdsworth, M.A. (later D.D. of Acadia), was appointed Principal. Honourable mention must be given to the Rev. F. J. Wilkin, M.A., who also in 1912 became a Professor in the college. In 1921 Professor Wilkin became the first doctor of divinity of the Melbourne College of Divinity. The present Principal, the Rev. A. J. Grigg, M.A., B.D., a previous colleague of Dr. J. J. North's in the New Zealand College, began his Victorian ministry in 1939. He is assisted by the Rev. Professor Burleigh, B.A., B.D.

The New South Wales College has a shorter history. Until the establishment of the Sydney College in 1917, students in the Eastern State were trained by honorary tutors, and some went overseas to Spurgeon's College, London. In 1910 the Victorian College generously received men from New South Wales. The Rev. Alexander Gorden, M.A., one of the early tutors in the Victorian College, became the first Principal of the newly founded college. Principal Gorden was a brother-in-law of Dr. A. E. Garvie, the well-known Congregational scholar. He retired in 1922 and was succeeded in 1924 by the present Principal.

The Queensland College was formed in 1903. The first Principal was the Rev. T. J. Malyon, F.R.G.S. He was succeeded by the

Rev. W. Bell, M.C., in 1921. The present head, the Rev. T. C. Warriner, M.A., B.D., was appointed in 1940. Principal Warriner is a graduate of Regent's Park College, Oxford.

Let this sketch conclude with the suggestion that exchanges of both theological teachers and students might be made with mutual benefit between England and Australia. Is the suggestion practicable ?

G. H. MORLING.

A VETERAN'S RETROSPECT AND PROSPECT

NEW ZEALAND is one of the most interesting countries in the world. For one thing it is one of the oldest. The islands emerged as habitable before the mammal established itself on earth. It was peopled chiefly by birds. Some of them became monstrous like Moa and Kiwi. Most of them suffered atrophy through the absence of animal enemies. On the other hand it is one of the youngest of countries. "The cry of the human" was not heard till the great Polynesian voyageurs crossed the Pacific. The bulk of these arrived shortly after the Norman Conquest. Their development as a letterless race of the stone age (for they used no metals) was slow and brutal. White men with their different culture date from the opening decades of the nineteenth century. They came in a haphazard way hot on the trail of the supreme navigator, James Cook.

The first Christian missionary to make foothold among the cannibals was a prison chaplain from the convict settlement in Sydney. His name deserves a niche in memory. Samuel Marsden preached the first Christian sermon on Christmas Day, 1814. Land hungry settlers speedily quarrelled with the Maoris and a series of pitiless wars postponed the progress of the faith. Systematic settlement began under Anglican auspices, and the bulk of the population is of that faith. A Presbyterian colony of free churchmen settled in the southern part of the South Island and made good. They have just celebrated their centenary. Baptists did not come as a group, though with other free churchmen they were numerous in Albert Land.

The case of my family is probably typical. My father was a Rawdon man and was at Harborne (Birmingham) in the days of R. W. Dale's fame. He became interested in New Zealand through reading what literature there was. By 1882 it had become his eldorado. He met his college friend, Henderson, then of Coventry, on New Street Station. "North," he cried, "I have an invitation to New Zealand, but I am not going. Would you go?" "Like a shot," was the answer. In a month or two, he and his family were afloat. This was in 1882. We came to the Scotch settlement of Dunedin. There was a vigorous Church there and in Auckland C. H. Spurgeon's son, Tom, settled and built a sturdy fellowship.

Our progress has not been sensational but we have grown and in the census just taken by the Government we actually show a larger percentage increase than any other denomination. We beat the R.C.'s and eclipsed the Presbyterians and C. of E.; 27,000 returned themselves as our people; 10,000 of them are members in the 100 churches. New Zealand Baptists have a mission in E. Bengal and have sent steady recruits of the finest quality.

We have a college for ministers at which sixty-five of our ministers have been trained. The Rev. Luke Jenkins is the present Principal and is establishing a great reputation for competent leadership. We have also a well endowed children's home.

All in all, the work is full of energy and courage. Prosperous and progressive churches are scattered throughout the country.

There is every prospect of continuing good work.

J. J. NORTH.

IN THE ANTIPODES

IT was a privilege greater at the time than I realised, when I received an invitation to visit Australia. The original suggestion was that I should attend the Upwey and Katoomba Conventions in Australia and the Eastertide Convention in New Zealand. Whether I could remain for Easter was doubtful, but the Baptists of New Zealand settled the difficulty by asking me to come earlier than was first suggested, in order to be present at the Annual Assembly at Dunedin towards the end of October.

Mr. Lanyon, the General Secretary of the New Zealand Baptist Union, was able to secure the good offices of the New Zealand Government, and reservations were arranged for Mrs. Bamber and me in the "Rangitiki," which sailed from Tilbury on 24th September.

The voyage itself was an education. We had a sight of the Azores, berthed at Curacaos for oil, passed through the Panama Canal, spent an evening in Panama City and anchored for an hour or so off Pitcairn Island. For the rest of the thirty-three days it was fathomless sea with rarely a sight of another vessel. Travelling west we were losing time until on Monday evening, 25th October, we were twelve hours *behind* London. When we awoke next morning, however, we were in Wellington Harbour, and it was not Tuesday but Wednesday, 27th October. We were twelve hours *ahead* of London!

All the Baptist ministers in Wellington had left for the Assembly, but the non-ministerial welcome was very gracious. Nothing for our comfort and convenience had been overlooked. From the moment we landed at Wellington to the departure by flying boat from Auckland on 21st December, we received overwhelming kindness. No detail for travelling and hospitality was missed, and whether it was by train, coach, car or plane the

arrangements were perfect. We had an average of five different beds a week, but that meant at least five warm welcomes, and what welcomes they were!

The welcome at Dunedin Station from representative Baptists of the Dominion was most gracious, and we found that our long journey had been exactly timed, for we had just ninety minutes before we were to meet the Assembly at tea; and what a tea party it was!

After the Assembly we toured the Dominion from Invercargill in the south to Wangherei, 100 miles beyond Auckland, in the north. We travelled over 3,000 miles and visited nearly all the Baptist Churches in both islands. I think the most fruitful part of my ministry was seen at Wellington. The Rev. L. North, minister of the Central Church, preacher, pastor and a magnificent singer, was an equally good host. He wished me to give some Bible Readings on Romans. The enquiries after each meeting revealed a real hunger, not only amongst young people but in the older age groups as well. I was deeply impressed with the work at Hamilton, which one felt was a strong and vigorous Church.

In Auckland, Mrs. Bamber and I addressed the students of the Bible Training Institute founded by the late Joseph Kemp, and we met the Committee of the Baptist College. The term had just ended so that we could not meet the men. Luke Jenkins, well remembered on this side, is bringing energy and enthusiasm to his task as Principal. Possibly the building is not suitable for the work, and I should have thought that Wellington would have been more central than Auckland, although numerically Baptists are strongest in the north. However that may be, it is not easy to step out from Britain and undertake such an important ministry, and Luke Jenkins should be remembered at the Throne of Grace as, in succession to a man like Dr. North, he seeks to mould the ministry of tomorrow.

From Auckland we flew to Sydney, and the same evening from Sydney to Melbourne. We left Auckland at seven in the morning, put the clock back two hours during the flight, and eventually touched down at Melbourne at 10.30 at night. A wonderful day, with many kind welcomes.

After the Conventions at Upwey and Katoomba we travelled to Brisbane for the I.V.F. Conference at Indooroopilly. It was a great opportunity, with 150 students from all parts of Australia. The numbers were smaller than usual because Brisbane is obviously not as central as Melbourne or Adelaide, and Australia is a continent of vast distances. Its coastline is almost as great as the distance between Sydney and London.

From Indooroopilly I came under Baptist auspices, sharing in the Baptist Commonwealth Crusade. Visits were paid to the three eastern capitals and also to Newcastle, Ipswich, Geelong and Ballarat. It was a pleasure to preach on more than one occasion in Collins Street, Melbourne, and also at the Central Church at

Sydney. W. L. Jarvis is a man of amazing energy, an adept at cricket and photography, and in the van of all Baptist evangelical enterprise. His church at Sydney is so built that it also houses the offices of the Baptist Union of New South Wales.

Finally, I flew to Adelaide and spent a few days there while the "Orion" was steaming round from Sydney to Adelaide via Melbourne. Here we had some good meetings, arranged by the Rev. Sam Millar, a man it was a pleasure and privilege to meet. Our last touch with Australia was at Perth, where Mr. Hogg, the Secretary of the Baptist Union of Western Australia, entertained us for the day, and we were able to meet some of the local Baptists.

Our homeward journey gave us one day at Colombo, where we enjoyed the kind hospitality of Charles Bullock. On the following Sunday we put in at Aden for a few hours, and here missionaries greeted us. What a place in which to be a missionary!

Summing up my impressions, I would say that most of my enquirers were uncertain of the position of the "old man" in Romans vi, 6. Few seemed to understand that the act of God which made Christ sin for us, also brought the old nature within us, to death. The two truths, of course, cannot be separated. The two deaths of 2 Corinthians v, 14 are the quintessence of Calvary truth. In many cases it seemed to come as new truth.

There was also a widespread and eager interest in truths concerning the Holy Spirit. I found that very many were intrigued when I observed that nobody should undertake Christian service without knowing the threefold relationship of the Lord Jesus Christ to the Holy Spirit, and also of His relationship to the believer, with, finally, the relationship of the Holy Spirit to the believer. These relationships were a source of constant enquiry.

These two great Dominions are, of course, ideal places in which to live, and British Baptists will find a warm welcome there. I have returned home with the conviction that we ought to be more interested in them than we are. They are intensely interested in us. There are opportunities in ministry, although most of the churches are on the small side. Ministers going from Britain would find themselves in an intimate fellowship where, in spite of the distances, men seem to know each other very well. Perhaps the explanation is that most of the ministers attend their Annual Assembly, and the opportunities for social contact are more than are provided at Bloomsbury. Of course, it must be remembered that the numbers are much smaller than at our own Annual Assembly. At the same time, I remember the good old days when the President of the L.B.A. gave a reception in Assembly week, and I know one ex-President of the L.B.A. who very much regretted that catering facilities debarred him from reviving the old custom. Certainly we ought to have one such occasion every year for the enjoyment of social fellowship, even if it meant we had one address less.

There are no Area Superintendents in New Zealand or Australia. I asked the Treasurer of one church, who happened to be our host, how he and his colleagues had set about a recent settlement in their church. His answer was quite simple. They examined the list of ministers and noted those who had the longest pastorates. These were the first to come under consideration. In this particular case the system worked, and what appeared to be a happy settlement had resulted.

Ministers in the Dominion greatly value contacts with ministers at home, and an interchange of church magazines with a friendly note added, sometimes, would be appreciated.

THEO. M. BAMBER.

BAPTISTS OF CANADA

CANADIAN Baptists are not a large body numerically. Enrolled members of their Churches number about 150,000. The Canadian Baptist constituency is estimated to be about 450,000. They are a minority compared with the leading Protestant communions of the country. Baptist Churches are found from the Atlantic to the Pacific, a distance of more than three thousand miles. The geography of Canada naturally divides them into three distinct areas. There are those of the Maritime Provinces—New Brunswick, Nova Scotia and Prince Edward Island—united in the Maritime United Baptist Convention. Then there is the central area—the Provinces of Quebec and Ontario—having a Convention bearing the names of these two Provinces. These two divisions are nearly four hundred miles apart. Finally, there is the large section of Canada lying between the Great Lakes and the Pacific Ocean—the Provinces of Manitoba, Saskatchewan, Alberta and British Columbia—united in the Baptist Union of Western Canada.

This large territory, with the consequent problem of distances and the resulting expense of coming together, has hindered the Baptists of Canada in attaining the desirable measure of unity and co-operation. While the need of a closer co-ordination of their work had long been felt by their leaders in the various Conventions, it was only in 1944 that efforts to this end came to fruition in the organisation of the Baptist Federation of Canada, whose Council meets annually and its Assembly triannually. The Federation has already made its influence felt as a verifying force and a medium of co-operative endeavour.

Canadian Baptists have been missionary in spirit. Indeed, their organising for foreign mission work ante dates the organisation of their Convention, having begun nearly a century ago. For nearly forty years Canadian Baptists have been united under one Board in this work. They have missions among the Telegus in India and among the Spanish and Indians in Bolivia, South

America. In Canada, for some hundred and fourteen years they have, through the Grande Ligne Mission, carried on work among the French Roman Catholics, chiefly in the Province of Quebec.

The work of Christian education has been a prominent feature of Canadian Baptist life. Circumstances in the early history of the Maritime Provinces drove the Baptists to establish their own college, Acadia University, which has carried on with increasing strength for a hundred and eleven years. McMaster University at Hamilton, Ontario, has, for several decades, filled a useful place among Baptists of Central Canada. Both are beautifully located and well equipped. Both have theological faculties and confer degrees in theology. The high quality of academic training given by these universities has been attested by the record of their graduates in post-graduate courses in Canadian and American Universities.

Much use is made in Canada of the radio ministry by the Churches. In the leading centres the services are broadcast every Sunday. In these broadcasts the Baptists regularly share, the writer's Church having participated in this ministry for the past fifteen years. Each Sunday, also, there is broadcast a half-hour's religious service over the Dominion network of the Canadian Broadcasting Corporation, the time being freely given by the Corporation. Month by month Baptists have their regular turn with the other three leading communions in these services. In this way their service and message are extended far beyond their own circle. One of the results of this radio ministry has been to disabuse the minds of many non-Baptists of misconceptions as to who Baptists are and what they stand for.

Canadian Baptists are co-operating Baptists. There is in Canada a Canadian Council of Churches. Canadian Baptists have been a constituent member of the Federation from its inception. The Federation's second President was Chancellor Geo. P. Gilmour, of McMaster University, who served in this capacity for two years with great acceptance. Through the Council; Baptists are able to add their influence to that of other Christian bodies in promoting the moral and spiritual welfare of the nation. It is no exaggeration to say that for their numbers they exercise at least as great an influence proportionately as do the other communions. Canadian Baptists have not yet become affiliated with the World Council of Churches, but it is the belief of many of their number that they should and ultimately will do so.

Canadian Baptists have had a lively interest in the life and work of the World Baptist Federation, which has once held its World Congress meeting within their territory, and was again invited to do so. One of their number, the late Honourable Albert Matthews, was for several years a treasurer of the Federation. To appeals by the World Federation for help in the service of relief and rehabilitation it is rendering in Europe, Canadian Baptists have made generous response.

At the present time Canadian Baptists are majoring on two phases of Kingdom work. The first is Evangelism. At the first meeting of the Assembly of the Federation in 1947, a three-year special programme of evangelism was adopted. In this the various Conventions have been co-operating. The method most favoured is that of personal or visitation evangelism, supplemented in some instances by mass evangelism. The latter method is not as effective in Canadian life as it formerly was. The other major effort is that of increasing the giving by the members, in order to make possible greater expansion of the work of the Kingdom at home and abroad. The result of this effort has been encouraging. Substantial increase in annual contributions has resulted.

Canadian Baptists salute their brethren of other lands, especially of those lands within the Commonwealth, and will extend the hand of welcome to any who join their ranks from the Motherland or Sister Dominions.

M. F. McCUTCHEON.

PAKISTAN PROBLEMS

I WAS very pleased to hear about the Baptist Ministers' Fellowship. I am delighted to know that you have formed such an excellent ministers' association, but it is a very sad thing that very few ordained ministers are to be found amongst most of the churches of East Bengal (Pakistan). I have been engaged for the past twenty-seven years as an evangelist of the Baptist Mission in the preaching of the Gospel and in the teaching of the churches, so I have some experience of the work of the churches. Therefore I wish to let you know in the *Fraternal* something about the work of the Church in Pakistan.

First of all I think it necessary to say something about Pakistan. Before the establishment of Pakistan many of us thought that this country would become a completely free Dominion for all communities and sects of the country, but now we realise that it will not be like this. It has become in every respect a free Dominion only for Muslims, and all the affairs of the country will be managed according to their wish and their ideas of freedom. The Pakistan Government is in every respect an independent Muslim Government. They have changed the language of the country; they have commenced to observe Friday instead of Sunday as the weekly holiday, and have ordered the other (minority) communities to do likewise; so it is becoming very inconvenient for those who study in schools and colleges or work in offices, especially for the Christians, because they are not getting holidays on Sundays for worship, etc. The Pakistan Government is giving the greatest opportunities of employment to Muslims, and it has become difficult for Christian and other minority communities to obtain employment, and I feel that in future Christians will be subject to even greater inconveniences.

Secondly, the condition of the churches in Pakistan. Up to the present there has been no special discrimination against the Christians, but all the churches are very fearful and anxious for the future, because everyone knows that the Muslims are a persecuting sect. Therefore, from a number of churches, Christians have left the Pakistan Dominion and have gone to the Indian Dominion, and are still going, the Christians feeling that they cannot trust the Pakistan Government because that Government can do whatever it likes.

Thirdly, the duty of ministers in churches in Pakistan. The pastors will have to teach the churches always to stand fast in times of danger and persecution. Our Lord Jesus Himself lived through terrible persecution even to the point of giving His Life upon the Cross, and we must give courage to all our churches by reminding them of that example. For the Lord said, "He that shall endure unto the end . . . shall be saved." It is the special duty of pastors to strengthen the churches for this work of the Lord. The Lord Jesus and His disciples worked under a hostile Government; they preached the Gospel of the Kingdom of God through fiery trials. Under the Pakistan Government also, not by might or by power, but by the Spirit of God in faith and love we shall conquer.

Fourthly, the life of ministers in Pakistan. They must show in every respect and in the sight of all the best and highest example. Feelings of anger, annoyance, communalism or pride should have no place in their lives. They must be meek and the servants of all in love. They must always behave towards their neighbours in mercy and sincerity, and attract the attention of all to Christ by their pure characters, so that everyone will know them as the servants of all and the well-wishers of all, as it is written, "Take thought for things honourable in the sight of all men." Various types of temptation may come to ministers in Pakistan. People may try to excite them or enrage them by word or deed. They may try to unsettle and disturb them by speaking evil of their faith or by direct persecution. They may try to accuse them falsely by lies, and even get them thrown into jail on trumped-up charges. At such times they will need endless patience, and not only that, and with no sign of sadness or impatience they must rejoice and be glad in the Lord. As the Lord said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." At that time we must remember the ways in which the Lord and His first disciples worked, and in that way advance to the extension of His Kingdom. It is written that the Lord said, "Blessed are the meek: for they shall inherit the earth." Humble folk may gain blessing, life and honour, and "a soft answer turneth away wrath." Therefore, the Christian ministers of Pakistan must inherit all these virtues. They must

beware lest they be drawn into quarrels through useless arguments with the ungodly, and they must preach the Lord without vilifying or attacking the beliefs of other religious sects. They must preach in love and humility the greatness of the redemptive work of the Lord Jesus, the beauty of His life, and His boundless love for sinful man, and let the hearer himself compare this teaching with his own religion and make up his own mind whether it be good or ill. The Muslims easily get excited against those who oppose their religion and much trouble may result. The Christian minister must remember not to give them that kind of opportunity, and must teach the Church the same, that the Church may know no anger, but live in meekness and patience, in sweetness of character and beauty of thought, and so become the highest example to others. For the Churches are the chief agency for the extension of the Lord's Kingdom. So may our brothers and sisters in the Churches become a shining light in faith, love, hope and life, and no one have the chance of bringing accusations against them. The establishment and preparation of the Church for this high purpose depends entirely on the work and holy living of the Christian ministers. May they remember all these things and go forward in the service of the Lord and of His Church. May the Church members feel the deep love in the hearts of their ministers. May they learn to despise nobody as worthless or of little account. The Lord said, "I came not to be ministered unto, but to minister," and this must be the spirit of every minister.

I have tried to tell you briefly something of the present condition of Pakistan and of the anxieties of the Churches. What the future has in store for us, we do not know. Please pray for all the Churches of this land that they may proclaim the Glory of the Lord by standing fast in Him. Receive my greetings.

[The name of the writer of the above article has been withheld for obvious reasons. We know that readers of the *Fraternal* (which is published for private circulation only) will respect his views in so far as they relate to present day political conditions in Pakistan. One who knows the writer well and has read his article says: "I was very touched when I read his picture of the ideal pastor because it is so like himself, though he would not realise it. He comes as near as anyone I know to fulfilling his own ideal, and he exercises a great influence both among Christians and non-Christians by the unassuming beauty of his character."—Ed. Board.]

THE PASTOR AND THE INDIAN CHURCH

THE Church may be compared to a garden where many different varieties of flowers and fruit trees grow. Every tree in the garden needs to be looked after. In order that the garden should look beautiful trees are planted in its different parts and they are all under the influence and care of the gardener. It is the duty of the gardener to see that these trees are well watered and nurtured to bring about the desired result. The responsibility of the gardener, therefore, is great, for upon him lies the well-being of the whole garden. So the gardener should be well trained before he actually takes up the work of handling the tender plants.

It is the same with the Church. There are different grades of people in it, beginning from the tiny tots to the far advanced in age. The object of the Church is to bring about the Kingdom of God. So all the members should be true witnesses of their Saviour both inside and outside the church. There are different sorts of people, some rich, some poor, some educated, some illiterate, some worldly minded, some seemingly beyond correction, and a few who amidst all the din and bustle of the world fix their eyes on the unseen One for all their strength and power. The present economic condition in India, the high price of food stuffs and along with it the unfair and evil ways and means adopted by the people of the country to fill their coffers are a great testing time for the members of our churches. It is a challenge to church members to prove their honesty, integrity and truthfulness. It is an opportune time for the Church to prove to the world the vitality and strength of the Christian faith. Thus the responsibility of the pastor at the present time towards his flock has increased. He should lead them in the right direction. The non-Christian does not care much about the moral standard. He is deeply engrossed in amassing wealth by foul means or fair. He has no conscience, therefore no religion. The Christian standard of morality should be maintained amidst these trying conditions. The members of the Christian Church have also got to earn their livelihood in the midst of a world which is full of evil. Many work in government offices and in factories and companies and in other departments along with non-Christians, and those are the places where Christian witness should be maintained. The Pastor has not only to teach but to lead an exemplary life which only can influence the flock in following the Master's command.

Sunday services are held primarily for the purpose of leading the flock to their Saviour. They are reminded week after week about the things which are required of them by the Master—in short, to lead a humble and truthful life, a life that is well-pleasing to their Saviour. The pastor prepares to meet his flock in the pulpit every Sunday and to lead them to the presence of the Holy One. So he has to observe the different problems and situations arising in the country and in the Christian community and advise

his flock accordingly. He is, as it were, the captain of a ship in a boisterous sea, trying to lead his ship to the safe Haven which he is aware of. Much wisdom and insight are required for this great task. The task has become difficult in a country like India which has attained her freedom politically, but not morally and spiritually. People are apt to move backwards in their aim and object in a free India. Political power will not save India, but the moral and spiritual power that has been promised by our Lord and Master alone will save the people. The pastor's responsibility of studying the situation and leading his flock free from all unhealthy influence is another burden.

The Sunday School is the nursery in the garden of the Church. Here the children are expected to receive proper training towards the building of the future Church. The pastor is the responsible leader of this institution. He is expected to know each and every child of his Sunday School during his visit to their homes. This work needs proper handling. The care of the child is the most difficult task. It is not in the class room alone that the children are given a chance to learn but it is by the ideal everyday life of the pastor and his colleagues in the Sunday School that the children are given an opportunity to learn and develop their characters. Week in and week out the pastor has to plan and adopt such measures as to create interest in the children not only to lead a good life but also to help those who do not get a chance of knowing the Lord Jesus Christ. Besides the Sunday School there are other small groups such as the Swordsmen and Torchbearers, the S.C.M. and Young Men's Associations. It is the pastor to whom the boys and girls of these groups look for help and guidance. The problems of the young boys and girls in the new India are manifold. Questions such as joining a school or college strike, or joining a political party are upmost in the minds of the young grown-ups. The pastor does not always find it easy to solve the problems of these young people.

There is the Samaj or the Prayer Meeting group in every street or village. This comprises all the folk in the village. Meetings are held in the various village chapels on different days in the week to suit the villagers. Sometimes music bands are formed by the Samaj to go round to Christian houses singing hymns and collecting money for some useful purpose. The pastor has to be with them and lead them in their effort to serve.

There is then the village *punchayat* where all sorts of quarrels are settled. This body is composed of four or five leading people of the local village and the pastor who generally serves as President. But while dealing with such cases it sometimes happens that the pastor becomes unpopular. People who do not gain their point abuse him and try to spread all sorts of scandal against him.

The pastor is the Chairman of all Church meetings where all Church business is transacted. Here also he has to tackle problems very carefully. He is the person upon whom rests the duty of

leading the Church into a healthy atmosphere. Sometimes members try to gain their own selfish ends. They break the peace and tranquility of the Church, cause party factions and bring about dissensions and unrest. It is the pastor who is more worried and anxious in these moments and is sometimes misunderstood and slandered for the attitude he takes for the good of the Church as a whole.

The Church funds are administered by a Treasurer appointed by the Church. But sometimes it is seen that the Treasurer mismanages the fund. So there arises a good deal of discontent among the members. The pastor has to use his influence and see that the money is utilised in a proper way.

Besides these activities the pastor has other duties to perform. Visiting the members of the congregation, especially the sick and the needy, is much appreciated. This is one of his most important duties. To sympathise with such people makes the pastor the friend of the people. Regular visiting keeps the pastor always in touch with the people. He not only gets a splendid opportunity of understanding their difficulties and needs, but also has a chance of giving them the advice they need. The pastor's home is a place where any unknown Christian can drop in without any previous invitation. All helpless and stranded people find a place in the pastor's home.

The pastor's allowance ranges from Rs. 35/- to Rs. 150/- according to his qualification. Previously it was the responsibility of the Baptist Missionary Society to support pastors. But conditions have now changed. The responsibility is being shared jointly by the churches and the Mission. In a few cases the churches have taken over the full responsibility of supporting their pastors. It is only right and reasonable that the Indian churches should take over this responsibility after all these long years. The status of the Christian community has greatly improved within the past hundred years and they are in a position to shoulder the burden of the Church to a greater degree. But it is sad to note that all the members do not realise their responsibility and though they can spare, they have not the mind to give.

The pastor has a family also, and he has his duty towards his wife and children. The present extraordinary rise of prices has set him thinking as to how to maintain his family. The Mission has very kindly considered the case and has for the last four or five years been paying a dearness allowance, but prices of commodities have been shooting up higher and higher and one feels it is beyond one's control. The pastor has children and they need to be educated. Provision of food and clothes and other bare necessities of life have somehow or other to be made. Sometimes he is forced to borrow and in a few cases the loan becomes so heavy that he is forced to mortgage the few ornaments that his wife possesses. It is the duty of the Church to see that their pastors are free from all financial worries.

It is disappointing that suitable young men are not coming forward to join the ministry. The present financial position of the ministers seems to be one of the reasons. If the churches fail in their duty, it will be a problem to find suitable pastors in the future. It is hoped that the churches will realise the gravity of the situation and do all in their power to make it possible for suitable and consecrated young men to offer themselves for this great and noble work. There are already several churches which are "distressed and scattered, as sheep not having a shepherd" and the situation will be worse if prompt action is not taken. There is no doubt that the well-being of a church depends very largely on the life and work of her pastor, for an ideal pastor is the accredited teacher of the faith rightly dividing the word of truth to the congregation. He is the leader in worship, the minister of the sacraments, the shepherd knowing the sheep of God's flock by name and caring individually for their needs, the wise steward directing the affairs of the church according to the wisdom which God alone gives. He is the leader of the church, inspiring his people by word and deed to bear witness to the saving power of the Gospel and to render practical Christian service.

D. NAIK.

BAPTISTS AND THE WORLD COUNCIL OF CHURCHES

WHEN the first Assembly of the World Council of Churches met in Amsterdam in August, 1948, there were present among the four hundred delegates of 147 co-operating churches with whom rested responsibility for the operative decisions, official representatives of seven groups of Baptists. They came from the Baptist Union of Great Britain and Ireland, the Northern Baptist Convention of America, the National (Negro) Baptist Convention of America, the Baptist Union of New Zealand, the Baptist Union of Holland, the Baptist Convention in Burma, and the China Baptist Council. All these, save the New Zealand Union, were directly represented by those who had travelled to Amsterdam from their own countries. In addition, the Baptist Union of Scotland officially appointed one of those who figured in the list of "alternates." There were also a number of consultants and "accredited visitors" present, some there in a personal capacity, some as observers, some as representing their organisations. In the *Who's Who*, issued by the World Council, will be found the names of Dr. A. T. Ohrn, the Secretary of the Baptist World Alliance, Dr. Erik Ruden, Secretary of the Baptist Union of Sweden, the Rev. Paul Schmidt, leader of the German Baptists, Dr. Theodore Adams, of Virginia, a Vice-President of the Baptist World Alliance, and Professor V. E. Devadutt, of Serampore. It was estimated that, in one capacity or another, between fifty and sixty Baptists shared in the meetings.

Initial invitations to join the World Council were sent to those Christian bodies which had actively shared in one or other of the main streams of the ecumenical movement of the preceding decades and, in particular, in the Faith and Order Conferences, the Life and Work Conferences and the International Missionary Council. The membership of these three organisations never exactly coincided. The provisional committee of the World Council organisation was in effect a merging of the continuation committees set up by the Ecumenical Conferences held in Oxford and in Edinburgh in 1937. The only Baptist bodies officially represented at these conferences but not in Amsterdam were the Southern Baptist Convention and the Baptist Convention of Ontario and Quebec. In the eleven years which elapsed between 1937 and 1948 it is certain that British Baptists became more strongly convinced that they must fully share in the proposed development of the Ecumenical Movement into a World Council. The same is true of the Northern Baptist Convention. The presence in Amsterdam of Negro Baptists of outstanding calibre and of Baptists from Burma and China was part of the world-wide emergence to leadership within the Christian Church of those of non-European, non-Anglo-Saxon origin and their determination to share as fully as possible in the re-shaping of Christian relationships.

On the other hand, a tendency to a more hesitant and cautious, if not critical, attitude to the plans for the World Council showed itself after 1937 in the ranks of the Southern Baptist Convention of the United States.

A very little familiarity with Baptist history or Baptist life makes one aware of strong and continuing tensions within our ranks. The name "Baptist" implies agreement that New Testament baptism is the baptism of believers, not infants; that that baptism should be continued by Christian disciples; and that it involves "gathered churches," free of State control. Many other principles follow from these things, or have grown out of Baptist determination to witness to them. One must not exaggerate the differences of doctrine and practice within the Baptist family. Nor must one forget or ignore them. There has never been a common or authoritative Baptist theology. Believers' baptism has been practised and defended by Arminians as well as Calvinists, and by those who have expressed their churchmanship in varied ways. Probably the majority of Baptists have been "independents" or "congregationalists" in church polity, but this has often been combined with varying degrees of centralised church government. The Southern Convention has, in this regard, far more power than the Northern Convention.* The Baptist Unions on the continent of Europe have, in general, far more authority than those in England and Scotland. Danish Baptists are regarded as distinctly "high church" in their worship by most of their

* See an article in *The Baptist Quarterly*, October, 1949.

Baptist neighbours. And so on. Even within one country, as in the United States, or even one Union there are often conflicting opinions and tendencies. Throughout Baptist history there has been, in particular, recurring discussion and sometimes divergence as to how far Baptists should go in church relationships and fellowship with those who are of other Christian traditions. What Baptist history teaches is that those who are truest to the essential Baptist spirit and temper are those who are least willing to "unchurch" their fellow Baptists, or rigidly to define in theology or practice what Baptists should believe or do.

Within their own ranks Baptists have illustrated the apostle Paul's striking phrase about "the many-fold wisdom of God." The rich and wide fellowship of the Baptist World Alliance, which has grown so swiftly and strikingly in the past forty-five years, has been based on recognition of this truth.

That there were varied views as to the extent to which Baptists should co-operate in the Ecumenical Movement was recognised at the Baptist World Congress in Atlanta in 1939. In preparation for that Congress, a Commission was appointed, under the leadership of Professor W. O. Carver, of Louisville, to study the findings and reports of the Oxford and Edinburgh Conferences. The document it prepared was an able, frank and comprehensive statement of the divided mind of Baptists at that time.* It sets out clearly why it is many Baptists found it easier to co-operate in the "Life and Work" movement than in the "Faith and Order" movement; why they found it easiest of all to co-operate in the International Missionary Council. It indicated the "definite and reasoned fears" many felt about membership of the proposed World Council. But it stated: "As Christians and members of the Body of Christ Baptists should be ready to think of the Council in terms of its general value for the witness of Christianity in the world. For the most part Baptists are able to appreciate the important services which such a Council may serve, always provided that the Council does not interpret itself as an ecclesiastical union and does not lend itself to the promotion of a centrally dominated Christian organisation with supervision over the creeds and conduct of the free churches of Jesus Christ." And it also expressly declared: "The fact that any body of Baptists should feel led to participate in the (World) Council, as the Northern Baptist Convention proposes to do, should not constitute a breach of fellowship or confidence on the part of others. All of us should be open to the development of opportunity and plans which would encourage our participation in the common responsibilities of evangelical Christianity." After a discussion introduced by Professor W. O. Carver and Dr. Edwin Aubrey, then of Chicago, the report was received and referred to the Resolutions Committee. Later Dr. J. H. Rushbrooke

* See the official report of the Sixth Baptist World Congress, pp. 126f.

explained that the separate Unions and Conventions were solely responsible for determining their attitude to the proposed World Council.

There could be no doubt about this, having regard to the constitution of the proposed World Council and the constitution of the Baptist World Alliance itself. The former was to be "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."* All churches were to be eligible which expressed their agreement with the basis. "'Church,'" it was stated in the proposed constitution, "includes denominations composed of autonomous churches." On the other hand, the preamble to the constitution of the Baptist World Alliance declares that it "may in no way interfere with the independence of the churches or assume the administrative functions of existing organisations."

When, therefore, at the Baptist World Congress in Copenhagen in August, 1947—after an address advocating membership of the World Council by the Rev. Henry Cook and one in the opposite vein by Dr. M. E. Dodd, of Louisiana—a suggestion was made that the Executive Committee should discuss the matter and offer some directive to the Congress and the constituent Baptist bodies, it was ruled out of order.

Since the Amsterdam Assembly which established the World Council, the Baptist Union of Denmark has become a member. The applications of other Baptist bodies are being considered or are said to be pending. On the other hand, critics of the World Council are reported to be active among Baptists in certain parts of the world, eager to question or prevent their joining. In many Baptist bodies, decision is about to be made, or must shortly be made if they are to be represented when the second Assembly of the World Council meets in 1953. It is of the utmost importance that Baptist ministers and lay leaders in all parts of the world should acquaint themselves with the facts and the documents, and should not rely on hearsay.

Can it be said that the fears expressed by some in 1939 and in 1947 were justified by what took place in Amsterdam? I do not think so. On the contrary, almost all those present at the first Assembly and sharing, in whatever way, in the subsequent activities of the World Council, are convinced that there is everything to gain from the strengthening of Baptist representation within it. As world communions Baptists and Methodists have

* A statement has recently appeared in the official organ of a Bible Union that "the World Council of Churches has among its leaders men who repudiate the deity of Jesus Christ, His substitutionary death, and other fundamental doctrines of the Christian faith as held by the Church universal and expressed in the ecumenical creeds." Such a grave, irresponsible and unfounded a charge cannot but make one doubt the Christian integrity of those who make it. Each of the other six points in the statement invites either flat contradiction or cross-question.

much the same total membership, with the advantage probably to the Baptists. Almost all the Methodist Churches and Conferences joined the World Council at the outset. There were about 150 Methodists at Amsterdam, three times as many as there were Baptists. This means a serious weakening not only of our specific Baptist witness, but of that of the Free Churches generally. One of the most striking—and perhaps unexpected—impressions made on all the delegates at Amsterdam was the numerical strength and vitality of those Christians in all parts of the world who come of the Free Church tradition and those who would describe themselves as standing for evangelical Christianity. The fact that Baptists are half in and half out of the World Council puts them in the same category as the Orthodox Churches. Many of the latter cannot be directly represented because of political pressure keeping them from all association with those on the other side of the Iron Curtain. All Baptists, save those in Soviet-controlled lands, have the remedy for under-representation in their own hands.

Another of the interesting and significant developments at Amsterdam itself was the growing recognition of the importance of world confessional organisations. A right and natural consequence of the contemporary unification of the world has been the desire of Christians of like faith and order to establish links with one another. The Lutheran World Federation, the Presbyterian Alliance, the Methodist Ecumenical Conference, have all been strengthened or reorganised of recent years. Congregationalists are now engaged in transforming the International Congregational Council into a Congregational World Alliance and, in order to increase their strength, are seeking fellowship with a number of independent churches in different parts of the world. The bishops of the Anglican Church, at the Lambeth Conference in 1949, proposed that there should be an Anglican World Congress in 1953 for laymen as well as clergy. These developments are to be welcomed. They abundantly justify the faith and vision of J. N. Prestridge, of Louisville, John Clifford, J. H. Shakespeare and others who founded the Alliance and of men like E. Y. Mullins and J. H. Rushbrooke who gave themselves to its fostering. The Amsterdam Assembly adopted as part of the revised constitution of the World Council this clause: "Such World Confessional Associations and such Ecumenical Organisations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine." That is to say, the Baptist World Alliance is provided with a direct opportunity of watching and sharing in the deliberations. If, however, Baptists in certain parts of the world remain long hesitant or divided, the position of the leaders of the Alliance must become ambiguous and embarrassing.

Is it not clear that it is easier "to make our contribution toward the right understanding of the Christian gospel and of the Church" within rather than outside the World Council? The discussions of the next few years in all the departments of its activity—whether these deal with the admission of new members, questions of Faith and Order, International affairs, Reconstruction and Inter-Church Aid, or Evangelism, or whether they concern particular issues like religious liberty or the place of women in the service of the church—will be of the utmost importance. Baptists surely have a responsibility to secure a maximum, not a minimum representation.

No one Christian communion has a full understanding of the truth or of the meaning of God's love in Christ. No one communion has a monopoly of God's grace and power. Baptists have often had to maintain against others their standing in the freedom with which Christ made us free. But this implies standing *for* others. Is it not clear that God's Spirit has been at work in recent decades drawing together different Christian traditions and moving them to devise new ways of expressing their oneness in Christ? There is much for us all to learn by talking together, by worshipping together, by serving together. The World Council is not a super-church, directed on hierarchical or centralised lines. It is not a Church at all. Nor is it merely a loose-knit association held together or inspired by kindred religious, social or political interests. It is, a growing number believe, a new creation of the Spirit of God—"a body in which and through which, when it pleases God, a foretaste of the *una sancta* is given." Those words of the secretary, Dr. Visser t'Hooft, are a daring and a profound claim. Few, if any, who were present at Amsterdam would deny them. It is because Baptists represented in the World Council believe them, and also remain staunch in their Baptist convictions, that they desire other Baptists to join the World Council, as speedily as may be.

·ERNEST A. PAYNE.

BOOK REVIEWS

The Atonement. By Thomas Hywel Hughes, M.A., D.Litt., D.D. (Allen and Unwin; 324 pp.; 15s.)

This is an important book, a mine of information about the various doctrines of the Atonement which have been expounded by theologians from Origen and Anselm onwards to modern times, and it is with modern theories that it is chiefly concerned. If proof were needed that there is no "official" or "orthodox" doctrine of the Atonement, it is amply supplied by this volume, for the most widely varying views on the subject are held by honoured leaders of the Church. The idea that so long as the fact of the Atonement is accepted the theory is a matter of indifference is contested by Dr. Hughes. In this contention he is clearly right, for to say that we believe in the fact of the Atonement is senseless unless we have some understanding of what the Atonement is, and as soon as we begin to explain what we mean by it a theory of some kind is inevitably involved.

What is the real issue? It is a plain fact of experience that man's sin alienates him from God. How, then, can the gulf that yawns between God and man be bridged? How can the broken relationship be re-formed, the sense of union with God be re-experienced? The Atonement is the at-one-ment, the reconciliation of God and man. This reconciliation is the central concern of the Christian Gospel.

It has been generally assumed that this work of Reconciliation is in some way associated almost exclusively with the death of Christ. Anselm, for instance, almost suggests that it was not necessary for Jesus to teach or to found a Kingdom or to gather disciples, all that He needed to do was to die. The question as to how the Death of Christ effects the Reconciliation has never been satisfactorily answered. Dr. Hughes is apparently of the opinion that a complete and final answer can never, in this world, be found. He reviews no less than forty-four theories of the Atonement (thirty-one in some detail, and thirteen in a summary way), and while he recognises an element of truth in all of them he himself fully accepts none of them. After devoting 305 pages to the history of the doctrine (chiefly the recent history) he gives in nineteen pages what he calls "A Constructive View," in which he deals with what might be termed "Prolegomena" to a doctrine of the Atonement rather than with a systematic statement of it. It is precisely this disproportion between "Historical" and "Systematic" Theology that the modern theological student often finds so irksome. He wants to clarify his thinking about the Atonement but finds, alas! that the books about it give him, in the main, a bewildering variety of views and leave him, on the whole, more confused and confounded than he was before. This is, perhaps, the debit side of the affiliation of our colleges with the universities. Students have to be prepared for university

examinations which are concerned with knowledge rather than with convictions and opinions. Hence Biblical and Historical Theology get a great deal of attention, while Systematic Theology is the Cinderella of the theological curriculum. True, Biblical and Historical Theology initiate men into the problems, but they can hardly be said to point the way to their solution.

All the great historical theories of the Atonement have been formulated by men who spoke in the terms of their own age. This applies even to Biblical writers themselves. Thus, when the Biblical theologian has determined the nature and purpose of Sacrifice in the Old Testament, he has not thereby necessarily given us the clue to the interpretation of the Sacrifice of Christ, for—as the author of the Epistle to the Hebrews is at such pains to make clear—Christ's Sacrifice is as different from all previous sacrifices as substance is different from shadow. Precisely the same applies to such terms as "Blood" and "Propitiation," which were originally used in a literal sense but are applicable to the death of Christ only in a metaphorical way. Again, as has often been pointed out, Anselm's "Cur Deus Homo" bears all the marks of the feudal age in which it was written; while in the age of the divine right of kings sin was thought of as treason which demanded the death-penalty, and thus the Atonement was thought of forensically. Hence it would appear that in every age the doctrine has to be thought out afresh and expressed in appropriate terms. If the criterion of a sound doctrine of the Atonement be whether it can be preached or not, quite a number of the doctrines which have been propounded inevitably fall to the ground, and some of them, e.g., the Ransom to the Devil theory, might well be relegated to the museum of interesting theological antiquities.

To what extent, then, does the present volume mark an advance towards a Doctrine of the Atonement for our times? In this connection there are five things to be said. Let us take two minor points first.

(a) Several times it is insisted that Atonement means "Reconciliation," a preferable term. It is important to note that though the word "Atonement" plays so large a part in Christian theology, it plays no part whatsoever in the New Testament itself. True the word occurs once in the Authorised Version (Rom. v, 11), but there it is a mistranslation of *katallagé*, "Reconciliation."

(b) Patripassianism seems no longer to be a heresy, for God is not to be regarded as impassible (pace Dr. Franks). The idea of God as dwelling in Olympian aloofness, unmoved, unchanging, passionless, is Aristotelian rather than Christian. As Dr. Fairbairn pointed out, if God is love He must be able to suffer. Now it is precisely in the connection between forgiveness and suffering that the solution of the problem of the Atonement is to be found. Even on the ordinary human plane, it is only when we have in some way suffered by the wrong-doing of others that we can

really and with full moral justification forgive them when they seek forgiveness. So it is with God. As McLeod Campbell insists, love forgiving without any conditions is on a far lower plane than love forgiving at infinite cost, and God's love is seen most clearly and fully in His providing the Atonement (i.e., the means of Reconciliation) and bearing the cost Himself.

Now for the three major points.

(c) This volume makes it clear that the movement is definitely away from all "penal," "satisfaction" and "transaction" theories. Calvin's idea that on the Cross, Christ "bore in His own soul the tortures of a condemned and ruined soul" is hardly less objectionable than what Dr. Hughes calls Calvin's "ghastly theory of predestination and election" and the devaluation of man to the status of a mere chattel involved in his unreasonable emphasis on the absolute sovereignty of God. The later "penal" theories are less crude than those of Luther and Calvin, but they overlook the fact that a theory which suggests that Christ was vicariously punished to appease an angry Deity is an offence against elementary ethics, that it is unchristian, unjust and repulsive to the moral sense. Further, God's justice and mercy must never be represented as opposed, for both alike are the expression of His love, which is the basic thing. Justice without mercy is never really just; and mercy without justice is never truly merciful. Nor must we distinguish between the holiness and the love of God, for God's holiness is simply His love willing the good—and what human parent really loves his child, if he is indifferent to his child's moral well-being? So the death of Christ is not to be regarded as a "punishment" or a "satisfaction." Into this discussion Miall Edwards introduces a welcome breath of historical reality when he says: "The death of Christ was the result of His life, and it was not God who crucified Him, but the Jews and the Romans." Canon Raven does the same when he points out that Christ's death "was the price He paid for the delivery of His message." So again does Wheeler Robinson in the words "Behind the Cross is the whole force of Christ's obedience and His consecration to His Father's purpose." No theory can be countenanced that is derogatory to the love of God. The champions of "penal" theories read far too much into the cry of dereliction from the Cross, and interpret it as meaning that Jesus had actually been abandoned by God. But when Jesus cried "My God, my God, why hast Thou forsaken me?" he was quoting a psalm, so that He may have meant no more than the psalmist meant, and it is a fact of spiritual experience that a man may feel most God-forsaken when in reality God is nearer to him than ever. That Christ suffered for our sakes is sublimely true, but that He was punished in our stead is an impossible idea. The central feature of the Cross is vicarious suffering, which for a reason which we cannot fathom is the most powerful redemptive force in the world. "Except a grain of wheat fall into the earth and die, it abideth by itself alone;

but if it die it beareth much fruit." "God was in Christ reconciling the world unto Himself." "For as through the one man's disobedience many were made sinners, so through the obedience of the One shall many be made righteous."

(d) The old debate as to whether the Atonement is "objective" or "subjective" should now receive its quietus, for the simple reason that it is both. Forgiveness is inevitably an experience in which two are involved—one who forgives and one who is forgiven; forgiveness has to be granted and to be received. The "objectivists" insist that Christ died that we might be forgiven, and the "subjectivists" insist that Christ died that we might be forgivable. The truth is that we need to be forgiven and have to be forgivable. The statement that Christ died that we might be forgiven needs careful interpretation. It is usually taken to mean that the death of Christ is the sole condition of forgiveness. Then what is the meaning of the Old Testament references to God's forgiving grace, and why did Jesus never say that His death was necessary to the forgiveness of sin, and why did He openly forgive sins before His death, and why (again before His passion) did He enjoin us to pray "Forgive us our trespasses"? To say that all these references to forgiveness were made on the assumption of Christ's future passion is sheer arbitrariness and not argument. God cannot and never could, lightly forgive sin as though it were a matter of small consequence to Him, and the Cross is the witness to the cost of forgiveness to God—it is because God suffers for sin that He is justified in forgiving it. In that sense it is true that Christ died that we might be forgiven. The "objectivists" tend to overlook the fact that

The Cross on Golgotha will never save thy soul,

The Cross in thine own heart alone can make thee whole.

On the other hand the "subjectivists" tend to ignore the cost of forgiveness to God, but they are right in their insistence that the only way in which God can vindicate righteousness is to make men recognise it and love it.

(e) In this volume frequent emphasis is laid on the fact that the reconciling work of Christ is not to be confined solely to the Cross. It is not our theory of the Atonement that saves us but our faith in God through Christ, and it is not simply the Death of Christ that saves. The work He did during His earthly life and all His teaching must be given their due place in our Lord's reconciling ministry, for He revealed the mind and will of God to man and man's duty to God, and all this is as truly part of "the Work of Christ" as is His death. Athanasius was not entirely in the wrong when he maintained that the Incarnation is the Atonement, for the Incarnation was itself a sacrifice, and our Lord's sacrificial life was crowned with a sacrificial death. Further, "an exposition of the Atonement which leaves out Pentecost leaves the Atonement unintelligible—in relation to us" (R. C. Moberly). Or, as Bishop Headlam says, "It was through

the whole work of Christ that man was redeemed and reconciled to God, whilst the work of Christ was in a real sense the work of God." And, after all, it is only as we are "in Christ" that we can share in the benefits of His redeeming and reconciling work.

One sometimes feels that the clearest and concisest statement of the essence of the doctrine of the Atonement has come not from a theologian but from a missionary—David Livingstone: "What is the Atonement of Christ?" he asks, "It is Himself; it is the inherent and everlasting mercy of God made apparent to human eyes and ears. The Everlasting Love was disclosed by our Lord's life and death. It showed that God forgives because He loves to forgive."

L. H. MARSHALL.

The Religions of the World. By Dr. Godfrey E. Phillips. 160 pp. (Religious Education Press; 6s. net.)

This is an excellent book and likely to become a standard handbook on the subject for a long time to come. While it is intended to help day-school teachers, it will be invaluable to Bible Classes, Youth Fellowships and Study Groups. All Sunday School teachers should have it, and most ministers will be the poorer without it.

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