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ANY IMPROVEMENT?

I REGRET to say that during the last year there has been no improvement in Church members." Thus, an Indian Pastor to Norman Goodall, as related in the latter's—"One Man's Testimony." The imperfect English, which provokes a kindly smile also stimulates a salutary thought.

Numerical increase—evidently in the pastor's mind, or its regretted absence—is important in Church life, but much more so, are spiritual conditions. Mention is often made of a "good" congregation or we speak of a "good" church. The question is—what meaning do we attach to the adjective "good"? A church may increase numerically but decline spiritually; and, happily, the reverse is also true. The acid test of real goodness is to be found in the measure of its spiritual life. At the beginning of another year let the Minister ask—"Is my church a good church? In this deep spiritual sense can I discern any improvement in its membership?" Such quiet reflection may prove a helpful exercise for mind and soul.

Our present suggestion, however, is that, without being unhealthily introspective, the minister may well enquire, regarding himself as in the sight of God: "Has there been during the last year any improvement?"

"Any improvement in my pastoral activity? The Good Shepherd calls his own sheep by name. Have I an increasingly intimate knowledge of, and concern for, my people—those growing old, those bearing the heat and burden of the day, youths and maidens developing so rapidly into the responsibilities of adult life?

"Any improvement in my mental exercises? Am I more concerned, intellectually, to equip myself so as the more thoroughly to build up my people in their holy faith, and, spiritually, to enable them to adorn the doctrine of God our Saviour in all things?

"Most important of all—has there been any improvement in my own Christian character? At home and in the pulpit, in private and in public life, has it become increasingly evident that I have grown in the grace and in the knowledge of the Lord Jesus Christ? Is my soul garrisoned against what may possibly become the blighting

routine of my official ministry? Am I nearer Heaven than when I was first ordained and first presided at the Table of the Lord?"

What may be God's will for us this coming year, so far as our outward circumstances are concerned, we may not know, nor do we ask to see the distant scene, but of this we may be well assured, that it is the will of God that we, as ministers, should be good men in the deepest sense of the word, and that other men may be the better for their contact with us. In so far as this comes to pass by God's grace, then some unseen angel may happily record an improvement in pastor and people, as the days of the year pass swiftly away.

"Now unto Him Who is able to keep us from falling, and to present us faultless before the Throne of His Glory, with exceeding joy, to the only wise God our Saviour be glory, majesty, dominion and power, world without end." AMEN.

FELLOW-SHIPS

Our B.M. Fellowship sails from the haven of another year on its voyage of service, in company with other little ships—not so very little. There is the Baptist Revival Fellowship composed, not of ministers only, whose aim is deeply spiritual and strongly Evangelical. There is the vessel manned by women, which seeks to unite in prayer and service our Manse partners whether at home or abroad. Our B.M.S. has its own stately Craft, while others on similar errands set out from the Commonwealth, from U.S.A. and from European ports. All these ships differ somewhat in set-up but not one will fire a critical broadside upon another, but rather in the silence of imagination, will listen to the music of prayer and praise and service, arising from each and all, sailing as they do, under the same Flag.

It is a Victory Fleet—just as the little "Peace" put together by Grenfell on the banks of the Congo, will ultimately prove mightier than the mightiest material armament on land or air or sea. In good heart, therefore, we all set sail guided and guarded by the Master Mariner, the Saviour of mankind, bearing His Standard from Sea to Sea and from the River unto the ends of the earth.

For each and all, we offer Spurgeon's prayer,

'Ere yet our vessel sails
 Upon the stream of day
 We plead, O Lord, for heavenly gales
 To speed us on our way.

South Africa

THE BAPTISTS IN SOUTH AFRICA

FROM the Cape in the South to Ndola in the North is 2,300 miles, with hundreds of miles East to West, within which area there are over one hundred Churches and more than five hundred Preaching Places. This is the area of the Baptist Union of South Africa and the South African Baptist Missionary Society. Only to those who know South Africa with its vast distances and rolling mountains and difficult terrain, plus its colossal problem of multi-racial population, will this appear to be a tremendous achievement for a period of 134 years. More than that, South African Baptists received little financial aid from overseas. The main Denominations in Britain regarded even the commencement of European work abroad as a Missionary obligation and contributed generous sums for its advancement, but not so the Baptists. This made pioneering heavy going, and all the while there was the call of the African. There was an understanding with the London Missionary Society that the South African Field would be left to them, while the B.M.S. concentrated on the Congo. However, when the South African Baptists saw that the field was far too large for one Society to meet the need, and when the challenge was felt for our own Baptist witness, the little handful of Baptists in the Union had to face and answer the call almost unaided. That makes the achievement all the more remarkable.

The Baptist South African story begins with the arrival of the early settlers from Britain in 1820; perhaps it would be more correct to say that it began on the voyage when, a few Baptist families being among the voyagers, they appointed William Shepperd, of York Street, London (probably meant for York "Road"), as their leader for the purpose of fellowship during the long voyage. Immediately on arrival they all assembled together under a mimosa tree to give thanks to God for journeying mercies, and for the chance of a new beginning, and in this way laid the foundation of the Baptist cause in Southern Africa. Several of them moved inland and settled in and around Grahamstown, and one of their number, William Miller, also of York Road, preaching with much acceptance, held services in his own carpenter's shop where the first Baptist Church was formed.

William Miller became the first leader, but the Church was led to confer with the B.M.S. who were instrumental in sending out the Rev. Mr. Davies as the first Minister. And so the great Baptist cause was launched on its way in Southern Africa, and soon spread to Port Elizabeth, Durban, Cape Town, Johannesburg. It now stretches over the great area mentioned above.

Another historical landmark coincides with the ending of the Crimean war. The German Legion which had fought with the British was disbanded, and in recognition of their fine service, many of them were allotted land in what was then British Kaffraria, and among these settlers were many Baptist stalwarts. They were fortunate in that the Rev. Hugo Gutsche, an ardent follower of J. G. Oncken, was sent out to minister to them, and whose influence upon the people and Churches of German descent abides to-day.

Out of this grew another branch of Baptist work in this land, the ministry to the Afrikaans-speaking people. J. D. Odendaal, a farmer, came under the influence of Hugo Gutsche, whose Church appointed him as Pastor of the Afrikaans Church at Vrede (meaning "Peace") in the Orange Free State, out of which has grown a thriving Afrikaans Baptist Association in affiliation with the Baptist Union of South Africa, with an Odendaal as its leader.

Two other sections of this variegated community have not escaped attention, viz., the Indians (divided into Tamil and Telegu) and the section known as Coloured, as distinct from Native. All these are being ministered to and Churches have been formed, mainly with the financial support and oversight of the adjacent European Church.

How did such enormous undertakings become possible? In the Mother Church at Grahamstown, in 1877, with six ministers and five laymen present, the Baptist Union of South Africa was formed. It has so grown that the last Assembly was attended by 184 Ministers and Delegates, representing a membership of over 10,000 Europeans. To this has to be added the fact that Africans, under the jurisdiction of the Missionary Society, have their own Bantu Baptist Church with a Biennial Assembly representing a membership of over 15,000 Natives. Surely the Baptists of South Africa have been true to their commission!

It is fitting that we should acknowledge the assistance given, in more ways than with money, by what is now the Baptist Commonwealth and Colonial Society, while at the same time remembering that the formation of the Society was largely due to the Rev. Thomas Chapman. In London there existed an "Aid Society," and in Johannesburg the Troyeville Church commenced the "Gold Fields Missionary Society." In the year 1900, Mr. Chapman visited England, and together with Mr. Ralph Holme held discussions with Church leaders, with the result that at the Assembly in Edinburgh that year, with Dr. Maclaren as President, the Baptist Colonial Society was formed, with interests mainly in South Africa. This has blossomed into the Society as we know it to-day, with interests in all parts of the Commonwealth. We take a justifiable pride in the knowledge that South Africa had the major portion of influence in bringing into existence a Society which has been so signally used of God in the assistance given for the furtherance of the Baptist cause in the Commonwealth.

J. L. GREEN.

THE S.A.B.M.S.

The year 1892 stands out in world Baptist history as marking the centenary of the B.M.S. And in what more worthy way could the South African Baptists have celebrated so auspicious an occasion than by deciding to form their own Missionary Society, which they did at the Assembly held at King William's Town that year. Most of the credit for this goes to the German Churches under the inspiring leadership of Rev. Hugo Gutsche, who had been instrumental in commencing work among the Natives as early as 1869.

Mr. Carl Pape, a member of the German Church, was moved to commence work among the Native peoples by a vision which came to him when at the seaside. In his vision he saw a Kaffir hut turning round and round on the waves and gradually sinking, while some Natives held out appealing hands and called on him to save them. His Church ordained him in 1876 and set him apart two days a week for missionary work, offering a modest stipend of £30 per annum, which was rarely paid in full. Unable to keep the work going alone, the Baptist Union was asked to assume responsibility for it, which they did.

As the English speaking Churches grew over the country so, in true Missionary fashion, Native work was started by individual Churches. But to maintain what had been achieved, and to further the Gospel among the heathen it was necessary that the Denomination should act together. It was fitting that at the Assembly in that great centenary year of the B.M.S. the Presidential Address was entitled "The Marching Orders of the Church," and it is not surprising that at the subsequent business session a motion was put and enthusiastically adopted, which brought into being the first S.A.B.M.S. The first year's income amounted only to £54, and for a few years there were times when it would seem that the young child would never live to reach a lusty Diamond Jubilee, which it did; and to mark it the Churches raised a Jubilee gift of £25,000, subscribed in just over a year in addition to a record year's contributions.

It has been the aim of the S.A.B.M.S. to encourage the Natives in the building of an indigenous Church and therefore it was with much gratification that in 1927 the Bantu Baptist Church was duly constituted, since when it has functioned through its own Biennial Assembly and Native Councils operating in the various areas with the guidance of the Missionary Superintendents, while still being under the jurisdiction of the Missionary Society.

It was never anticipated that the Society would ever be responsible for work beyond the Limpopo River, but a challenge in 1913 from far away Lambaland in the extreme north of Rhodesia, could not be resisted. It was a challenge from the Nyassa Industrial Mission concerning a Station which they found impossible to maintain, and a challenge made more dramatic by reason of the fact that the

Rev. J. J. Doke of Johannesburg, who went North to investigate the situation, contracted fever and died on the way back. Miss Olive Doke caught her father's vision and since 1916 has lived and laboured among the Lambas and is still to-day their spiritual Mother. It is no wonder that this field has held a firm place in the hearts of South African Baptists and even beyond.

Obviously, such a story as this article attempts to tell cannot possibly be told in fifteen hundred words, and neither would fifteen thousand suffice. And however great the achievement may appear, in humility we have to say in the words of Cecil Rhodes: "So little done, so much to do."

R. H. PHILPOTT.

SOUTH AFRICAN BAPTISTS AND A MULTI-RACIAL SOCIETY

WITH almost recurring regularity our present Government seems to thrust our racial tension in South Africa before the eyes of the world by presenting some new ideological legislation with regard to the Coloured or Native population of our country. With each occasion we are very aware that those who are far removed from us wonder what the Christian Churches in South Africa feel about the present tendency, and whether there exists any united opinion within the Christian Church regarding these new laws.

Let me say at once that no one knowing the attitudes of the various branches of the Christian Church in South Africa will deny that there are very strong differences in outlook concerning the integration of the non-White groups into the European set-up of the country. On the one side the Dutch Reformed Churches (with several of the smaller Afrikaans-speaking groups) take a strong line against any incorporation of all this multi-racial land into *one* Christian nation and church, that is, as far as organisation and worship are concerned. Anglicans, Methodists, and many others feel that this is our finest hour, and that nothing less than the ignoring of Colour within the nation will be to the credit of the name of Christian.

Our interest in this brief article concerns the Christian Churches and their attitude to integration within the Church.

Speaking at an inter-Church Conference (at which about forty Christian Churches and organisations were represented), the Moderator of the largest and most influential of the Dutch Reformed Churches in the Transvaal said:—

"It is not only for practical reasons, as is sometimes stated, that the Dutch Reformed Churches in their mission policy, aim at the establishment of separate non-White Churches which must finally become completely independent. The mission policy of these Churches has sufficient Scriptural

grounds for us to feel justified in saying that the creation of separate churches is not only permissible but essential, and moreover, any other policy is too simple not to appear suspect. The Christian Churches must be careful not to deprive the whole of Africa's natedom of the privilege of making its own contribution to the development of the Christian truths."

The Dutch Reformed Church claims that

"Attempts at unification, the equalitarian idea, are a revival of the Babylonian spirit . . . There can be no doubt that God willed the separate existence of nations, and that even in the Church of Christ, as it exists in its instituted form, the gospel did not abolish the differences in endowment, in nature, culture, etc., between the different racial groups."

A very different view was expressed by Anglicans and Methodists.

Speaking for the Anglican Church, the Rt. Rev. Robert Taylor, Bishop of Pretoria, presented a statement released by the Bishops of the Church of the Province of South Africa, in which he said that:

They opposed the policy of "apartheid" (separation). He would like to state: the Church of the Province believed the policy of apartheid was impractical and unfair in its application. His Church believed rather in a policy of integration and partnership. What mattered most was that all men, whatever their race or colour, should have the opportunity to develop to the best of their ability.

Archdeacon Rouse also stated that

Our Lord removed barriers. The Church of the Province of South Africa had not clearly defined its policy, but one thing was quite certain: there would not be *two* Churches of the Province of South Africa. This Church had taken a stand against a parallel church. It was difficult to put this policy into practice, but whatever the failure in practice, the Church of the Province would not consider two churches. This was its anchor. Any member of the Church of the Province was free to worship in any Church.

Dr. J. B. Webb spoke for Methodism and was very frank in his declaration that

His own attitude in these matters went right down to the concept of the Church. Were we to have in any one denomination two or more separate churches, each with its own constitution, its own policy, laws, and discipline, completely divorced from the other sections of the same denomination? To this they said "No." As regards Methodism he could say decisively that they were one Church, one organic whole, one connection. Their Church was a multi-racial Church whose membership consisted of English-speaking, and Afrikaans-speaking persons

and of members of every tribe of the Bantu in South Africa as well as of Coloured, and Indian people. In their highest councils they sat together with equal deliberative and ruling powers. They worshipped together and took communion together and it not infrequently happened at their Conference table that a European representative would receive the bread and wine at the hands of an African Minister. In their ordination service he had seen how an African, as ordaining Presbyter had laid his hands upon a European ordinand. In their discipline committees they had European and African alike.

The above statements are clear, frank, and authoritative. The outlook of the Churches differed very radically, but when practical issues were discussed regarding corporate worship and one Christian Church composed of black and white in any denomination, it was seen that there were very real difficulties which could not be overlooked. For instance, Dr. Webb, whose statement above is very clear, went on to add that

But for reasons which have been mentioned by our Dutch Reformed brethren—language, culture, etc.—the non-European members of our Churches prefer to worship in their own congregations. There was, however, nothing to prevent an African or Coloured member from attending a European service, or *vice versa*. *In principle* there was nothing to prevent a European from having his membership in an African Church or *vice versa*. *In practice*, however, such applications were never made.

This aspect of the whole problem became very evident as the Conference progressed. There is a great gulf between principle and practice. Although many disagree with our Dutch Reformed brethren very strongly, they admit that in practice they have parallel Churches for the comfort of both (or all) parties.

Now where do Baptists in South Africa stand? We have not been slow to declare that all men are equally precious in the sight of God, that, in Christ we are brothers, and that there are very real bonds which bind all Baptists in South Africa together. There are English-speaking, Afrikaans-speaking, German-speaking, European Baptists, and there are also Coloured, Indian and Bantu Baptists, and in a true sense we belong to each other, but, except in isolated cases, we worship in our own language and racial groups. Probably it would be correct to say that Baptists in South Africa take their stand midway between the two strong views which have been mentioned by the Dutch Reformed Church on the one side and the Methodists on the other. Because of our peculiar composition it is probable that one would find every shade of opinion in our ranks, with a likelihood of a clearly marked division between English and Afrikaans-speaking Baptists. It is not that we want to compromise or court favour with anybody that we take our stand midway between the two opinions. We feel that to force development along

the lines of integration is as harmful as repression. We do not consider that the Native peoples in South Africa are ready for integration in Church life at the present stage of their development. Certainly we do not take stand with our Dutch Reformed brethren in their contention that the Bible teaches "apartheid." With us, at the moment, it is not a matter of Scriptural teaching but of practical import. We readily acknowledge our unity in Christ, and all things being equal, we would anticipate a very much larger measure of co-operation and even integration than is current among us at the present time, but, to most of us, the inclusion of all races into one united Baptist "Church" must seem a very long way off, if it is even desirable from other motives. At present such a unity in worship and witness is impossible. Difference in culture, in language, in academic standards render such a corporate Church an impossibility. It is often not realised by those outside South Africa that still over 60 per cent of the Native peoples in the Union are heathen, with very little or no civilised culture. Not one in 10,000 reaches Standard 7. This, of course, refers to the Bantu, or Native, and not to the Coloured (mixed race) people of the Cape. Of their position we must take special cognizance.

At present both we and our Native brethren would be embarrassed if we worshipped together. Naturally there are isolated exceptions, and for these exceptions provision is gladly made. (In East London an Indian family has worshipped in one of our European Churches for years, for there is no local Indian Baptist Church). Before we had Coloured churches on the Reef—the Johannesburg area—isolated Coloured folk worshipped with us in one of our Johannesburg churches, but as a rule they are happier with their own folk.

Sixty years ago, when the differences between the races were very much more marked than now, our brethren felt that it would be better to establish a Bantu Baptist Church under the supervision of our Missionary Society. It has worked well. Unlike most of the societies working among the Bantu we have only a very small European staff of six superintendent Missionaries, although the membership is over 15,000 (and, according to the last Government census, over 70,000 souls). This Bantu Church has its own Councils and Assembly, but we are linked together in that the one Executive functions for both the Missionary Society and the Baptist Union. One President serves both the Society and the Union. The Bantu Baptist Church elects its own president, and sometimes he is a European Missionary and at other times one of themselves.

Our policy is not "apartheid." We do not approve of all the Government legislation, and although separate congregations are being forced upon some in their church life, it has always been the practice of Europeans and Natives not to mix in social gatherings (except in one or two small clubs). In the shops and industry there is no effective "apartheid" nor is there likely to be. Indeed, to many of us who have grown up in this land it seems as if "apartheid" is more of an ideological controversy than a vitally practical matter.

It can be enforced only in a limited measure, and apart from being an exasperation to a small section of the Bantu, it is not likely to develop very far, for it would disintegrate almost all commerce in South Africa if it were rigorously applied. About 80 per cent of all industrial labour in South Africa is non-White.

In our Churches, and among our members generally there is little hard feeling on the matter of individual Bantu or Coloured worshipping in European Churches. On occasion the races worship together. Not long ago when Dr. Ohrn visited Durban, an inter-racial rally was held in the Central Baptist Church. It was well attended. One of our Reef Churches regularly holds a United Baptist Women's Association Rally although it invariably means that the European ladies have to forgo their address, or their African sisters would need to hear the message by interpretation. So, without any feeling on either side we enjoy God's blessing in parallel Churches. Ultimately there will probably be representation on the various councils but at present their contribution to discussions, or even their benefit from our discussions, would be almost negligible.

Regarding the Coloured Community at the Cape, of whom 6,000 claim to be Baptist (according to the census figures), we readily acknowledge that the situation is vastly different. It is equally complex. Our Coloured people are from a mixture of European and Native blood and mostly they speak either English or Afrikaans. They have, for the most part at any rate, a European culture and civilisation, but to incorporate them into our European churches would bring serious complications, and, with the outlook of South Africans being generally against any mixing the races, we would do our European work serious harm. Even the Methodists and Anglicans who hold no barriers, recognise that separate churches are best, and they establish such. It is true that the Roman Catholics do not differentiate between the racial groups but then there is also very little social life in association with their churches. Our churches are not only meeting-houses, they house spiritual families and, as I have said, the incorporation of any large number of the Coloured folk into European churches would virtually mean the exit of unconverted Europeans. In one Anglican cathedral the Coloured people were welcomed to the Sunday morning service which was well attended by Europeans. As the Coloured numbers grew, the European congregation dwindled until the service was almost wholly composed of Coloured members. We Baptists in South Africa feel that we have a message to White South Africa as well, and we must not jeopardise our usefulness by introducing factors which would drive the unconverted Europeans from our churches.

It must also be said that although we do not worship together there is no thought of suppression or lack of love. We desire the greatest development for our Coloured and Bantu brethren and so encourage them to assume responsibility and leadership in building up their own churches with generous financial help and oversight from the Baptist Union. So, if there are differences in our midst we

can testify that the Baptist family of over 100,000 souls in South Africa, composed as it is of European, Chinese, Coloured, Indian and Bantu, is a very happy one, and we have every reason to expect expansion in the years ahead. One thing we desire above all else, that He whom we love, and whom we claim as our Common Lord, may be magnified in our midst.

We can fully appreciate the message sent by the World Council of Churches from Amsterdam in 1948:

“ We are one in acknowledging Him as our God and Saviour. We are divided from one another, not only in matters of faith, order and tradition, but also by pride of nation, class, and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another.”

WILFRED EDMUNDS.

MEN FOR THE MINISTRY IN SOUTH AFRICA

JOHAN MILTON recognised the piety and ability of a Minister in his poem *Lycidas*, which was a tribute to his Cambridge friend who was drowned in the Irish sea. Milton admired the care with which King had pursued his studies and fitted himself for his high calling. In scathing terms he condemns an ill equipped, mercenary and slothful ministry.

“ Enow of such as for their bellies' sake,
 Creep and intrude and climb into the fold!
 Of other care they little reckoning make,
 Than how to scramble at the shearers' feast,
 And shove away the worthy bidden guest.
 Blind mouths! that scarce themselves know how to hold
 A sheephook, or have learned aught else the least
 That to the faithful herdman's art belongs.”

Recognising the need to equip men for their task in Southern Africa, efforts have been made to train them. Until recently there were no colleges or Universities for English-speaking students which provided for the study of Theology and relevant subjects. Rhodes University now has a department of Theology which for a time was under the direction of Dr. Horton Davies, who has returned to Oxford. Some of the men now in our ministry availed themselves of the facilities at Rhodes. There is however a distinct disadvantage in the Rhodes premises. They are situated in a district where few opportunities for preaching are available. It is felt that if men are to be effective in their ministry the practice of preaching is imperative while they are students. Furthermore, the Department of Theology at Rhodes is an Interdenominational faculty, so that specific doctrines of the Baptist faith and order are not emphasised, which means that

provision must afterwards be made for a special course in those subjects.

Another institution is the Bible Institute of South Africa. This also is an excellent Interdenominational Institute designed to equip workers for various spheres of Christian service and for the work of Interdenominational Missionary societies. The curriculum does not comprise a full theological course. At the present time the Principal is a Baptist, but owing to the character of the Institute it is not practicable to enunciate Baptist doctrine. In order to supplement, the student is required to take a two-year course in Theological subjects and Baptist History and Doctrine.

For those unable to attend College or University, but who show evidence of a call to the ministry, an extra mural course of study is available. The studies are taken under the guidance of the Ministerial Education Committee and are planned to take four years. A wide range of subjects is included. The student takes the course while in charge of a Church. He can practise while he learns. But he often finds himself confronted with a matter of conscience. The demands of the Church seem to be paramount. If he is not an apt student then his studies are often deferred for what he considers the prior claims of the pastorate. His four-year course will take him much longer and at all times be a burden.

There are some students who graduate with great credit by means of the Ministerial Training Course and who, having fulfilled the obligations in the prescribed period, afterward voluntarily supplement those studies with others under the aegis of a College or University. Some have attained to accredited degrees. Such men have proved workmen that need not to be ashamed.

It is often impossible for men to suffer the expense involved for a training overseas, but some have attended Colleges in Britain or America. At the conclusion of their course they may be faced with a serious dilemma. Shall they stay in the country where they were trained, or return to the country from which they come?

By the time a man has finished his College career he has become known in the Churches and he himself knows some of the Churches. He may have been a student Pastor and his ability has been expressed.

But in the country from which he came his capabilities are unknown. While remembered by his home Church as a "worthy lad" he is untried and untested. There are few Churches who will extend a call to one for whom even the Executive body of the Denomination cannot speak with knowledge of his abilities as a preacher and pastor. It is not prejudice against men who have been trained outside South Africa, but the natural caution of Churches against calling a man who is unknown to them. The result has been that good and capable men have settled in the land of their training. In this way a number of men who have left South Africa to study have been lost to South Africa for service.

THE DIFFICULTIES OF ADAPTATION

While it is possible for men trained in any part of the world to adapt themselves to conditions in Southern Africa, it must be recognised that those who study among the people whom they will serve have an advantage. Different countries have distinct characteristics. Very often people of different Counties or Provinces have idiosyncrasies which are contrary. There are men who can minister effectively in Hampshire who would fail in Lancashire, simply because they cannot adapt themselves to the needs of the neighbourhood. So also in Southern Africa: a man whose ministry flourished in Britain might fail in the Transvaal or Rhodesia or the Orange Free State, Cape Province or Natal. There are nearly three thousand miles between the southernmost churches of the Cape and the northernmost Church of the Copper Belt. Between those far-reaching points are scattered Churches of varied character. Some of them are in established areas and have a reliable membership. Others are in districts where the population is scattered and the Church ministers to members over an area of hundreds of square miles. In the new Gold Fields in the Free State, mushroom towns are springing up and pioneer work is exacting and sacrificial. It is often very difficult for ministers from Overseas to adapt themselves to the circumstances. For many it would end in frustration. But men trained in South Africa know the conditions and undertake the Pastorate with open eyes.

There is also an ever-increasing scope for Missionary work, which means men with a full Ministerial training plus an equipment for Missionary administration. Studies in Native law and administration, and Bantu languages, as well as Social Anthropology can be taken at the University.

In order to meet the need for adequate training in Southern Africa the Baptist Theological College of Southern Africa was instituted.

The College endeavours to provide for that which is lacking in other institutions. To recapitulate:—

1. Rhodes University lacks the Baptist emphasis and scope for preaching and pastoral work. The College emphasises Baptist doctrine. It is also situated in Johannesburg where there is scope for preaching and student-pastorates. During the past year four new Churches were constituted which have been under the oversight of student-pastors, and over 600 preaching engagements were fulfilled.

2. The Bible Institute of South Africa, while providing excellent training for certain spheres of Christian work, does not provide for full Ministerial equipment, and lacks the Baptist emphasis. The College provides a full Ministerial course. Situated as it is in close proximity to the Witwatersrand University, studies are integrated with the University. Students who merit the College Diploma must take certain subjects at the University. Those who wish to do so

can obtain also an Arts Degree. The Theological studies of the College are designed to fit students for the London B.D. examination.

3. The Ministerial Training Course has certain disadvantages. Students study their subjects without any guidance or help. It is possible, however, for some who have a pastorate near the College to attend Lectures and receive credits.

4. Because the Students have the advantage of many opportunities for preaching and student-pastorates they become known to the Churches. The result has been that the first five men who graduated have settled happily and profitably.

J. L. GREEN.

NEW TESTAMENT ETHICS AND ENERGY

ANY study of the distinctive claims of New Testament Ethics pre-supposes a comparison and a contrast. It is profitable and necessary to place the New Testament alongside the various systems of Natural Ethics which have fascinated the minds of men from time immemorial to our own day. Such a course will abundantly reassure the Christian apologist of the supremacy of the revealed Word.

In the deepest sense the New Testament also enshrines an ethical system. It satisfies the thirst of man's soul for a higher life. It brings duties and principles into sharp focus; it educates the conscience; it holds out the ideals of righteousness and true holiness which are yet to be made perfect in an immortal state. All this and more it has for us. Yet if our evidence of the New Testament's superiority went no further than this, it would fail to demonstrate its main distinction over all natural systems. The one factor which makes the Christian ethic radical in its very nature, lies here: "It is God which worketh in you both to will and to do of His good pleasure. Humanly devised moral philosophies fall short at this point. They know nothing of a Divine intervention or sovereignty. They bid us fly when we have no wings. Their practical outworking is to increase our conceit, on the one hand, or to sharpen our despair on the other.

It was Stanley Smith who, in the midst of a Chinese crowd, illustrated this distinction by three questions. "Do you do what you ought to do?" he asked. Their answer was, "No, we do not." "And why do you not do what you ought to do?" In answer to which they hung their heads. "Is it not because you cannot do what you ought to do?" To which, more hopefully, they agreed. "Then," said he, "let me tell you that I have a Saviour, whose power makes me willing and able to do what I ought to do."

At the very root of the Christian ethic, therefore, lies the doctrine of Divine transformation. Our apprehension of this fact is the first obvious step forward in reasoning on Christian behaviour.

Yet we are constantly surprised to discover the practical ignorance of this fact among those who are thought of as within the direct orbit of the Christian gospel. In what respect has the teaching of the pulpit failed to clarify the distinction between natural moral attainment and the consequences of Divine renewal? "He that is in Christ is a new creature. Old things are passed away; behold, all things are become new." This is both pronouncement and exhortation in one.

OUGHT AND CAN

The renewing work of the Spirit of God, in its beginning and its continuance, needs to be underlined with a heavy pencil in our convictions. This does not mean that we are to preach, in error, a "Gospel of the Spirit" which is separable from Christ, and which is thought to represent an advance on our condition "in Christ,"—as if there were yet another and higher realm to be occupied which is the special domain of the Spirit. Dr. Moule has some useful remarks in his "Veni Creator" on this point. But it does mean that the transition from an ethical ideal expressed by "ought" to the victory expressed by "can" will not be accomplished until the Holy Spirit is honoured as the Divine agent. The presentation of a Christian standard shorn of power mocks us on every hand. In the sphere of individual Christian living it results in temples without a Shekinah glory, in the mechanics of religion without dynamic ability. It leaves churches orthodox, but moribund.

NOT EXPLANATION, BUT DEMONSTRATION

With what facility we ministers can employ ourselves in theorising on the virtues of life, and even preaching on the great themes of Scripture, all unaware that more than explanation is necessary. One is reminded of Bishop Butler's penetrating warning: "Going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it, in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible . . . to all moral considerations" (*Analogy*, Part I). God forbid that in saying this one should make light of our obligation in preaching the great truths of Scripture. Far from it. It is just that the twentieth century is teaching us the painful lesson that a Gospel "in word only" is not a Gospel at all. It is merely good advice, and our experience in preaching may sometimes be grimly reminiscent of quaint John Berridge who "preached morality till there was hardly a moral man left" in his congregation.

If it is perilous to proclaim a Scriptural ethical standard, which seems to be divorced from the energising power of the Holy Spirit, it is equally harmful to present Christ as an external guide to conduct. Such a practice may unintentionally deny the very heart of revealed

truth, which is the union of Christ and the believer. "He that is joined to the Lord is one spirit."

KNOWING AND DOING

To know rightly is to do rightly—was a ruling thought in the world of Socrates. Hence the ancient search for the supreme good, with its tacit assumption that discovery would mean possession. No Christian preacher, however, needs to be told that there is a great gulf between cognition of a moral ideal and the outreach of the soul towards it. It is precisely in this valley of moral inability that the Christian messenger has words that are relevant and of power. He does not point forward saying, "Yonder is the peak to which you must aspire." For this is but to turn the knife in the wounds of despair. Instead he says, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The response of faith to that message "is the victory that overcometh the world." The communication of supernatural power is the very nerve of all Christian ethical teaching. What profit is there in the knowledge that Christ reigns unchallenged among the philosophers and teachers? What help could there be in the knowledge that his representative purity is our righteousness before God? None at all, unless there is added to all this the glorious fact that, through the active energy of God the Holy Spirit, Christ lives and becomes the possession of each true believer. Apart from this we have no Christian ethics. But this one fact alone expresses "the expulsive power of a new affection."

The process of spiritual conversion involves the entire personality. If it is to be valid in the sense of initiating a permanent change, and a moral development is to ensue, far more than the presentation of an ideal is needed. This we all know. How then are we to set about the problem of lifting Christian men and women into the life more abundant?

Our solution lies, I believe, in a greater measure of seeking after the Holy Spirit's fulness and power. Even as ministers of the New Testament it is possible for us to resist this necessity by taking refuge in our faithful presentation of truth. Our responsibility, however, goes deeper than orthodoxy, and probes into our personal relations with God.

I am writing this from a country which has for many years longed for a general and widespread quickening of the mighty Spirit, by which our national wounds might find healing, and by which multitudes might be brought into eternal life. It was from this country that the saintly Andrew Murray wrote sixty years ago:

"I must confess to having still another wish. I have strong fears—I desire to say it in deep humility—that in the theology of our churches the teaching and leading of the Spirit of Truth, the anointing which alone teacheth all things, has not the practical recognition which a holy God demands, which our Saviour meant Him to have. In everything that concerns the Word of God, and the Church of Christ, and the work of

saving love to be done on earth in the name of Christ, it was meant that the Holy Spirit should have the same distinct and supreme place of honour that He had in the Church of the Acts of the Apostles. If the leaders of our church-thought and councils, if our professors . . . and commentators, if our ministers and students . . . were all fully conscious of this fact, surely the signs of that honour given and accepted, the marks of His holy presence would be clearer, His mighty works more manifest."

"Practical recognition"—this is Dr. Murray's phrase. I believe he places his finger upon a spiritual condition which is recurrent in every generation. What our response must be to such an awareness, each man must answer for himself. But one thing it will and must do, and that is to give true prayer a priority which is wanting to-day. Only through this can the moral indignation which makes for great preaching be recaptured. Only by prayer can the floodgates of blessing be lifted. And then, perhaps, not by enlightenment, or technique, or intellectual force, but "according to the working of His mighty power" we and those to whom we minister will come to understand the supremacy of the Christian message.

JOHN POORTER.

LATEST DEVELOPMENTS IN SOUTH AFRICA

Our sympathy and prayers are with our Christian brethren in South Africa just now. As we write (November, 1954) a clash between Church and State there seems likely over the Bantu Education Act of the South African government. The government has declared that it will consider withdrawing its financial support from schools which teach anything which the government thinks to be of "a subversive nature" or tending "to encourage deterioration in the relations between the natives and government persons, or bodies." The mission schools in the Bantu areas, run by the Churches of South Africa, at present receive financial aid from the government so that they are involved in this Act, and many people believe that the Act is aimed against the mission schools. Further, those churches which stand in native locations must rent their ground from the government, which threatens to evict them if they do not toe the line of government policy towards the natives. Since the leaders of the South African government believe that the native is created to be a perpetual hewer of wood and drawer of water, mentally, morally, racially and every other way unfitted to hold higher posts than labourer's work, and unworthy to have any respectable place in society alongside the white man, it is clear that the mission schools and churches can continue to receive financial aid only if they stop teaching the full Christian doctrine of man.

At its meeting early in November, the British Council of Churches considered this matter and passed and published an

important resolution which has appeared in both the secular and religious Press. In part the resolution repeated the Declaration made by the World Council of Churches at Evanston on Inter-group Relations. We reproduce it here. It runs,

“It is the duty of the church to protest against any law or arrangement that is unjust to any human being, or which would make Christian fellowship impossible, or would prevent the Christian from practising his vocation.

“The Church of Christ cannot approve any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or practise employment in his vocation or in any other way curtails his exercise of the full rights and responsibilities of citizenship for sharing the responsibilities and duties of government.”

The British Council of Churches also appointed a select group to advise the Churches . . . “concerning opportunities for action which would strengthen the Churches of South Africa,” and sent two of its members by air at once to consult with Church leaders there.

What the outcome of the struggle will be no one can yet say. It may be that in view of the strength of Christian feeling and opinion, both in Africa and elsewhere, the South African government will modify its demands. If not, the churches may have to relinquish their mission schools; or they may decide to carry them on without government aid, if the money can be raised. The question of the churches in the native locations presents a more difficult problem.

For ourselves it is important that we should get as fully informed as we can and tell our people about it; that we should think carefully about all sides of the problem and refrain from rash statements; that we should pray continuously for the Churches and the government of South Africa; and that we should be ready to follow such action as may be required of us to help to prevent Caesar from interfering with the things that belong unto God.

W.W.B.

SOUTH AFRICA GENERAL NOTES

SIXTY YEARS AGO. The Editor of the *S.A. Baptist*, J. L. Green, has produced a most interesting Diamond Jubilee number, containing a vivid picture of the country in the closing decade of the nineteenth century and of the beginnings of Baptist work in what are now the leading cities. It tells of the arrival of helpers from Britain and Australia and of difficulties accepted and overcome. Other paragraphs speak of contacts with Cecil Rhodes and President Kruger, the former of whom made handsome grants of land and money for the social work Baptists initiated. The Editor inserts several sly paragraphs, in one of which he speaks of the meagre help received from England—an omission, we like to think, atoned for in recent years.

The story of missionary advance is recorded and, appropriately enough, the central page gives prominence to a paean of praise from Mr. H. Hellyer, Treasurer of the Missionary Society, in that the target for the last year was exceeded and the sum of £12,173 received.

The same magazine contains a report of a memorable service at which Dr. Hugh Philpott was valedicted for mission hospital work in Nigeria under the auspices of the U.S.A. Southern Convention. Many London readers recall R. H. Philpott and share his prayers that his son and family may long be spared to their sacrificial work in this part of the great South African Continent.

We look forward to welcoming R. H. Philpott, who is visiting England as the representative of the S.A. Union to the forthcoming B.W.A. Congress. His visit will cover the months May–August, 1955.

THE ASSEMBLY. Details of the Pietermaritzburg Assembly are not to hand as we write these notes. We understand, however, that plans were announced for the re-organisation of the Theological College and that, following these changes, the resignation of Principal Barnard was accepted. His many friends in England will welcome his return, after a period of successful service in South Africa.

The Central Church, Durban, has celebrated, with much rejoicing, its 90th Anniversary. Encouraging reports were presented of all-round progress. The Pastor, J. Poorter, has a warm place in the hearts of his people, and a happy feature of the church anniversary was the presentation to him of a study chair, on the completion of his five years' ministry. We thank Poorter for the article printed in another column, and to minister and people send warmest good wishes.

After a period as assistant to J. L. Green—at Rosebank, Johannesburg—J. N. Jonsson has entered upon the pastorate at Durban (Lambert Road) following Glyn Tudor, who has removed to Cape Town. J. Kromberg has been welcomed to his home church, Johannesburg (Central), where he will serve as assistant to his Pastor, C. W. Parnell. Both these men recently left Spurgeon's and they will be remembered prayerfully by their fellow students.

We are grateful to J. L. Green, whose notable ministry in London is remembered by many, for his help in obtaining the first four articles in this issue—not an easy task when the writers are separated by such great distances. A fifth article by E. Bentley Edwards, of Pretoria, was already prepared when his despatch case containing the manuscript was stolen from his car. We cannot restore the loss but, for what it is worth, we do send our sympathy.

This number of the *Fraternal* Magazine is sent out with the prayer that the insight here given into Baptist work in South Africa may deepen interest, and stimulate prayer for our friends in that land of such importance. To all these contributors and the writers of the other articles, we accord the warm thanks of our readers.

TRAINING FOR THE MINISTRY IN CANADA

THE churches on both sides of the Atlantic would benefit from a greater exchange of ideas than at present obtains. There is largely a one way traffic in books; plenty of English publications are to be found on the shelves of an American minister, but scarcely any in our own libraries over here. We realise more and more the importance of an interchange of personnel, and the visits of ministers and students in both direction help us to see how much we have to learn from one another. Our respective approaches to evangelism, the organization of church life at the local level, the ordering of worship, are all different. We can no longer afford to carry on in a kind of superior isolation, which is no longer justified by the facts.

This is particularly the case in the training for the ministry. The approach in North America is very different from our own, and this is reflected in the church life on that continent. Much can be said for and against each system, Progress will be made when we rethink our own ministerial education in the light of the other. Out of such cross-fertilisation there may emerge a type of training faithful to the insights of both approaches and yet more adequate than either to the needs of young men and women preparing for full-time Christian service.

Some account of the training given at McMaster University to men preparing for the Baptist ministry in Canada may be of interest in this connection. I will confine myself to the course prescribed for the degree of Bachelor of Divinity, which most students aim to take; though it is possible for men who cannot meet the full demands to take a shortened course with a view to a certificate only. There is also a Women's Leadership Training School in association with the McMaster Divinity School, where girls are prepared for the full-time service of Baptist churches at home and overseas.

The fact that men from all over Ontario and Quebec and Western Canada are trained at one university centre means that a much larger faculty is possible than at our smaller and widely dispersed theological colleges. The President of the University is the Principal of the Divinity School and lectures on his own special subject, Christian Worship. In addition there are eight members of the faculty. Three of these take Biblical subjects: one teaching Old Testament, one New Testament, and one doing the junior work in both fields. The practical field has three professors also. One is director of field work and professor of Christian missions. He has had considerable experience of education and missionary work, and was for many years headmaster of a boys' high school in India. The second is responsible for Christian education—Sunday School and Youth work, and I teach Homiletics and Pastoral Theology. Russell Aldwinkle is professor of Theology and there is also a church historian. The philosophy department of the university has been staffed by three Baptist ministers and the classics department assists with some of the New Testament Greek. It

will be evident from the number of instructors available that a far more comprehensive course is possible than at our smaller theological colleges in Britain. Of course this is not the only explanation of the difference in syllabus; an emphasis is placed on the practical side of ministerial training which is largely foreign to the British scene.

The prerequisite for the degree of Bachelor of Divinity is an arts course which normally lasts four years and need not be taken at McMaster, though in most cases students do take their B.A. there. The Arts syllabus includes Hebrew and Greek, some philosophy and a general introduction to the Old and New Testaments. In this way some of the ground work has been covered before a man embarks on post-graduate studies in theology. Greek is compulsory and Hebrew must have been taken by a student who ultimately writes his thesis in the Old Testament field. (The syllabus for the B.D. covers three years.) In the first year the following courses are required:—

1. Hebrew History and Prophecy.
2. New Testament Beginnings. General historical background and the Synoptic Gospels.
3. New Testament Greek, with certain prescribed texts.
4. Early and Medieval Christianity.
5. Baptist Principles and Policy.
6. Worship and Preaching: Principles and Practice.
7. Pastoral Duties.
8. The Principles and Organization of Christian Education.
9. The Urban Church.

It will be observed that the first three courses are in biblical subjects; the fourth in Church History and the remaining five are in the practical field.

Second year students also take nine compulsory courses and three that they may choose out of a selection offered to them.

The compulsory courses are:—

1. The Psalms and Wisdom Books.
2. The Pauline Epistles, Hebrews and Revelation.
3. The Reformation and the Modern Churches.
4. Introduction to Systematic Theology.
5. Christology and Soteriology.
6. Psychology of Religion.
7. Pastoral Visitation and Counselling.
8. The Minister in his Community. Through field trips and special lectures a study of the social agencies of the community is made.
9. The Rural Church.

The elective subjects comprise:—Religious Ideas of the Old Testament, Inter-Biblical Literature, The Pentateuch, The Greek Text of Romans, The Johannine Literature, Modern Religious Cults and Sects, Research in Canadian Religious History, Studies in Historical Theology, Christian Education of Children, Audio-Visual Aids, and Comprehensive Reading Courses in any of the five main fields of Old Testament, New Testament, Theology, Church History or Christian Practice.

In the final year each student is required to produce a thesis in one of the five fields on a subject of his own choosing. In addition to this he takes five compulsory courses and three electives. The compulsory courses are:—

1. Seminar in Theology.
2. Christian Ethics.
3. Expository Preaching.
4. The Minister as Evangelist.
5. Christian Missions.

In the main these are regarded as integration courses in which the work that the student has done is brought together and focused upon the work of the Christian ministry.

A wide choice of elective subjects is offered:—Biblical Archaeology, Post-exilic Judaism, Religious Ideas of the New Testament, American Christianity, Christian Theism and Modern Thought, Christian Education of Youth and Comprehensive Reading Courses.

The university year is divided into two terms of thirteen weeks each. The major courses involve two lectures a week in each term and the minor courses two lectures a week for one term only. Great stress is laid on attendance at lectures, and the quality of written assignments arising out of class work is taken into account in assessing the student's final mark for the year. Examinations are held every May and at least a pass must be obtained in every subject.

The major difference from our own college curricula is clearly the emphasis placed on the practical field. A student is required to take eleven full courses in practical subjects over the whole three years. In addition, besides comprehensive reading courses, he is offered four elective subjects. Thus the training for the ministry falls into line with the preparation considered necessary for all the main professions to-day. We may well ask whether we can continue to afford to leave the whole of this field to an already overworked college principal, who can at best treat it as a side line.

On the other hand the Canadian and American curriculum tends to be greatly overcrowded. The students are always complaining that they have never any time to think for themselves

**A MESSAGE FROM THE EDITORIAL BOARD TO
THE BAPTIST INSURANCE COMPANY**

Dear Mr. Seymour Price,

In thirty-two consecutive issues our Magazine has carried on the central page your advertisement of the Baptist Insurance Company. The word advertisement, disguises rather than describes the set-up of this quarterly announcement. Your epistolary style, original alike in conception and execution; so personal and so persuasive in its approach, has made your letters an outstanding feature of the *Fraternal*.

The Editorial Board does not escape sharp criticism nor does it resent the same, but exasperated readers cannot possibly include these particular letters in their strictures. Not many Company Directors, we suggest, could produce their like for sparkle and appeal, and we are glad to know that the liberal amount paid for their insertion has not been money spent in vain. The goods you set out to sell, more than merit your alluring claims. Your Company gives generous consideration to all just demands and frequently travels the extra mile to the satisfaction, and even to the surprise, of its clients. In addition, we are not unmindful that B.U. funds benefit to the extent of thousands of pounds annually. In less reputable moments the temptation presents itself, artificially to increase opportunities for your Company to provide compensation for the burning down of personal or church property—a temptation which the Editorial Board so far has resisted. This year, your Baptist Insurance Company celebrates its Jubilee and while there may not be sufficient capital to remunerate all who may suffer in the final general conflagration, yet you have the means and the will to satisfy the claims of lesser losers.

The Editors wish continued prosperity to your Company, which we note is now prepared to cover risks of all kinds, and repeats its thanks to you for having kindly supplied four times a year for eight years, a contribution of which our readers will desire, many happy returns.

SYDNEY G. MORRIS.

or pursue any subject which particularly interests them. Moreover the whole North American approach is in danger of assuming that education consists in imparting the maximum information to students in the minimum time, with resultant intellectual indigestion. Surely it is far more important to stimulate men preparing for the ministry by introducing them to the widest possible horizons of thought and experience.

But in weighing the claims of all the different subjects to a place in the curriculum, I do not believe that the heart of the matter has been reached. Nor do I think that the real issue lies between an emphasis on academic or practical training. Who or what are we training for the ministry? Surely not minds as the purely academic approach so often seems to conceive. Still less hands equipped with techniques, which seems to be the danger of the practical approach. Men are to be trained for the ministry, and that is often forgotten or insufficiently appreciated. When Phillips Brooks in his lectures on preaching stressed the importance of personality in the ministry he was laying his finger on the very hub of the matter. The minister is called first of all to be a man of God. Unless he is that he will be neither preacher nor pastor in the full sense of either word. The quality of his character, the depth of his own devotional life, these are the principal requirements in the ministry. The training of the mind and instruction in practical techniques are of the greatest importance, but unless a man comes to realise that it is not what he knows but what he is that counts in the end, he will never understand the Christian ministry.

The reply may be made that this is assumed in our ministerial training. A man is expected to cultivate his own devotional life. Here it is presumption to intrude. Moreover his character and personality are what they are and they have to be accepted—a strange assertion for a Christian to make with the New Testament in his hands. All this needs calling in question. Most ministers to whom I have spoken have felt the inadequacy of the devotional life both personal and corporate during their college days. Many of us would have to confess that our ministry has been hampered by the lack of spiritual discipline in the days of our training.

The subject is wider than the cultivation of the devotional life. If, as we have pleaded, the training of the whole personality is the key to ministerial preparation, then we shall have to ask what are the most important insights for a man to get during his college course and how may he be best equipped for continuing development all the days of his ministry; for a college course can only open doors; it cannot equip a man. It is therefore important to decide what are the doors to be opened. However, there I must leave the matter for my brethren to continue the discussion. I only hope that I have not rushed in "where angels fear to tread."

PAUL ROWNTREE CLIFFORD.

THE MINISTER AND THE HOSPITAL PATIENT

ALL of us have considerable experience in visiting hospitals, whether to see members of our flock or as appointed chaplains. We know how unsatisfactory such visiting can be, how difficult it is to do anything which we feel is worth doing. For one thing, we minister to a procession. The average stay in hospital is about fourteen days, which means that there are many patients we see only once.

The credentials for this article on the subject are over thirty years of regular hospital visiting and, more particularly, about twelve months, most of them in recent years, spent in men's wards in various hospitals as a patient. This latter experience has given a different viewpoint, what one may term perhaps a "bed's-eye-view," on hospital visiting. It is useful sometimes to look at this work from the patient's angle.

This part of our pastoral work is not one to be undertaken lightly and casually. It demands prayer, thought and careful preparation if it is to be done effectively. As ministers we are greatly privileged, for we are the only section of the community, apart from the hospital staff, which is given the privilege and the right to visit any patient, in any hospital, at any reasonable time. (There are exceptions when there is a risk of bringing or carrying away infection.) We have this privilege because the hospitals, and now the State, recognise that we have something to give which is important to the well-being of the patient, something which will supplement and complete the efforts of doctors and nurses to make men whole. It is because we are ministers of religion that we have this right of entry, and unless we "minister religion" we are not fulfilling our obligations. There is an easy way of doing this work. We can collect the list of Free Church folk from the office, have a cheery word with these patients, and go on our way. Such visiting is not to be despised. It is good that the patient should feel cheered up and should know that someone connected with the Christian community takes an interest in him. But we are there for a much deeper purpose—to "open a door of faith" in a living, healing, saving God. Our privilege presents us with a heaven-sent opportunity for personal evangelism.

There are two facts which it is helpful to remember. First, the visit of the minister is welcomed by the patient. One finds the man who is bitter against the Church and her officials, but he is rarely bitter against any individual minister. We can approach nineteen out of twenty beds in a ward confident that the occupant is glad we have stopped by his bed, though we must, of course, have sense enough to see when a man is so ill or weak or in such pain that he cannot stand more than a friendly greeting and a brief blessing.

Second, the patient expects us to fulfil our function. Usually he holds a lofty conception of what a minister should be and do. We need have no hesitations or misgivings in tackling him about

religion. He knows that this is why we are allowed in to see him. Even if he should prove somewhat resentful, this will not prevent him from thinking over what we have been saying, and if he expresses his resentments to the other patients this often leads to a fruitful discussion. Here is a typical example. A chaplain was visiting a patient in the next bed. Very wisely he had kept himself in touch with what was happening in the football world and the two men had an animated discussion on the prospects of a certain First Division team. Then the chaplain moved on, and the patient said to me, "A nice chap, that padre. But of course he isn't up to his job." When asked why he thought this his answer was, in effect, that in his several visits to him the chaplain had talked a lot about football but had not once said anything about God. The average patient expects, maybe with a measure of resignation, that we shall "minister religion" to him. Anyway, our aim is that when we have passed on to the next bed the patient shall not say, "What a good fellow that padre is" but "What a great God that padre believes in."

But how can we achieve this? It is what we want to do, but it is often difficult to find a natural opening for the Gospel message. Moreover, some of us are not very quick in thought or word even when the opening is given us. We think of the right thing to say ten minutes later.

It is true that we have to make the openings. One way that helps is to do our best to get the patient to talk and to say little ourselves. This is not always easy, for the shy and inarticulate patient is not unknown. But not a few visitors talk too much and too loudly. To talk quietly is essential, when the patient has normal hearing. If the sick man has anything important to say to us he will not say it unless he is sure not only that no one but the minister hears what he says, but that no one but himself hears what the minister replies. To talk little is of equal importance. Only as we get the patient to talk about himself can we get to know his thoughts and feelings, and thus learn his outlook and needs. It is here that we find the openings for the message we have come to give. A doctor cannot prescribe the right treatment until he has persistently questioned and thoroughly examined his patient.

There are certain questions which have proved useful in getting men to talk. One is, to ask him if he prays about his illness, and if so what he prays for. The response is sometimes most revealing. In most cases the younger men have no conception of prayer and it does not enter into their heads to pray. Men over forty usually have some rudimentary ideas about God. Many were taught to pray as children and they revert to the practice in the emergency of illness. One man of about sixty, who had not been in a church since he was married, said that when he had any difficult business problem to solve he "always had a talk about it with the old gentleman upstairs." His phrasing did not spring from intentional irreverence but from a reluctance to use the word God. Another man, noted in the ward for an endless repertoire of dirty stories, said one evening, "You

won't believe me, padre, but I always pray before I go to sleep at night." When asked what he prayed about he said it was always the same prayer—that he might win a big prize in the football pools. He explained why he did this, in words something like this: "I know I'm done for. I shall never do a day's work again. But I've got a wife and two lovely kids. If I could win a big prize they would be O.K." It was a misguided but entirely unselfish prayer. The important elements for the visiting minister to lay hold of were that the man had a rudimentary belief in God's providential care and possessed faith enough to seek the Divine aid for his loved ones. Incidentally, his prayer revealed a commonly held idea of God as someone to be used, a kind of super-Father-Christmas or benevolent uncle. Yet even this is a beginning on which we can build.

It is often difficult to know whether we should pray with a patient or not. I am sure that our aim should be to do so on every possible occasion. It frightens some men. They take it as a sign that they are not long for this world. As one man put it, rather angrily, "He didn't 'alf put the wind up me." But the fright is not likely to do the man any harm. It may make him think seriously. What matters more is that to pray with a man in a public ward may very easily embarrass him, so that his mind is not on the praying but on what his fellow patients think about it all. We have no right to take advantage of a man's helplessness, and normally we should not pray without the patient's permission, and then we should, for the patient's sake, do it as unobtrusively as possible, remaining seated as before and maintaining the same tone and volume of voice as in our previous conversation. Brevity is essential.

We should leave something behind us as well as the memory of a prayer. It may be a verbal message, in the form of some brief, easily remembered passage of Scripture which he can hold in his mind. In addition it is useful if we can leave some written message. Suitable literature is an effective supplement to our words. The most useful kind is a small booklet with passages of Scripture for each day. A man will sometimes read this, and it can provide a starting point at our next visit.

Many of us have found that conducting a service in the ward is something of an ordeal, but nearly all patients welcome it, and not only the avowed Christians, especially if we bring a choir with us. It is worth giving most thorough preparation to every part of the service. We must avoid the technical phrases of theology as far as possible, since the majority of patients will not have the least idea what they mean. And we must speak to their condition. One thing to remember is that the dominant emotion in the ward is fear. As a patient one discovers how few there are who do not experience fear, ranging from real terror of death or an impending operation, to a nagging anxiety about the future, the family, money, the various and sometimes painful tests which have to be made, and so on. Comfort and reassurance are needed, something,

Someone, greater than themselves to hold on to. Whatever we talk about let it be something big, not a sentimental little story more fitted to the kindergarten.

Good relations with the staff are a help. Nurses and doctors are alert to appreciate the man who is trying to do his job well, and they are very ready to help us. It is usually worth while, when entering the ward, to have a word with the Sister or nurse-in-charge to find out if there are any patients with special worries or needs or whom we must be careful not to excite or tire. Sometimes when we leave the ward there is occasion to speak to the staff about a particular patient. It is not uncommon, for example, to discover that a patient thinks he is much more seriously ill than he actually is, and has been bottling up his fears. He is worrying about himself unnecessarily and needs an authoritative word of assurance from the Sister or House Physician.

In a big city it is scarcely feasible to do much in the way of following up our hospital visitation, but with a local hospital and community here is a fruitful field if we can possibly make time for it. The brief contacts of the ward can be renewed in the home, often a home which is entirely out of touch with religious life. Such a follow-up can be grievously disappointing. "When the devil was sick the devil a saint would be," but he feels differently now he is well again. Yet how heartening it can be. Many of us can think of children coming to Sunday School for the first time, of parents coming along to the services, getting linked up in the church's activities, and in some instances becoming out-and-out Christians.

Hospital visiting calls for our best in prayer and preparation. Clearly much depends on our own spiritual life. We cannot pass on to others what we ourselves do not possess. Prayer there must be—for the patients, and for ourselves that we may be given a greater share in our Master's love for men and that we may be guided aright in these delicate personal contacts. The work can be richly rewarding. How our hearts are moved by gratitude to God when we see a man putting his life into the hands of God in repentance and faith, and see him losing his fears, experiencing a new peace of mind and a new happiness. Sometimes too we see him losing much of his physical pain, for he is in that condition of mind and soul in which God's healing Spirit can do His perfect work. It is work which our Lord directly commended. As we go into the wards we can remember for our encouragement that he has set the seal of his approval on those of whom it can be said, "I was sick, and ye visited Me."

FRANK BUFFARD.

AN ADDRESS ON THE MODE OF BAPTISM

(By courtesy of *The Chronicle*, the Journal of the American Baptist Historical Society)

THERE is satisfactory evidence, that believers' baptism constituted a part of primitive Christianity in the British Isles.

But in subsequent ages it became extinct, being superseded by the baptism of infants. Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backwards under the water. They were probably confirmed in this idea by the phrase, "buried in baptism." The consequence has been, that all Baptists in the world, who have sprung from the English Baptists, have practised the backward posture.

But from the beginning, it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and rose by his own effort. This appears from the figures sculptured in bronze and mosaic work, on the walls of the ancient baptisteries of Italy and Constantinople. Those figures represent John the Baptist leaning towards the river; his right hand on the head of the Saviour, as if pressing Him down into the water; while the Saviour is about to bow down under pressure of the hand of John.

The same is evident from the practice of the Greeks, the Armenians, and all the Oriental churches, who have not, like the Christians of countries once overspread with the Roman Catholic heresy, exchanged immersion for sprinkling. All those Oriental churches practise immersion to the present day, and regard no other application of water as valid baptism. And in the case of adults, they uniformly baptize by bowing forward under water. Such cases not infrequently occur, though pædobaptism has been long prevalent; for among the Jewish and Mahometan population of those countries, there are occasional converts to the Christian faith. The primitive mode of baptizing was preserved among the Waldenses and Albigenses also, as appears from the present practice of the German Baptists in the state of Pennsylvania and other parts of the United States. The eastern churches have, it is true, introduced trine immersion, and kneeling, and pouring of water, before or after immersion, and anointing with oil, and other adventitious ceremonies, by which the simplicity of the primitive mode has been marred, and

its glory tarnished; but still their testimony in favour of immersion and the forward posture remains unimpaired.

The forward posture, as represented on the walls of ancient baptisteries, and practised by the greater part of Christendom to the present day, is further confirmed by sundry notices in ancient authors now extant. One of the most pertinent is that of Tertullian, in the beginning of the third century, who says, "the Christians of his time were baptized by bowing down, with great simplicity, without pomp or many words."

It does not seem that the ancient Christians, and those who have practised the forward posture in subsequent ages, thought that they failed of reaching the full import of the phrase, "buried in baptism," though the common mode of burial is by placing the body in a supine posture: As in the quaint saying, that parables are not to be made to run upon all four, so it is evident that when a thing is completely covered up in the ground, it is buried, whatever the precise posture may be: It is evident, that if the forward posture in baptism obtained in the apostolic times, the apostle would have used the same figure and said, "buried in baptism."

It must not be intimated that the present mode in Great Britain and the United States is at all rude or indecorous. It is too prevalent and too highly patronised to be regarded in that light. But when orientals are first informed of our mode, they are filled with great surprise; and when they come to understand it, which they are slow to do, they cannot refrain from smiling, and, not infrequently, involuntary laughter. When asked, however, whether it is not valid baptism, they will stop a moment, as if much amused with the oddity of the idea; but on second thought will candidly admit, "Yes, it is certainly valid baptism. If they are put under water, they are certainly baptized; but it is so very, very curious."

It is the peculiar privilege of the Baptists to have defended, in every age, the initiatory ordinance of the Christian church, and that, on the simple ground, that so far as the mode is concerned, immersion, however administered, and that alone is valid baptism. Other appendages may have occasionally been added; but they are not regarded as essential. Whether baptism is performed in a baptistery, in a river, or in the sea; whether the candidate be more or less clothed; whether he be immersed forward or backward, if he be immersed, he is baptized. There may be diversity of taste and preferences; but the fundamental principle remains untouched. The mode generally practised in this country is unquestionably valid and proper. It has also the great advantage of being sustained by prevailing usage. As, however, the evidence is decidedly in favour of the position, that the Lord Jesus was baptized by bowing forward under the hand of John; and as some individuals may prefer following, as nearly as possible, the footsteps of their Lord, I am sure that all true Baptists will candidly and affectionately respond. We give others the same liberty which we claim for ourselves; let them be gratified.

ADONIRAM JUDSON.

June 7th, 1846.

BAPTISTS AND THE WORLD-WIDE CHURCH

“That all penitent and faithful Christians are brethren in the communion of the outward church, wheresoever they live, by what name soever they are known, which in truth and zeal follow repentance and faith, though compassed with never so many ignorances and infirmities; and we salute them all with a holy kiss, being heartily grieved that we which follow after one faith and one spirit, one Lord and God, one body and one baptism, should be rent into so many sects and schisms; and that only for matters of less moment.”

THIS extract from an article of faith by the early Baptists, and believed to represent the view reached at the end of his life by John Smyth, the founder and leader of the first company of Baptists, shows the spirit of charity and tolerance which our early fathers possessed.

“I am very much struck by the grandeur of Carey’s proposal of decennial world-mission conferences at the Cape.”

So wrote Henry Martyn, the Anglican missionary friend of William Carey. It was in 1810 that Carey made his suggestion of an ecumenical missionary conference every ten years at Cape Town. Not until 1910 was his dream realised at Edinburgh. Not until 1948 was the first assembly of a world council of churches held at Amsterdam. Last August the second such assembly was held at Evanston.

How thrilled Smyth and Carey would have been by Evanston! How glad to know that Baptists were there! And the opening words of the message from Evanston would have filled their hearts with joy.

“To all our fellow Christians, and to our fellow-men everywhere, we send greetings in the Name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world and desire to share that faith with all men.”

Black-skinned Africans in coloured robes send “greetings in the Name of Jesus Christ”; Indians and Pakistanis, Chinese and Japanese, send “greetings in the Name of Jesus Christ”; Germans and Hungarians, Icelanders and South Sea Islanders and men and women from the East and West Indies send “greetings in the Name of Jesus Christ”; South Americans and British folk, Italians and black and white North Americans send “greetings in the Name of Jesus Christ.” People of 163 Christian communions send “greetings in the Name of Jesus Christ.”

We can imagine that Smyth and Carey would have held out hands of Christian love to receive such greetings. Smyth and Thomas Helwys, Carey and Henry Martyn, Robert Morrison and David Livingstone, Roger Williams and William Knibb, martyred Bishop Hannington and General Booth, would have seen in Evanston the fruit of their labours and sufferings in the Gospel.

Increasingly, as Baptists, we are coming to see this. To do so is to be true to our own tradition and principles of toleration and freedom of religion. It is to be true also to the New Testament; to the words of our Lord who declared that “he who is not against you is for you” (Luke ix, 50); and to the words of St. Paul, who

wrote, "No man can say, Jesus is Lord, except by the Holy Spirit." (1 Cor. xii, 3). We recognise that being many we are one in Christ.

Wherever Christians of many lands, races and denominations gather in the faith of Jesus Christ as the hope of the world, with a desire to share that faith with all men, there is the place where Carey would have been and would have wished us to be. Carey and Smyth would have recognised that Baptists have their contribution to make to the whole Church of Christ and that "they (i.e., other Christians), without us, can not be made complete."

"Jesus Christ the hope of the world . . ."

"Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. . . ."

"Does your congregation . . . affirm the Lordship of Christ, or deny it? . . ."

"We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord."

What sort of words are these that come to us from Evanston? *Are they the words of Christian men, or not?* Let each of us answer that question on his knees before Christ. If they are the words of Christian men then let us welcome them and hold out hands of love to receive them.

"Join hands then brothers in the faith
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me."

WALTER W. BOTTOMS.

ECUMENICAL RESPONSIBILITY

THERE are many who are fond of pointing out that the Ecumenical Movement is supported by a comparatively small group of committed people, while the majority of church members in every denomination remain as yet uninformed and unconcerned. They are right—in spite of encouraging signs of real advance during the past five years. And when they go on to assert that the Ecumenical Movement misses its true purpose if it fails to find expression at the level of local church life, they are saying something even more important. A crucial question persists, however, although it seems usually to be curiously evaded. Who is responsible for this state of affairs, and how is the necessary progress to be achieved?

The word "ecumenical" itself is often criticised. Yet there is no satisfactory equivalent, and undoubtedly it has come to stay. It is quite true that it needs exposition and more frequent use, if church members are to be clear about it and to find it a necessary part of their Christian vocabulary to-day. But whose is the responsibility for explaining its meaning and bringing it to life?

Obviously Secretaries from the Central Offices of the W.C.C. or I.M.C. cannot pay personal visits to all our churches! Even if there were money available to print tons of popular pamphlets, would they be read? Surely it is our ministers in their pulpits who have the key to this situation, and the answers to their own criticisms along these lines, if they make them. How can we know what the Spirit has to say to our church through this Movement, if our own church members are not given a sympathetic understanding of what has been happening in the Christian history of the past half century? Whatever our ultimate judgments, can it be right to ignore the attempt of Christians of so many denominations and countries to recognise one another, to study together, act together, and above all to present a united Christian witness to the world? Moreover, we ourselves were involved at Evanston, for example, through our officially appointed denominational representatives—it is a case of what we did, rather than what they did.

To suggest that information is not available is to invite comparison with the man who explains that, although he has lived in the neighbourhood for two years, he has only just discovered where the Baptist Church is!

The most obvious and ready means of contact is through the British Council of Churches, at 39, Doughty Street, London, W.C.1. Anyone prepared to pay a minimum subscription of 10s. per annum can become a member of the B.C.C. Ecumenical Fellowship, receiving their bulletin, "The Church in the World." The October issue, of course, gave full particulars of the various books and other materials available dealing with the Evanston Assembly. Those who are prepared to give half an hour a week to reading information concerning churches around the world can obtain the Ecumenical Press Service (published in Geneva) through the B.C.C. Office, at a reduced rate for ministers of 17s. a year (instead of £1). For the edification of ministerial brethren themselves "The Ecumenical Review" is a very readable and very stimulating quarterly. It can be similarly ordered for 14s. per annum, postage included.

Would it not be a fair experiment to take all three for one year? Ample material would thus be acquired for presenting to one's congregation a conception of the whole task of the whole church in the whole world, and so of helping them better to understand not only the glory of the Church, but also themselves and their own Christian responsibilities.

Of course, the materials would have to be read!

V. E. W. HAYWARD.

It is possible that our librarian may be able to supply on short loan either of the above books.

ED. BOARD.

MINISTERIAL VOCATION

Principal Gwenyth Hubble's article on Christian Vocation and Missionary Vocation in the October *Fraternal*, is particularly refreshing to "foreign missionaries" in that it brings to the fore an understanding of their vocation concerning which they themselves have never been in any doubt, namely that there is no "unique element" or "special theological distinction" in the call to foreign missionary service.

Miss Hubble makes a real point when she says that the New Testament writers reserved the word "calling" for the "calling" to be "in Christ." That is indeed the only starting point whether for the Christian dustman or for the Christian Doctor of Divinity. After that "particular functions" are "gifts of the Spirit." For this reason, we so-called "foreign" missionaries while not unappreciative of the kindly esteem in which our brethren at home hold us on account of our serving abroad (an esteem justly deserved by those early pioneer missionaries who in very truth jeopardised their lives unto death for the Gospel), at the same time shrink from that very distinction of which Miss Hubble writes and would be amongst the first to disclaim any uniqueness in our calling or that we are a "special people," while those who are, by the Holy Spirit, directed to stay at home, have any need to "feel themselves less special, or a sort of lesser spiritual breed." If such a thought has ever existed, it has not, I am convinced, emanated from that other breed known as "foreign missionaries."

The Field is one as the Calling is one—whether the particular sphere to which the Spirit directs us as members of the One Body of Christ be on English soil or overseas. Our Methodist brethren seem to have long understood this great truth; why then not the Baptists?

Please let me take this opportunity to congratulate you and your fellow editors on the fine job you are doing in the production of the *Fraternal*. Like the *Readers' Digest*, there is not a dull spot in it. We appreciate the link it gives us too with our fellow Baptist Ministers on the Home Front.

RONALD C. SALMON.

(*B.M.S. Kibentele*).

 ATTESTATION. IMPORTANT

Ministers are urged to impress upon young people joining the Forces the importance of registering as Baptist when asked their religion. Otherwise they are returned as C. of E. The Chaplains allocated to the United Board—as to the other Denominations—are governed by the number of men so attesting. It may be well, also, to inform recruits that in the Forces the term United Board stands for the two Denominations—Baptist and Congregationalist.