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EDITORIAL

“**S**PEAK to the children of Israel that they go forward.” So God called His ancient people to new obedience and fresh ventures of faith. And so He calls us. Carey in his day heard it as a call to mission and the B.M.S. sprang into being. Our scattered churches twenty years later heard it as a call to unity and the Baptist Union was born. We owe them both under God to the faith and obedience of our fathers. Since then God’s call has come to our denomination more than once, notably at the turn of the century when the Church House was built and the Union began its modern development, and in the Forward Movement of the 1930’s.

It is widely said that our world is shrinking, and that with nuclear weapons about it must become a community if it is to survive. With fast planes, television, international trade and so forth we all have dealings with each other, so that a world community life is a possibility. Can it become an actuality? Can we envisage a world in which there is no more Jew nor Arab, Turk nor Greek, Russian nor American, Negro nor Africans, but all are one, living together in brotherhood and peace. Christians would say: “Only in Christ”. If we really believe it, how increasingly responsible is our task of pressing His claims on the whole world. The words “home” and “foreign” are ceasing to have much significance these days. The world is one and the work is one and essentially, for all her divisions, the Church is one. “The home base” is wherever the Church is. And next after worship, mission is the task for which the Church exists. As Emil Brunner has said, “The Church exists by mission as fire exists by burning.”

“Speak to the children of Israel that they go forward.” We Baptists believe that we are a part of the New Israel of God. Can it be that He is speaking to us as He spoke to our fathers in 1792 and in 1812 when He first called them to mission and unity? And as He has spoken more than once within living memory? We are challenged to believe that He is. As we approach the ter-Jubilee of the B.U., our leaders are calling us to a united campaign to strengthen our Union and our Colleges and to sustain more worthily the ministry, that we may more adequately fulfil our mission in this rapidly changing world. This campaign is to be launched at the Annual Assembly, and particulars are available in the literature published and in preparation.

E. R. Wickham in a recent book expresses surprise that “considering the early evangelical zeal for foreign missions, for the abolition of slavery and the care of the poor”, it should have been so

long before there was "either public awareness or stirring of conscience about the missionary problem at home". If this was so, who were primarily responsible, the men in the pulpit or the people in the pews? Did the ministers and clergy share the general unawareness? Or did they realise the situation and find themselves frustrated when they tried to move their people about it? And how is it with us today? Admittedly the great mass of the British people is outside the churches and the Sunday Schools are losing their hold on the young. In fact our country is a mission field. Most ministers have tried to stir their churches into action. And some, either on their own or in small groups, with modern methods and the ancient fire, have had no little success. But they are not many. By and large the challenge intensifies. The people as a whole are unmoved. And the need of the world cries out for Christ.

It may be that fresh corporate thinking is called for, particularly as to the presentation of the gospel for these times—for God's Word is never spoken in a vacuum. What does it mean to be a Christian today in everyday relationships and responsibilities? What is God's Word to men in this age of amazing scientific advance where the wealth of the West stands in stark contrast with the poverty of the East and primitive peoples are awakening to new life? Peoples who are no longer strangers and foreigners, but neighbours; neighbours afraid of each other and strangers to Christ. Through its Committee on Evangelism the B.U. is calling the churches to a fresh grappling with their responsibility on this broad front, and to a "four-year plan of evangelistic emphasis and outreach". It is greatly to be hoped that ministers will acquaint themselves with it and make it a matter for private study and corporate conference. But most of all might we benefit by the holding of genuine retreats, where we meet, not to discuss but to meditate, to feed on the Word and to wait upon God. Our great need is for the seeing that comes when the eye of the understanding is enlightened and the hearing that comes when deaf ears are unstopped.

One last word. The B.U. and B.M.S. had separate origins and hitherto they have had different roles. But there is a growing recognition among us that we should be seeking closer integration. The field is one, the work is one, and the obligation to evangelise rests on us *all*. To amalgamate the B.U. and B.M.S. out of hand would present formidable difficulties. But there is a wide-spread feeling that the more closely we can cooperate in shaping policy, in deploying our resources, in making our appeals, the more effective an instrument we shall be offering our Master, as a denomination, for His use in the world of today. Is it not in the providence of God that J. B. Middlebrook and Ernest Payne should be united in leadership just now? The former with his great experience of evangelism at home and abroad and his capacity to get things done; and the latter with his wide knowledge, clear vision and great wisdom. Let us rally the churches behind them.

BAPTIST LIFE IN NEW ZEALAND

THE lovely Islands that form the Dominion of New Zealand are but specks in the mighty ocean. Doubtless on some maps used by our ministerial brethren in "the old land" the islands are only visible by the aid of a magnifying glass and a good imagination. Nor is our population large. We are not a South Sea Island teeming with life. The latest figures show that at December, 1957, there were 2,117,000 whites and 146,000 Maoris in New Zealand. To the many millions that make up the Baptist World Alliance we can contribute only some 13,000 church members. It is, moreover, just over a short century since the first Baptist minister set foot in Nelson. Measured against the long centuries of Baptist life and worship in some lands, we are of yesterday. These facts are set down at the very commencement of this article to give perspective.

PLANTING BAPTIST CHURCHES

The first Baptist church was established at Nelson at the top of the South Island in 1851. Before the year was out it found a neighbour at Richmond, a few miles away. Four years later a Baptist church was established at Auckland in the North Island. The next Baptist church to be formed in New Zealand was at Dunedin in the South in the year 1863. In 1882, when the Baptist Union of New Zealand was formally constituted, there were 25 churches, of which nine were in the North Island and 16 in the South Island. In 1907 there were 42 churches and the membership stood at 4,435. Twenty five years later there were 71 churches and the membership was 8,212. On 31st August, 1957, there were 118 churches and the membership stood at 12,674. Of those churches 84 are in the North Island and only 34 in the South Island. If that fact is to be seen in its right perspective readers must remember that for years there has been a drift north of the population. At 1st April, 1957, it was estimated there were 1,532,109 people in the North Island as against 689,060 in the South Island. The full significance of this is seen when it is remembered that in the Auckland province at the top of the North Island there are more people than in the whole of the South Island. It is not surprising therefore to find that in Auckland there are three more Baptist churches than in the whole of the South Island.

In the early days the population centred round a few main towns. There were four main cities, Auckland, Wellington, Christchurch and Dunedin. A few secondary towns like New Plymouth and Wanganui on the West Coast of the North Island, Napier on the East Coast, Nelson at the top of the South Island and Invercargill in the far South would also be marked on maps. It was in these places and a few mining towns like Thames and Waihi that Baptist churches were established. By and large it is true to say that for the first 50 to 60 years of its existence the Baptist faith was confined to

these larger towns. With some glorious exceptions like Greendale on the Canterbury plains and Owaka in the Catlins the smaller rural areas were largely ignored. The Baptists seemed to need the lure of the city lights to flourish while the Presbyterians pushed into the country areas.

THE COUNTRY AREAS

But one of the most important developments of the last 25 years has been the way in which there has been a quiet penetration of country towns by our Baptist churches. Almost without us realising what was happening, and while we were busily occupied planting Baptist churches in the new mushroom dormitory suburbs of our metropolitan areas, there seems to have taken place a re-alignment of our Baptist forces. Thus in the last quarter century at least 13 towns have been entered by our people. Today Baptist churches and Baptist ministers are at work in them. In some cases like that at Greymouth on the West Coast of the South Island and at Blenheim, the opening of a Baptist church was the entering into a whole province where previously there had not been a single Baptist church. One of the most interesting experiments in this connection is taking place at Kaikohe in the Far North, where the Rev. Colin Ayrey has established a church whose members are drawn from as far as forty miles from the main centre. In the judgment of this writer this penetration of secondary towns that had existed for years without any Baptist church will have the most important repercussions on the future development of the Baptist churches of New Zealand. For far too long we lost the children of Baptists who moved into towns where there was no Baptist church.

WE DEVELOP INSTITUTIONS

In 1893 Baptist men of goodwill established at Ponsonby in Auckland a home for children. Later the home was shifted to Remuera another suburb of Auckland. Finally it was located on a farm at Manurewa some miles from Auckland city. In the 64 years of its life the Manurewa Children's Home has done a magnificent work.

It was not until 1926 that our second institution was established. This time it was a College for the training of men for the ministry. In faith, without so much as an office chair and dependent upon the generosity of the Auckland Tabernacle church for the use of a classroom, the College Principal, Rev. J. J. North, began his work. In 1927 a magnificent property on the slopes of Mt. Hobson, which had once echoed with the shouts of Maori Warriors, was donated by seven men to the Union. For 27 years that property served as the college. In 1953 a new and larger property was purchased and on it was erected a J. J. North Memorial wing for housing the students. A new departure at this time also was the training of Deaconesses. With 33 students now in training the present building is proving

inadequate and a £20,000 scheme is being launched to add still further to the buildings. It is impossible to over-emphasise the strategic importance of the College or the consequences of the growth which makes enlargement once again imperative.

The last decade has seen also a quickening awareness of the aged within our community. The Baptists have opened two Homes for aged women and are in the process of building a third. Auckland once again has the honour of opening the first home. This was followed by the opening of the Archer Memorial Home in Christchurch. The third home is to be opened in Dunedin.

PERMANENT CAMP SITES

At the other end of the scale, the last twenty-five years have seen the provision of Baptist camps sites. For many years the members of our Bible Class movements have gone camping at Easter. Many of these camps were held on racecourses, showgrounds, in the grounds of state schools and, in the earlier days, in farmers' fields. Some years ago mixed camps for boys and girls became the vogue. Almost simultaneously with this grew the desire for permanent camp sites. Auckland led the way with its Carey Park. Canterbury followed with its Glenroy camp on the plains. South Auckland followed with its beautiful Finlay Park on the headland of Lake Karapiro in the Waikato. Recently Otago has followed by purchasing for £8,000 a complete hospital and grounds considered redundant by the government. Not to be outdone by its Northern neighbour the Southland Bible Class Union has purchased some land on which it will develop its camp. Two local churches, Whangarei in the North and Nelson in the South, have also camp sites of their own. Other areas are now searching for suitable sites to develop as permanent youth camps.

TO CONCLUDE

From this short survey of our Baptist work in New Zealand it should be apparent that in the last twenty-five years or less our work has developed in several new ways. The old ways have not been neglected. Our churches in the main cities have continued their work and in the case of Wellington Central extended it to include the provision of a Youth Hostel. Our work in India and Pakistan has also been enlarged. But on the Home Front we have seen penetration of rural areas, the enlarging of our institutional work and the commencement of organised Baptist Union work among the Maoris about which Mr. Silcock is writing. Two other newer developments are worth mentioning. At the last Assembly held in Christchurch Rev. F. Carter was set aside as Baptist Union Evangelist to conduct missions in our churches. At the same Assembly the Youth Department was reconstituted as a Board of Christian Education. It will have as one of its aims the promotion in all our churches of the All Ages Sunday School. The Baptists of New Zealand are on the march.

N. R. WOOD.

THE THEOLOGICAL OUTLOOK OF N.Z. BAPTISTS

HAD the request to write this come to me soon after my arrival in New Zealand six years ago I think I might have taken up the task more readily than now. But time has tempered my outlook with regard to the New Zealand scene, so that I am not nearly so confident that I can describe accurately the theological outlook. Indeed my great fear is lest I overdraw the picture. If so, I seek in advance the pardon of my brethren here, and the tolerant understanding of those in other countries who might read this. I am not even sure how much of what I am going to say is my own theological outlook, or the New Zealand Baptist theological outlook, or both!

Let me commence with two illustrations: Within recent months two American Baptists have been visiting here at the College. The first one put to me this question: "Do New Zealand Baptists believe in the Virgin Birth? Does the College believe in it?". He was a Conservative Baptist. The second visitor, of Southern Baptist origin but trained at Dallas, posed this: "Is the College Pre-Millennial in its teaching?". To both men similar replies were given. "We do not go round asking people such questions here!" It rather shocked them. But it is true. Here in New Zealand we are thankful to say that there is scarcely any "heresy hunting", and little of that rigidity of belief which is apparent in some countries. Scottish, English, Welsh, Irish, Australian, and American traditions are all evident in the ministry here, whilst the representation in the membership ranges wider still, including various Continental groups. Yet they all live together with surprisingly little friction. That is not because New Zealand Baptists have no convictions which hold them. It is because those convictions which hold them are regarded as being sufficient in themselves for faith and practice. Others may or may not be held in addition, but they are not regarded as cause for divisions. These convictions are well expressed in the Doctrinal Basis of the Baptist Union of New Zealand thus: (1) The inspiration of the Bible and its authority in all matters of faith and practice. (2) The true humanity and Deity of the Lord Jesus Christ. (3) The atonement by our Lord on the Cross for the sin of the world. (4) Salvation by faith in Christ alone. (5) Membership in the Christian Church for the regenerate. (6) The immersion of believers as the only scriptural form of baptism. "Subject to the acceptance of the foregoing Articles of Faith every Church in membership with the Union shall have liberty to interpret and administer the laws of Christ and to govern its own affairs".

One indication of the merit of this broad yet sufficient form of faith is seen in the fact that there are no Baptist Churches outside the official Union of Churches in New Zealand. They live together and act together with the greatest goodwill. Even in the one field where there is a small amount of difference of opinion, that of

affiliation with the World Council of Churches, those Churches which disagreed with the Union decision to become affiliated many years ago, have deemed it sufficient to register their disapproval and leave it at that. To one who has witnessed Church life in three Continents this is a matter for great thanksgiving. This "oneness" is well expressed in the habitual greeting of the Secretary of the Union, Rev. L. A. North, in his correspondence to ministers and Churches alike: "yours in the good fellowship . . .".

Within the fellowship each Church is free to create its own Constitution, though a form of Constitution put out by the Union is increasingly becoming the pattern for new Churches to adopt. But here, as in many countries, the method of entry into the Church varies. Some Churches are "closed", others "open" in membership. What is the proportion? I do not know. Some years ago a move was made in Assembly to have this fact indicated in the official listings, but it was frowned upon by the majority as dangerous to the harmony of the Union. I expect that only those with access to the Union files could tell which are "open" and which are "closed". By and large all practise baptism of believers, and make that the gateway into the Church. The problem of members in full standing, not baptised, arises less and less frequently, and, as a rule, is dealt with fairly discerningly. If there are any frictions within the local Churches over the matter, they come of their own making, and in disregard of the Articles of Faith of the Baptist Union in spirit at least. However, the problem is not one of great significance.

The present ministry represents in its ranks men who have been trained at Bristol, Regent's Park, Spurgeon's and the Edinburgh Colleges, as well as several American Seminaries. Our own College tradition goes back over thirty years now. But there are also men who before that did training with Knox Presbyterian College. All these different strands harmonise quite well in the life and outlook of the denomination. Perhaps this is because in no case of which I am aware, has any of the more extreme expression of theological opinion found an abiding place in their lives. They fit in well with the great proportion of our ministry which has now had its training within the country, and which reveals something of that influence in its behaviour.

To the "Middle of the Road" position which really characterises our people, the first Principal of the Theological College, Dr. J. J. North, contributed in marked degree. His influence was widespread over a considerable part of the first half of the century, both in guiding the lines of theological development within the College, and also throughout the denomination. Many would say that his was the mind which most of all gave both breadth and depth to Baptist thinking here. Be that as it may, those who were influenced by him occupy, as one leader puts it, a "central position", sound where things essential are at stake, tolerant where they are not.

This can be said without hesitation. New Zealand Baptists do not divide into groups such as Liberal, Conservative, Fundamental,

Nor do they regard one another in those categories. Whatever tendencies there are in this direction, and it would be wrong to deny that from time to time they appear, they come largely from those who have entered our Union from Brethren associations, or from people strongly influenced by them. To a Britisher this may appear strange. But here the Brethren movement is almost as strong as the Baptist, though not nearly so co-ordinated. Nevertheless, their influence is not disturbing to most of our people.

We are slow to change our methods of doing things. Not that this is an unusual characteristic. Most peoples are reluctant to try things new, particularly if they come from abroad. To many of the younger and keener minds in our community this can be very frustrating. There is a growing awareness amongst them that we must become far more adventurous, if our impact upon the country is to be what it could be. Changes must come, but they are coming all too slowly in such a rapidly changing and challenging world. Ecumenical interest is growing with us as we gradually awaken to the fact that we belong to Asia, whatever our roots might have been. This will inevitably thrust us into new awareness and behaviour before long. But so far most of our people are content just to be Baptists. The All-Age Sunday School Movement is commencing. It promises to grow rapidly. It will change many of our patterns of life and thought, both in the Churches and in the College. Its theological implications are not yet seen clearly. But it is bound to stab us into a new missionary out-thrust here in our own Dominion.

New Zealand is blessed with some men of fine academic and theological acumen, who could hold their own almost anywhere. Yet, for all the insights which they are able to give, life continues on a pretty even keel. And the reason is not far to seek. Though we have our theologians both in the pulpit and in the pew, this country is not "theologically productive". It takes its cue from other lands, notably England and the Continent. But, remote as we are from the centre of things, the "very latest" does not disturb us much. By the time it filters through to here in written form it has often lost its cutting edge, and so can be examined with little hurt. It is said that we are ten years behind the times here. But if that is so, I give it as my personal opinion, that those ten years are a valuable gap, permitting of more balanced judgments than would otherwise be the case. By this I would not have you think New Zealand Baptists are obscurantists. They are aware of trends in thought and practice elsewhere. But they do not rush to embrace them because they are new, without giving them heartsearching examination first.

New Zealand Baptists are keenly evangelical, today even more so than for some time. There seems to be a rising tide of spiritual life passing across the country, and already it has shown itself in an unprecedented development in the denominational life, as well as in the numbers at the College seeking training for the ministry. Our people are feeling something of the cleansing and stimulating

effect of this new spiritual tide. By no stretch of imagination can it be called revival, but it is certainly the promise of better things to come. The visit of Dr. Billy Graham and his team in 1959 should give marked impetus to this in all our Churches. Many look forward to a day of unparalleled advance.

Looking back over what has been written, I feel that many other countries might sum up their situation somewhat similarly. Yet there are differences here which can be felt rather than expressed, which would puzzle a casual observer from England. I know the Australian and the English situations perhaps as well (or little!) as I do the New Zealand, having lived in both. We here are much closer to our Australian brethren in our theological outlook than to our British brethren. The theological reasons for this are not easy to trace. They go back, no doubt, to those days when liberalism ran free in Europe, and our own people in Great Britain were partly affected by it. During those days this country felt strongly the influence of Spurgeon, and Spurgeon's College. It gave them a point of view which has not left them. Thus any scholarship which does not side with reverence for the Scriptures, and wholehearted acceptance of them as the inspired Word of God that can be trusted and followed, is suspect. To shake off the trammels of the past is no easy thing. Deep down there remains with us the thought, implied or uttered, when the mind turns toward our English brethren: "Is he sound? Is he evangelical?". Of course many of us are aware of the great change which has come to the approach of scholarship to the Bible in recent times. Nevertheless, because we have not had to fight for our faith as some other countries have, this feeling of caution remains. Thus what you in England would consider conservative, we would be inclined to count liberal. (But if our people really had a taste of liberal theology they would wonder what had happened!) We regard our position as being "central". New light is welcomed, but not if it throws doubt on the Bible as the reliable guide to faith and conduct.

I can best explain the New Zealand position by saying that there are two dominant factors in our theological life. "Jesus Christ is Lord, to the glory of God the Father". And "the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus. For all Scripture is given by inspiration of God". The finer points of interpretation of these basic facts would be regarded as interesting, possibly helpful. But let a man throw doubt on either factor at any point, and he would immediately find himself out of step here. For here is a people who love their Lord, they love His Word, they are concerned with soul-winning, and they desire to be "sound" in their doctrine.

In saying all this I have sought to give both the denominational and the College outlook. But in doing so I am fully aware that I stand in danger of being charged with declaring only my own!

E. ROBERTS-THOMPSON.

MAORI-PAKEHA RELATIONSHIPS IN NEW ZEALAND

NEW ZEALAND is reputed to have the happiest race relationships in the world. Visitors from overseas tell us that this is so. The Maori, our indigenous people, and the Pakeha, the Maori word for white man, do live together in our land very happily as compared with what obtains in many other nations.

This is due in large degree to the high quality of the Maori people themselves. When the white man first came to this country they had no metals for tools or weapons and were in that particular stone-age people. They had no written language. They had no animals for food or clothing, except the dog and the rat which they brought with them in their migration from the Pacific islands. Nevertheless they had attained a high standard of culture, artistic accomplishment and community life. As navigators and warriors they were unsurpassed among primitive people. These qualities, though sometimes endangered by civilisation, have by no means been lost to them.

It is due also to a very enlightened governmental policy. We had our land wars in which the Maori showed himself an intrepid and chivalrous fighter. But there has generally been a sincere attempt to give the Maori justice and opportunity; and there has been general goodwill.

The Maori has legal and educational equality with the Pakeha. He has no residential restrictions. Every adult Maori has the vote and is represented in Parliament by people of his own race. Maori and Pakeha work side by side and are on the same wage and salary scales. They play games in the same teams and some Maori Rugby players have become internationally famous. They fought side by side in the wars.

While, especially in his own tribal areas, the Maori tends to withdraw into his own people for the deepest expression of his joy or sorrow and his need for community or worship, it is a fact that we intermingle freely in the whole range of social and community interests. There is a good deal of inter-marriage. Though Maoris have not entered into the professions as widely as they will in the future, there are Maori doctors, dentists, lawyers, ministers, and many teachers from University to primary level and many nurses and civil servants. Their ministrations are not at all limited to their own people. And of all this New Zealanders of both races are proud.

But having said so much we must confess that there are tendencies which give us concern. The problems which loom large in other countries, due to the uprooting of tribal people from their rural environment and their emigration into the cities with the consequent breakdown of their own tribal disciplines, are beginning to rise here.

In Auckland, especially, the crowding of large numbers of Maoris into areas of sub-standard housing, with the breeding of near-slum conditions, is causing grave concern. Especially among those who

have come into the cities there is a serious amount of crime. The Maori proportion of our prison population is out of all relation to their numbers in the community. Alcohol is proving a grave menace to the race. It is plain that many Maoris are not yet able to integrate themselves into European society.

Good racial relationships were established when the Maoris were a small and dwindling minority in the country. But today they are increasing much faster than the Pakeha. There are now many towns in the North Island where large numbers of Maori families are living among Europeans. This is beginning to produce tensions such as those which have appeared overseas. With us it is not a colour bar. There is very little of that here. It is rather the conflict of differing social standards and codes of behaviour. It is not serious yet; but it has disturbing portents for thoughtful people of both races.

Maoris have themselves felt the world-wide upsurge of nationalism. It has given them a new pride in their race, language and culture. This is a good thing, but it is manifesting certain dangers. Some Pakehas are unable to understand or to sympathise with the new spirit which has arisen. In some Maoris it has produced an arrogance which is sparking off strong reactions.

The hopeful thing is that responsible people of both races are aware of all this and determined to meet it. There is also a great reservoir of goodwill on both sides and in every walk of life. State, church and community are all concerned to solve the problems and maintain and improve race relationships.

The Maori Affairs Department of the Government, with its representatives in every area where Maoris live, is following an enlightened policy of education, welfare and health services. It is concerned with the provision of housing, instruction in farm management, technical instruction, and the provision of hostels for workers. The Churches too, are approaching their ministry to the Maori with new understanding and vigour.

A Maori Section of the National Council of Churches has been formed which permits discussion and fellowship between missionaries to the Maoris and Maori Christian leaders on an interdenominational basis, and provides a means of communication with the National Council of Churches itself. A total abstinence crusade is being pressed by Maori Christian leaders. The Churches are furnishing hostels and providing welfare workers and missionaries among the Maoris in the cities, and are increasing their evangelistic activity and teaching programme in Maori rural areas. The Anglicans have a Maori Bishop and have ordained many Maori clergy and a Presbyterian Maori Synod has been formed.

The Baptists have come late into the field. Some Baptist Maori mission work was done in the early days of colonisation, but it seemed not to be well organised, nor were the results conserved. But when, 73 years ago, we undertook a missionary responsibility in East

Bengal, far too large for our little company, it quickly became obvious that there were not time nor money nor workers for a mission field at home as well as abroad. So until recently very little work in the Maori field, and that only by local Churches or individuals, has been done by us.

But recently the needs of our Maori brothers and sisters have fallen ever more urgently upon the hearts and prayers of our people. Our awareness of the problems which were arising had this effect. So also had the invasion of many sects into the Maori field. The Mormons especially, with a lavish expenditure of dollars and the sending of many missionaries from Utah, have ensnared very large numbers of Maoris. It became plain to our leaders that a burden was being laid on our people concerning this matter.

So we sought for a field. But for a long time we were frustrated. Two difficulties confronted us. From the beginning of colonisation, by a sort of comity of missions, Protestant work among Maoris has been divided among the Anglicans and Methodists who were first on the field. Some time later an area in the centre of the North Island was granted to the Presbyterians and these three divided up the land between them. Every Maori is therefore, if a Protestant, traditionally and nominally an Anglican, Methodist or Presbyterian. Because of our desire to enter in only with the consent of those who had long been bearing the burden, we could not press in willy-nilly.

We wished to preserve good fellowship, so we made application for a field to the Maori Section of the National Council of Churches. But their invitation was long in coming and it seemed to us that we had been met with promises but no performance.

Then came an invitation from Maori leaders in the Pukekohe area just south of Auckland where no adequate Christian work was being done. We had people waiting for the opportunity. First Sister Joan Milner and then the Rev. and Mrs. Des Jones entered into the work. Our Maori Department was constituted only in 1955 but already we have buildings and vehicles in the area, and, with the assistance of students from our College, a vigorous programme of evangelism, teaching and visitation is being undertaken with especial emphasis on ministry in the homes and among children.

Of course we consider this to be only a beginning. From this opening we anticipate invitations to other areas. Several of our Churches have Maori Sunday Schools and services as branches of their own church work. It is significant that from a number of our Churches reports have come recently of the reception of Maoris into church membership. At the time of writing a young Maori civil servant of good education and excellent standing among his own people is making enquiries about training in our College with a view to service as a Baptist minister among his own people. We are sure that in all this we are being led of the spirit.

L. SILCOCK.

THE PASTORAL OFFICE (*continued*)

WE have dealt with the greatness of pastoral service. The word of Scripture with which we began, I Peter v, 1-4, showed us the dangers with which the pastor is faced. After the Apostle has uttered the impressive admonition: "Feed the flock of God which is entrusted to you, taking the oversight thereof", he next explains how that is to happen. In three negative phrases he mentions the forms of perverted pastoral work in order to contrast with them the normal attitude which derives from a right understanding of it. In these phrases we discover that we ourselves also are included, and that the hidden abyss of our own personal being is exposed. For unless the grace of God, which alone stands fast, guards us, it may well happen that our pastoral work is perverted by the closing up of the secret depths which are in us. We cannot, therefore, assert with self-possessed pride: "This is not true of us" or "This can never happen to us". We can only pray God that we may not fall victims to the threat which ever stands over us.

THE FIRST NEGATIVE PHRASE is: "Not by constraint". That is: not because it is expected of us. Sometimes the preacher feels he has not the gifts to be a pastor. He is successful only with difficulty in winning the confidence of people. However conscientiously he tries, hearts seem to remain closed to him. He may feel he lacks "personality", or spiritual power. He has gifts in other directions, but not the gift of getting near to a man's soul. He has theories about pastoral work and can talk eloquently on it perhaps, but finds himself embarrassed when he has to practise what he preaches. He fails in the right emotional reaction or lacks the penetrating word at the decisive moment. Let such a man, nevertheless, not be content to do pastoral work just because it must be done. The Apostle Paul expects us to covet earnestly the best gifts. And it has happened that some have become outstanding pastors to whom the gifts for pastoral work had seemed at first to be denied.

There is another cause for neglect of pastoral care, and that is where a minister has so many irons in the fire outside his own Church that he has no time to deal faithfully with individual souls. His Church suffers when a minister gets involved in all the burning questions of the day and is endlessly in committees and conferences and meetings of all kinds. No doubt this brings some spiritual profit, broadening his horizons and adding significance to his preaching of the Word; but it brings also a restlessness that robs him of the inner quietness and composure that are necessary for fruitful pastoral care.

Service to Christ's flock loses value also when it becomes a matter of routine. A man no longer takes trouble to follow up the individual with loving care and to get close to him so that he is really helped. How often does one hear the complaint that the pastor sent away the weary and heavy-laden, the agonised or the perplexed with a

few pious and well-meant words which are no real help. There are certainly enough such people to make life terribly hard for the pastor and to bring him sometimes to the edge of despair. Nevertheless, he simply must not convey the impression that he is treating things lightly. Pastoral work demands inexpressible patience. It is always a holy sacrifice involving self-denying love. "Not by constraint."

THE SECOND NEGATIVE PHRASE is: "Not for filthy lucre". But does that happen anywhere among us? Do any of us make a business of the Gospel? It must have happened here and there in the early Church or Paul's injunction would be out of place. He himself is an example to the contrary; for on principle he refused to receive pay for preaching the Gospel, lest there be any suspicion that he made profit out of it. But he did not make his practice a standard for others. Like Jesus, he held that the labourer is worthy of his hire. Nevertheless, Peter's warning word still has significance for us. We know our worth and are never wholly free from the thought that it should find its financial recognition. Pastoral work *can* become a lucrative business, and we are not without examples of it. But what a shameful thing it is if anyone has cause to say of a servant of Christ that he makes a good thing out of it. Such happenings, thank God, however, are exceptional.

Much more realistic is THE THIRD NEGATIVE PHRASE: "Nor as lording it over the community entrusted to you". Authority in the community of Jesus is not despotic. It lies only in the pastor's understanding of the will of God and his endeavour to fulfil it. He must make no claim for himself. Through his pastoral work he wins a strong, and often predominant influence with his people. And this is well, so long as he does not use that influence to get power for himself. Power over the souls of men without humility before God leads inevitably to despotism. In the spiritual realm there is an arrogance that can become a spiritual and mental menace. It is indeed our task, not only to feed the flock of God but also to watch over it; but that does not mean bringing pressure to bear on individual souls. We have to see to it that God's ordinances are respected and that the people entrusted to us are led into the way of holiness after the pattern of the Lord; but we are not authorised to lay down laws for the government of the community which are the product of our own will. If we do that, we are sinning against the brethren. Authority without love is not Christian authority. Jesus fore-warned his disciples about this (Matthew xx, 25ff.), "Ye know that the princes of the Gentiles exercise dominion . . . ; but it shall not be so among you . . . ; whosoever will be chief among you let him be your servant".

But now, how should the true pastor conduct himself? The positive phrases of the passage before us speak of that.

THE FIRST POSITIVE PHRASE is: Feed and watch the flock of Christ "with joyful willingness" according to the will of God. Which of us did not enter our pastorate with joyful willingness? The great and sacred task had drawn us, we saw ourselves as always in it for the

service of others. Then came frustrations and the joy was lamed. We were humbled. It is a comfort that even so great and effective a pastor as the Apostle Paul knew such times of humiliation. In II Corinthians xii, 21, he prays that, when he comes to Corinth, God will not humiliate him and allow him too much pain. The trouble was that members of the Church who had sinned had not repented and were no longer accessible to pastoral admonition. The pastor is charged with both the word of repentance and of judgment. There is no restoring and forgiving word where there is no acknowledgement of guilt. The pastor's task is not to cover sin but to lay it bare before the face of God. If he does not succeed in this, he is deeply humiliated. How much suffering does a faithful pastor bear over the hard hearts of believing people! He has continually to be learning to bring himself to a "joyful willingness" to accept this suffering, for otherwise he will be unable to continue in his ministry. Over all his despondency stands the will of God, which placed him where he is and lays him under obligation to carry on with renewed courage. Strength for the task can only come as he remembers God's rightful claim upon him.

THE SECOND POSITIVE PHRASE is: Feed and watch the flock of God "with devotion". From complete devotion to God comes devotion to the work of the pastoral office. No one can do real pastoral work if he sets about it halfheartedly or just casually. The work demands our undivided attention and all the spiritual strength we have to give it. To embark on it otherwise is to invite trouble. God Himself is the example of the true pastor. The prophet Isaiah (Isaiah xl, 11), says of Him: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom". Ezekiel speaks of Him in the same vein (ch. xxxiv). And Jesus Himself is "The Good Shepherd", the true pastor at work with complete devotion. Pastoral work by its very nature involves sacrifice, even to the uttermost.

THE THIRD POSITIVE PHRASE impresses on us the injunction not to be lords, but "examples to the flock". The domineering make demands, issue prohibitions, set up standards for others from which they exempt themselves. They lay on them an ideology that they may be able the better to dominate them. In the community of Jesus there are also definite, unconditional commands and ordinances. But woe to the pastor who does not put all he has into the endeavour to be blameless in his own manner of life. Nothing makes more impression than the obviously sanctified lives of those called of God to be spiritual leaders and teachers. But nothing is more damaging to the cause than lives at variance with the teaching. Out of his recognition of this fact Paul exhorts the Philippians (ch. iii, 17): "Brethren, be followers of me and mark them which walk so that you have us for an example". And he writes to Timothy (I Timothy iv, 12): "Be thou an example to the believers in word, in conversation, in love to God as in faith and in purity". Thus the experienced pastor counsels

the young minister in this vital requirement of the pastoral office. Without the personal example a fruitful pastoral work is impossible.

And now two final words about Jesus, the *pastor pastorum*.

First of all, we pastors need His pastoral care. He is not only the shepherd of the flock, but the shepherd of all those whose task it is to feed the flock. In familiar prayer I may bring to Him the people entrusted to me, and myself also, for I stand in need of the help, the guidance and the forgiveness promised. Only that pastor who has free entrance into the heavenly sanctuary can endure the tension of his office. If he should lose this entry, then no more saving and sanctifying impulses would go out from him. The servant of the Word is a true pastor only so long as his spiritual life stands under the pastoral care of Jesus.

And then, secondly, we must learn from the pastoral work of Jesus. We must search the Gospels and get a firm impression of Him as pastor. And more. We must pray for the spirit, the brotherly love, the readiness for sacrifice that we see in Him. For of Himself "He knew what was in man" (John ii, 25). From Him we learn the pastoral care that is sanctified, compassionate and deeply sensitive to the needs of others, a pastoral care that does not simply soothe the anxious conscience, but by the power of the Gospel sets it free. And just as saving power emanates from the Word of Jesus, so His blood cleanses us from all unrighteousness (I John i, 9). Only he can be a true pastor who knows the redeeming power of the ever-active blood of Christ to bring freedom from guilt and peace of heart.

Pastoral work is a sacred art, for it derives from the sanctuary of God. May He keep us from becoming mere technicians who imagine they can master the pastoral art with a series of clever psychological counsels. The unhallowed pastor, ignorant of the divine origin of true pastoral work, will never be adequate to his task. All true pastoral work has an eschatological aspect which points us beyond this present age. We are not simply concerned to know the answer to present needs, to give counsel in a concrete situation, to perceive how to help and comfort. The goal of pastoral work is higher. It is directed to the perfecting of every believer. Thus Paul writes (Ephesians iv, 12), that it is the task of pastors and teachers "to equip the saints for service in the building up of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God to the perfect man, to the full measure of the stature of Christ" (see also Colossians i, 28; and Philippians i, 10f.). The final goal of all pastoral work is the presentation of the Church without spot or blemish on the day of His appearing in glory.

But for the pastor also there is an eschatological aspect. He shares in the glory of the returning Christ only as he fulfils his office with joyful willingness and devotion, as an example to the flock entrusted to him. To such a pastor, and only to such, is there promised "a crown of glory that fadeth not away".

J. SCHNEIDER.

THE BAPTIST STUDENTS' FEDERATION

“ONE of our most vigorous and encouraging organisations” was the description applied to the Baptist Students' Federation in the Baptist Union annual report for 1956. For a federation founded in 1947 with six constituent societies and a membership of 35, which today comprises eighteen full-scale societies and a membership of nearly 600, this is surely an apt description. That this aptness is not confined, however, to the mere question of numbers becomes clear from a consideration of the Federation's aims and activities.

The Federation has always held carefully in balance those of its aims which look inward and those which look outward. The promotion of “spiritual and social fellowship among Baptist students” could so easily be achieved at the risk of their becoming a mutual admiration society. But this risk is avoided by seeking to “Increase among Baptist students a sense of responsibility and opportunities of service to Christ through the Denomination. . . .” Responsibilities to both Christians and non-Christians within the University are acknowledged, as well as a desire to foster new Baptist Student Societies in universities where there are none.

Like most federations this one consists of independent societies some of which existed before the Federation was dreamed of. In Cambridge the Robert Hall Society, founded in 1902, was first in the field. Oxford followed three years later, and subsequently, London, Bristol, Newcastle and Leeds. The effects of the 1944 Education Act were beginning to be felt, in that many more Free Churchmen were finding University places than ever before. Among them were many to whom the war years had given a maturity and a vision greater than is to be found or expected among those whose pre-University experience is limited to the Grammar School, and it was some of these older men who founded the Federation at a conference at Barnes Close, Birmingham, in 1947.

This was the first of an unbroken series of Annual Conferences. But as numbers grew, first one centre and then another became too small. Each year representatives gather for inspiration and discussion as well as for business and other less serious activities. It is around this conference that the whole work of the Federation revolves. Here, officers are appointed and policy decided, and sometimes the constitution is revised to keep pace with new developments, for the yearly growth necessitates first an increase in committee membership and then an arrangement for area representation. It is at the conference that the Federation as a whole becomes a reality to the student who has previously seen only his own society, as also to the individual member from some isolated seat of learning.

But it is naturally within the University Society that most of the Federation's work is done. With 18 different societies, there is a bewildering variety of activity, varying not only as between University and University, but also as between one year and the next in the same

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

To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

“ HURRAH FOR INSURANCE! ”

Yesterday, after the weeks of foggy weather, I was in Lincoln's Inn Fields when I saw a flash of gold and blue—the first crocuses were reaching to meet the challenge of the wintry sun. I was reminded then of the cheering quotation in the *Baptist Times* of last Spring—“ The groundflame of the crocus breaks the mould ”.

What has this to do with insurance? Only that recently a minister pleased with our treatment of some matter before us broke through the ordinary language of correspondence with the message quoted at the head of this letter. That exuberant note too cheered me.

But I am reminded that this is an advertisement letter and I ought therefore to mention some specific form of insurance. “. . . well apparelled April on the heel of limping winter treads ” and with the Spring weddings will be upon us. I wish that more of our young people who are setting up homes would insure their furniture and effects with us—the buildings of their houses also if other commitments allow.

Holiday plans are being made now. Remember that for you and your people travel insurance at home and abroad can be arranged by us.

“ Hurrah for insurance! ”

Yours sincerely,

C. J. L. COLVIN,

General Manager.

University. Each year, the presidents of the various societies meet with the Federation Committee and reports are given on activities. One reports that prayer meetings are either non-existent or poorly supported; another that 40 turn out on Sunday morning at 10 a.m., and 25 on Wednesday at 7.30 a.m. Visiting speakers, discussion groups, social activities and lay preaching find a place in most programmes in varying proportions, sometimes dictated by local taste, sometimes by the setting of the University itself. Time and expense, for instance, make it impossible for the John Clifford Society in London to maintain anything like the crowded programme of societies in more compact centres.

A perennial problem is that of gaining contact each October with those from Baptist Churches coming up to University. Despite persistent appeals through every available denominational organ, as well as some of the non-denominational religious weeklies, most Baptist students still come up to University, Training College or Hospital without anyone in the Federation being notified. On the average some 300 Baptist "freshers" leave their home churches for study every year; last year B.S.F. were able immediately to contact only 144 of them. The names of the others nobody bothered to send in. This is a pastoral opportunity going begging. We have no right to bewail the loss to the denomination, or worse still to the Christian Church, of some of our more promising freshers, if at the crucial time of their entry to University we make no effort to ensure that one of their first visitors in their new setting is either the Baptist Chaplain for that centre, or a fellow Baptist Student.

It is sometimes said that B.S.F. is not evangelical, though much depends on the meaning given to the word. But there is no room for complaint that the Federation is not interested in evangelism, for from 1950, when its first Mission was held at Ashford, Kent, until today, it has engaged in such work every September in co-operation with local Baptist churches, over 30 in number, ranging from large central ones like West Ham Central Mission to small village causes like Shipston-on-Stour. The fruits of this work will never all be known and certainly no counting of heads can represent accurately the fruitfulness of it. Not the least important result is that many non-theological students have heard through it the call to the ministry.

The Federation also has a live interest in the work overseas. The Missionary Fellowship consists at the moment of some 80 students, who while not committing themselves to service overseas are nevertheless seriously considering it, and want to know more about it. A close liaison is maintained with the B.M.S., who give the Fellowship every encouragement, seeing in it a rich source of possible future candidates of high calibre.

The Baptist Ex-Students' Association is another off-shoot of the Federation. Its primary aim is to keep in touch with those who have recently "gone down", and to help them to find their niche once more in a local church. For just as B.S.F. is rightly vociferous in its

demands to be helped to contact those leaving home for University, so it is anxious to help those leaving University to settle in to local churches, which must of necessity work at a different pace and in a different atmosphere from a student society.

Of the achievements of the Federation, it is difficult to make an accurate assessment. It has undoubtedly done much to halt the drain of promising young people from our denomination. It has made many of them realise the richness of the fellowship to be found among us, and has taught them the importance and distinctiveness of our position. Because it offers opportunities for leadership, it has trained many future leaders for local and denominational affairs. Because many have found life-partners within its fellowship during student days, it has led to the setting up of many Christian homes. But probably its most important contributions have been the encouragement and stimulation given to many local churches by lay preaching and mission work, and by sending back to the churches, as faithful members, graduates who know what they believe and why, and are prepared to work for their Lord and His Church.

DAVID STAPLE.

“PSEUDO-ECCLESIASTICISM”: A REPLY TO T. O. LING

IN a very able and interesting article, entitled “Religion and Radical Nonconformity” (*Fraternal*, January, 1959), Trevor Ling condemned what he chose to call the “pseudo-ecclesiastical” interests which many of us have at this time. Instances of such interests which he gave were: concern about right ways of ordination, discussions on baptism, dedication, etc., the adoption of formal liturgical patterns and the observance of the Christian Year. Our concern with such matters seems to him to constitute a forsaking of spiritual religion and a repudiation of radical Nonconformity. Ling’s article deserves careful consideration, both on account of its intrinsic merit and because some may be persuaded by it that a movement is afoot which they have reason to fear and resist.

The interests which are condemned in the article referred to have arisen from the quest for a sound theology of the Church, its worship and ministry, and from the attempt to express this more satisfactorily in our doctrine and practice. If, in the process, we have been led to a new appreciation of the doctrine and practice of traditions other than our own, we would claim that we have been so led from the Word and under the guidance of the Spirit. There is no recognition in Ling’s article that this is even a possibility.

Ling claims Paul’s authority for his point of view. He is, of course, right in asserting that Paul, especially in Galatians and Colossians, teaches that legalism and cultus have been superseded by the coming of Christ. This supersession involves a change in our conception of man’s relationship to God. Under law men are slaves, or at best

pupils; under grace they are sons. In Christ God offers us this filial status of liberty and we apprehend it by faith alone. Any attempt, by Judaisers or others, to externalise the relationship between God and man again, i.e., to represent it as essentially determined by law or cultus, is demonic. All this is beyond dispute. But it does not follow that the faith of Christian men shall find no external expression in theology or liturgy. These latter are inevitable aspects of the Church's life. So far from repudiating them, Paul himself undertakes to instruct the Church regarding both. He does not view them as optional extras or matters of individual predilection. They are Church concerns of vital importance. For instance, he regards it as important that the Church should have a correct understanding of the sacraments and that its practice should be in accordance with this understanding: see Romans vi or I Corinthians xi. It is difficult to see how Paul's antipathy to Judaisers or the Colossian heretics provides grounds for assuming that he would have condemned an ecclesiastical concern about ordination, liturgy or the Christian Year. He certainly dealt brusquely with any who questioned the validity of his own orders or who wanted to clutter up Christian devotion with observances which were Jewish or pagan in significance. But does the rest of what we know about him justify us in supposing that he was impatient of the whole business of ordination or liturgy? Surely he would have said that our thinking about such matters ought to constitute sound doctrine, and that, in our practice, all things must be done decently and in order! What does Ling imagine his "pseudo-ecclesiastical" brethren are saying, if it is not this?

He writes: "it becomes clear that there is every possibility that in our hands also, as in those of the Roman and similar Churches, the gospel of God's grace may degenerate into something alien, into another 'religion' or religious system, where the Spirit is crowded out by the thick growths of the letter and the form" (p. 29). I have no quarrel with what I take to be the fundamental point here: that the Spirit may be crowded out by the letter and the form. But I am a little worried by what seems to me to be the implicit contention: that there are institutions of Roman and similar worship, wherein the demon of formalism resides, and if only we can keep clear of these institutions, we shall be safe from this demon. This is reminiscent of Rousseau's idea that the institutions of civilisation make men bad, and if only we get away from them, we shall be good. Rousseau was in error on two counts: (1) Evil has its deep roots in men's hearts. (2) Whereas every institution of civilisation provides a possible occasion for sin, and the more the institutions the more such occasions, social life without some institutions is inconceivable. It is the same where the institutions of Church life and worship are concerned. These certainly provide occasions for formalism, and the more the institutions the more such occasions. But (1) the deep roots of formalism are in hearts grown cold, and (2) since Church life and worship are inconceivable without some institutions, possible

occasions of formalism will be present in every type of Christian economy or liturgy.

Consider, for example, any popular hymn. Just because it has been written and used, some worshipper may find that he can sing it without thinking what he does. He may go through the motions of worship without worshipping in spirit and in truth when he stands to sing the praises of God. But is this a reason for abolishing hymn-singing? Not merely the forms of Rome and similar Churches, but any form of worship, with the possible exception of speaking with tongues, may find, as one of the consequences of its existence, that the Spirit is crowded out by its letter and its form. If Ling was suggesting in his article that, by interesting ourselves in such matters as ordination and liturgy, we are heading for the dangers of Romanism; it is open to us to reply that, in condemning such interests, he is heading for the perils of extreme Pentecostalism.

It is interesting to note that the expressions "doctrine of the Church" or "Church-consciousness", and other such expressions which we all use with approval are not found in Ling's article. He prefers "ecclesiology", "churchism", "ecclesiasticism", and the adjectives "ecclesiastical", "pseudo-ecclesiastical", "churchy". These expressions of his suggest something disreputable to Baptist ears. But do they do more than this? Words may be used descriptively or expressively. When Ling calls certain interests "pseudo-ecclesiastical" or "churchy", is he describing any definite characteristics which they possess, other than those which we indicate when we describe these interests as concerned with the doctrine of the Church or signs of an awakening Church-consciousness? Or is he merely expressing his own feelings of suspicion and distaste? We should always be on guard when words with emotional overtones are introduced into a discussion. We may too easily assume that the one who uses them is really telling us something about the subject to which he applies them, when in fact he is merely expressing the way he feels about it.

Perhaps the most disturbing feature of Ling's article was the suggestion, which seemed to run through it, that those who do not think as he does are in some way disloyal. They are thinking thoughts "alien to our own genius" (p. 29); they are adopting an attitude "which is not really part of their heritage as radical Nonconformists" (p. 30); they are attempting to do what, it is suggested by quotations pressed into service (p. 32), Dr. Payne says cannot be done. Incidentally, how Ling arrives at the view that it is alien to their own genius for Baptists to have discussions about baptism one can hardly imagine! Neither can one imagine that he would want to go down as holding the view that there is an orthodoxy, which he represents, and all who depart from it are guilty of unbaptist activities. But this is the unfortunate conclusion to which uncritical readers of his article may be led. Ling is much taken with the notion of the demonic. I suggest to him that it is one of the most knavish of our

THE MINISTER IN AN INDUSTRIAL COMMUNITY

This is the title of a pamphlet published by the Joint Group on Industry set up by the Baptist Union and the Congregational Union.

Copies are available, price 6d., from the Church House.

The following subjects are included:—

- The Minister as Student
- Preparing for Worship
- A Teaching Ministry
- The Church Meeting
- Pastoral Work in Industry
- Churches and Industrial Chaplains
- Contacts with Industry

*The Citizenship Department, Baptist Union, 4, Southampton Row,
London, W.C.1*

YOUNG PEOPLE'S DEPARTMENT

ASSEMBLY

A CRY FROM THE STREETS

Sister Connie Lockwood will speak, on the Church's response to the needs of young people who are outside its fellowship, in the Council Chamber, Wednesday, 29th April, at 3 p.m.

Tea tickets, on application to the Department, free by invitation of Deacons of the Yeovil Baptist Church.

Please arrange for a representative of your Church to attend this meeting and to visit the exhibition in Room 13, Baptist Church House, where examples of work done by children and of materials for Sunday School and Youth Work will be displayed.

enemy's tricks that he sometimes persuades advocates of non-conformity and spontaneity that all who do not agree with their views or adhere to their practice are traitors to the cause.

Let me conclude, however, by expressing once again my appreciation for Ling's article. It is concerned with an issue that is live among us, and we must be grateful to him for stimulating our thought upon this. If what I have written merely leads some to re-read Ling, I shall not have wasted my time.

W. D. HUDSON.

LETTERS TO THE EDITOR

A letter from the Principal of Regent's Park College, Oxford

Dear Brethren,

The University of Oxford recently honoured the College by declaring it to be a Permanent Private Hall of the University. The Editorial Board of the *Fraternal* has kindly afforded me space to explain what that new status means for our denomination.

In its new status the College is now planning an expansion of its student numbers. Most of the student places will be reserved for ministerial students seeking to serve either in the home ministry or with the B.M.S. abroad. As is well known, it is the proud distinction of the College to have sent about one in every four students to serve the Gospel overseas. The University, too, has recently expanded its facilities so far as we are concerned by establishing a new four-year course in Honours Theology. The courses now possible, apart from Research and B.D. degrees, are as follows:

- (a) an Arts degree at Oxford followed by a two years' course in Theology;
- (b) an Arts degree at Cambridge or a provincial University followed by a three years' course in Theology at Oxford;
- (c) a four years (first) degree in Honours Theology. The extra year in Theology provided in this course gives opportunity for a better grounding in Theology and Pastoralia. The College hopes to enter a succession of students for this four-year course;
- (d) a Diploma in Theology course of one or two years for graduates.

A small number of student places will also be reserved as hitherto for ministerial graduates from other European countries, from the Commonwealth (especially Canada) and from the U.S.A. A similar number of places will, it is hoped, be filled by Baptist lay students who seek to read Theology with a view to becoming Scripture specialists in grammar schools. The new four-year course will be of especial value to these candidates. The College would be glad to learn of such candidates who are qualified for entry to the University of Oxford, and would be grateful for any contacts with grammar school masters that ministers may be able to affect for us.

The remaining places are open for Baptist or Free Church lay students who wish to come to Oxford to read in any subject offered by the University, both Arts and Science. By its new status the College may admit suitably qualified students as full members of the University. All kinds of educational grants, national and local, may now be held at the College. In 1856 Principal Angus initiated a policy whereby, in the following forty years, laymen trained for their vocations alongside theological students. It is now possible to revive something of that distinctive tradition. It should be made plain, however, that preference will always be given and room will always be found for suitable ministerial and missionary candidates.

Our ministers are beginning to write to the College about Baptist grammar school boys in their churches. We hope that, as the result of this letter, many more will be led to do the same. We cannot promise a place to everyone, but we welcome applications from qualified Baptist students who would like to try for a place at Oxford. Application forms and full particulars may be had from me.

Yours sincerely,

G. HENTON DAVIES.

A letter from the Chairman of the Editorial Committee

Dear Editors,

A mistake has crept in to your paragraph about the new *Baptist Hymn Book* in the January *Fraternal*. I am glad Mr. Williams has been preparing his church in Newport for its coming, and I agree with him that it will contain the best of the old hymns along with many fine new ones. But it is not going to be published until 1962. I hope to pass the proofs of the words edition within the next few weeks, but the making of the music edition is a long and complicated business. The tunes are chosen and a good beginning has been made with getting copyright permission and preparing the "copy" for the printers. But there is much still to be done.

I have heard of churches which are putting aside money year by year so as to be able to buy the necessary supply of the books as soon as they are available. This seems to me an admirable plan. If desired, the money could be deposited meantime with the Psalms and Hymns Trust to the credit of the church.

Yours sincerely,

HUGH MARTIN.

What Baptists Stand For. Henry Cook. Carey Kingsgate Press. 10s. 6d.

Dr. Cook's book, which is being used by Baptists in many countries, now goes into a Third Edition which includes a new Appendix on Infant Baptism in Recent Debate.

J.O.B.