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# The Fraternal

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## EDITORIAL

### A Whole View of Mission

The origin of the word 'mission' lies in the Latin word translated 'to send'. This means that somebody sends and somebody is sent. In the context of Christianity the one sending is Jesus Christ and those sent are His Church. William Carey in *An Enquiry into the Obligations of Christians to use means for the Conversion of the heathens* argued that the commission Jesus gave to his first disciples and recorded at the end of St. Matthew's Gospel is still binding. No Baptist is likely to doubt this. Neither will anybody want to dispute the idea that the mission to-day is directed to the whole world—to the people next door and to the unseen millions in the rest of the world. Nor will anyone seriously question that the mission at home and abroad is one mission.

What does seem, however, to be under considerable discussion is the content of mission. In other words, what the Church is supposed to be doing in mission. There are those who say that we are to bring people to Christ, others that we are to bring Christ to the people. Others again suggest that we are to find Christ in others. Much has been said and written recently about the missionary structure of the congregation. Such a structure, however, must rest upon the meaning given to the word 'missionary' which in turn will depend upon the interpretation of the word 'mission'. That we need to examine the missionary structure of our congregations is unquestionable, but let us be certain we do so on a whole view of mission.

In illustration of this we suggest the following statements for consideration.

1. Mission is being sent by Christ in the power of the Holy Spirit.
2. Baptism on profession of Faith in Christ implies immediate involvement in such a mission.
3. The content of this mission is:—
  - a) to proclaim Jesus Christ in word and action in all the world,
  - b) to seek constantly, therefore, to bring people into situations where they will hear the Gospel and to take the Gospel into situations where the people are,
  - c) to seek always, in addition, to reflect our Lord's life of sacrificial love in the service of all people so that, in serving for Christ's sake, He may be discovered.

There is surely no conflict in these statements. They attempt to move towards a whole view of mission based on our Lord's commands and teaching. Acceptance of such a view will result, on the one hand, in our being concerned about falling numbers in church membership and response to the Gospel, whilst recognizing, on the other hand, that total service of others for Christ's sake is impossible, humanly speaking, to measure statistically.

It is for every minister to try to see that his membership is involved naturally in a whole view of missions and that congrega-

tional structures, not only do not hinder this, but actively encourage it. We need also to recognize, more than we do sometimes, that for the continuation of the whole mission young men and young women are constantly needed to take up positions of responsibility and leadership both at home and overseas.

## BACKGROUND TO MISSION

SYMPATHETIC AND PRAYERFUL understanding of the service which the Baptist Missionary Society is seeking to give in the world today must take account of a number of factors which affect its work and witness.

The Society has been called of God to serve in ten countries. The majority of these are newly independent and each is seeking stable government.

The stability—or lack of stability—of such governments, combined with the ultra-nationalism which the newly granted independence, or the political struggle leading to independence, generates, forms the background against which the Society's servants are witnessing in our world. This political background affects the lives, and sometimes curtails the witness of missionary personnel.

Ceylon has a regulation limiting the number of missionary staff to those who were serving there on a certain date. If for any reason a missionary should be absent from that country for a period longer than a year, or no replacement is sent during that year, his or her place is automatically forfeited.

While Nepal welcomes missionary help in medical, educational, agricultural, and other development projects, it strictly forbids "proselytizing".

A visa system has been used effectively by the Portuguese Government of Angola to restrict the return of Protestant missionaries. Prior to 1961, 285 were serving in that country. Now there are less than 100.

It is clear that for years to come the stability or otherwise of the Congolese government—and whether it effectively succeeds in welding a nation out of a loose federation of States and tribal groups—is bound to affect the witness of the churches and the lives of missionaries. The political fluidity of Congo since Independence in 1960 has twice disrupted missionary work over large areas, and it is only recently that B.M.S. missionaries have returned to Stanleyville after the last evacuation. (It is not generally realized that since 1960 nearly 100 missionaries—Protestant and Roman Catholic—have met their deaths in Congo).

Many of the difficult problems facing the Society can therefore be seen to stem from political causes over which the Society has no control. In Congo—where political chaos has also resulted in economic chaos—these have meant a demand for greatly enhanced resources to deal with the continuance of medical and educational

institutions. Or, as in East Pakistan last autumn, have meant that the Society had to evacuate a large part of its missionary force at very short notice, with resultant hindrance to its work; and also the diversion of funds for extra passages.

Another major factor reacting on both the witness of missionaries and the life of the Society has been the growth of national churches. In all areas where the B.M.S. is working there are now national church bodies which are responsible for the work. To these the B.M.S. sends funds (in the form of a bulk allocation with no strings attached) and missionary personnel. Policy is decided by these church bodies. The funds are added to local resources and divided out for the work according to decisions made on the field and missionary personnel are stationed where national churches feel led to use them. In addition, the major part of the property formerly owned by the B.M.S. has been handed over to Baptist Church Trusts in the countries concerned.

All this has been accomplished in the last twenty years, and so smoothly has this revolution taken place that even today many people in the home churches are unaware of the change—and the extent of that change. However, this change has resulted in two major problems, one of which affects the home committees and the other the missionaries.

During the last fifteen years or so, to enable the new churches to grow the Society has to a large extent voluntarily abdicated its policy-making function and allowed the new churches the major share in policy decisions. In other words, there has been little direction from the home end. Now, beginning to believe that true partnership cannot be one-sided, it is once more taking the initiative in relation to suggestions and proposals about field policy.

If we can imagine the relative responsibility between the sending and receiving churches as a pendulum swinging through an arc—at one end of the arc the home churches and at the other the receiving churches, we can see that pendulum, which had swung right over to the receiving churches' end is slowly falling back into a central position. We hope that a true partnership between the sending and receiving churches is beginning to emerge.

An indication of the Society's initiative can be seen in the creation of the New Work Fund in India, which has enabled resources to be provided for evangelistic outreach. But, the cutting edge of policy decisions is provided only by sufficient financial resources—and so far the home churches have not provided the Society with sufficient financial resources or enough men and women to enable it to do other than maintain present work and fulfil minimal requirements.

From time to time the change from mission and missionary initiative to church initiative has resulted in tensions, and the persons most subject to these have been the missionaries. It will have been clear from the foregoing that leadership has now passed to national churches (e.g., in India secretaries of the Baptist Unions and most of their officers are nationals; in Congo all heads of stations are

nationals, etc.) Therefore missionaries sometimes find themselves under national leadership, where their own initiative and powers of leadership must be subordinated to those with less education or less spiritual maturity than themselves. This, it is easily realized, can cause a "sense of frustration".

A further difficulty may be created by the fact that new churches are often not certain how to use a pastoral missionary. Agriculturalists, teachers, technicians, doctors, nurses, all have clearly defined tasks and normally work in an institutional environment. The pastoral missionary is not so easily defined, nor so easily placed. Sometimes new churches place him in schools (as in Congo or even in Trinidad, where the need for education is great). Sometimes (as in India or East Pakistan) he is made a District Supervisor, where evangelism can be carried out only in co-operation with churches, which in some areas are not alive to the need for evangelism, or are afraid, because of the country's political situation, to be too active in evangelism. The pastoral missionary may therefore become a *pastor pastorum* with a number of pastors under his charge and considerable administration his responsibility—and thus his true pastoral work be hindered.

There are, however, glimmers of hope. In the Upper River Region of Congo the Congolese churches have recently appointed Derek Rumbol to Binga for pastoral and evangelistic work, and David Claxton to be in charge of pastoral work in Stanleyville.

It cannot be said that the fault for this situation lies entirely with the new churches. Since the beginning of the mission, pastoral missionaries have been the "jacks of all trades"—the pioneers, the builders, the administrators, the educationalists—and in some cases no true conception of the pastoral office has been created within the receiving churches.

On the other hand, missionaries with a true call to pastoral and evangelistic work have found themselves hampered in exercising their calling by inward-looking churches. This in recent years has been particularly true of North India and East Pakistan, where there has been a similarity in the situation—weak minority churches suffering from Corinthian-like divisions, which have failed to give adequate support to evangelistic effort and in many cases have not been the sort of churches which would welcome new converts. The spiritual tensions created for a missionary in such a situation can be imagined. (Similar situations are not unknown even in our own country!).

Yet it would be unfair to the new churches to leave the matter there. They themselves are now recognizing their need of pastoral missionaries for at the same time they are beginning to recognize their evangelistic responsibility. There can be no doubt that as they grow in spiritual maturity so they will use pastoral missionaries to the full in evangelism and pastoral work.

A further factor which is affecting missionary work and which is not yet widely recognized is the growth of the gap between the

standard of living in this country (and the countries of the west generally) and the standard in under-developed countries. The increase of population, the poverty of most new nations, the inability of some to establish or continue preventive medicine services—has meant that missionaries have been subject to increasing health hazards. This has resulted in a number of serious health breakdowns, perhaps not more than in the pioneering days—but nowadays missionaries are flown home for treatment and cure rather than being allowed to die. (Incidentally, it is often cheaper to bring seriously ill missionaries home for treatment under the National Health Service than to face large bills in private institutions abroad).

Two other factors may be mentioned as affecting missionary work today. One is the increasing economic gap between the affluent nations—the fortunate one-third of the world—and those nations labelled as “under-developed”. There is increasing poverty rather than decreasing poverty in such nations. This has meant and is likely to mean demands for help from churches in such nations.

The other factor is the climate of opinion in the home churches.

One of the attitudes current within the home churches is uncertainty about the necessity for missions. This has been partly due to the situation within our own country where the tremendous numerical loss from the church within the last thirty years has shaken the confidence of the church in its own mission, and partly due to the present theological climate, which has created an atmosphere of bewilderment.

There are some certainties which cannot be forsaken. They are the centralities of our faith—the Cross, the Resurrection, the Salvation of all men, and the Christ who called on His disciples: “Go ye into all the world”.

Christ is showing this generation again that the way of mission is the way of the Cross, the way of suffering. Mission and missionary service have become a costly matter. They involve sacrifice both spiritual and material—the willingness to risk life and health, and an eagerness to give, not counting the cost.

The new churches have appealed over and over again to the Society in the last few years for many more missionaries and considerably more resources to enable them to proclaim the Gospel more effectively in lands where there is tremendous physical and spiritual need and where opportunities for evangelism are increasing. The church which is truly willing to spend itself in proclaiming the Gospel to others, using its resources of both men and money for others, is the church that follows in our Lord’s path of mission.

G. P. R. PROSSER

Rev. G. P. R. Prosser, M.A. was trained at Oxford (St. Catherine’s and Regent’s Park) and appointed to service with the B.M.S. in North India in 1952. In 1956 he was forced to return home for health reasons, but continued his missionary service in B.M.S. editorial work. He has been Editorial Secretary of the Society since 1963.

## FACING THE CHALLENGE IN CONGO

THE TRAGIC EVENTS that have taken place in Congo during the last few years might well have tempted our people in the churches at home to think that missionary work in that land was finished, and that the Congo field would soon have to be written off, at least in terms of money and of missionary personnel. When atrocities against missionaries and the total evacuation of some make the headlines of the denominational press as well as the national press, the fact that the many are still on the spot and on the job tends to be obscured.

Yet the facts are that today, of all our B.M.S. stations in the Congo Republic, only Yakusu, Lingungu and Yalamba in the Upper River, and Ntondo in the Middle River, are without resident missionaries; in Angola, no B.M.S. missionaries are left, but a work of vast need and great importance for the future is being done by ex-Angola missionaries among Angolan refugees, whose flow still shows no signs of ebbing.

In these circumstances, we who have been called to serve the Church of Christ in Congo would assure our brethren at home that that Church is still very much alive, that missionaries are still needed to counsel her leaders and to serve her with their practical skills, and that the prayers of the home churches, and their giving of lives and of money, are still vitally necessary.

Consider this land of Congo: its strategic position in the very centre of Africa; its immense resources in material wealth; its people who have shown themselves able to learn, to study and to accept responsibility, and who have consistently rejected Communist ideology, and sought friendship with the democracies of the West. Of course, there are incompetent people in Congo, too, and lazy people and immoral people—but these are to be found in other countries as well. Of course, there is bribery and corruption, and many men and women who put personal gain above the well-being of their country and of their neighbours—but do other countries lack such people today? Of course, horrible atrocities have been committed in Congo, but have they not also been committed in the slower development of other nations, including our own, to adult status? In fact, there is a sense in which these very atrocities are a proof of the existence and strength of the Church in Congo, for 60 years or so back such things were done daily in the darkness of the forest, with no body of opinion to complain or protest. Now the Church is there, and a Christian conscience ready to protest in the name of Christ.

Consider that this is a country still wide open to the Gospel and that there are no barriers to the entry of missionaries and no restrictions on their travel or on their right to propagate their faith. Consider that this is a country where the Protestant Church is strong, built up on solid foundations of faith, and ready, as recent months have shown, to face persecution and martyrdom. It will probably never be known how many Congolese Christians have



given their lives for the faith, and how many more have suffered persecution and the loss of all things.

Some areas of Congo, especially in the Upper River, have been in a state of almost continual unrest since Independence was declared in 1960, yet the church is still active in these areas, and missionaries are back at their work as soon as permission is given to re-occupy evacuated stations. To quote a letter just received from one of these missionaries:— "The whole area is left in shambles from the rebels and then the occupying army, but everywhere the welcome given to us was wonderfully heartwarming. The Church in all that stricken area has stood strong and is actively carrying on the work with wonderful faith and zeal, in spite of greatly reduced circumstances so far as things are concerned."

This church is alive to her task of evangelism, and awake to the challenge the Church must face in the world of today; eager to train men and women who will spearhead her work amongst the youth of Congo; eager to explore avenues of greater unity across the denominational barriers that are the legacies of the missionary societies. Indeed, the eagerness of her leaders to push ahead into new ventures, and to accept increasing responsibilities, is sometimes a problem to missionaries who are so well aware of the lack of experience of many of these leaders, and the inadequacy of their training. Yet this very eagerness is surely a sign of the growth of the Church and it is certainly often a challenge to our own lack of faith.

How glad we are that the Baptist Missionary Society is making it possible for some of these leaders to supplement their training with courses of study in this country, and those who have met these men and women in recent months will testify to the calibre of their faith, and to their earnest desire to prepare themselves for the task to which God has called them.

Remember that from the first this Church in Congo has been financially self-supporting, building its own chapels and schools, and paying for the support and training of its pastors, evangelists and teachers. Yet in a country developing so rapidly there is need for a programme of Christian aid and teaching greater and more rapid than even the sacrificial giving of the Congo church members can meet, while the maintenance of mission buildings and property recently handed over to the churches means a financial burden in which the Society must still take a share.

What might it not mean for the rest of Africa—and, indeed, for the world—if this strategic heart of Africa could be a really Christian heart? The Church of Christ in Congo believes that this can be, the missionaries working with that Church believe that this can be, and we call on Baptists at home to help to make this possible under God by a growing volume of prayer, of money and of young lives consecrated to the service of Christ in Congo.

The task of our missionaries today is not to direct and control, but to serve with the leaders of the Congo church. We are needed

to counsel and advise these leaders as they face problems of evangelism and of unity, problems of leadership-training and of youth work.

We are needed to preach and to teach: ministers are needed today for personal evangelism. The need of the big cities has tended to make us forget the importance of the villages of the interior, but the Church is re-awakening today to the need for personal, village to village evangelism, such as was done by missionaries in the pioneering days of the work. Congolese pastors and evangelists are still too few to undertake this to the extent that is necessary, and the Church needs missionaries for the task—and there is no more worth-while experience in adventurous evangelism than this, the founding and nourishing of churches in the villages of the interior.

Other Societies are setting aside missionaries solely for this task of village evangelism, and we long for the day when the supply of ministerial candidates will make possible a growth of this work in our B.M.S. areas.

If the rural areas are crying out for the Gospel of reconciliation after all that they have suffered of strife and unrest in recent years, how much more the towns and cities?

No one can spend an hour in the streets of Leopoldville without being made acutely aware of the urgent need for the preaching of the Gospel. Uncountable numbers of children roam the streets, the schools insufficient for more than a fraction of them. Thousands of young people are unable to find work; they stand idly in groups at the corners of the streets, or on the steps of the Post Office, some of them holding a cardboard shoe-box containing a few articles they hope to sell to the passers by—some cigarettes, a few boxes of matches, a packet of air-mail envelopes and some ball-point pens. They can find no other way of earning a livelihood. No wonder there are gangs and gang-warfare in Leopoldville, and acts of violence and daring thefts occur daily.

Our churches in Leopoldville are packed Sunday by Sunday, and their Congolese pastors are doing a wonderful job, but they need the guidance and support of more missionaries from overseas, as well as funds to help them to improve their buildings and to launch out into new areas of mushrooming city.

One B.M.S. missionary leads a weekly training class for more than 80 Sunday-school teachers who serve 11 Sunday-schools connected with Baptist work in Leopoldville, and each of the churches in the city is trying with inadequate resources, to improve the standard of its youth work. Some of you will have met M. Andre Banzadio, who has been studying at Westhill, and who was farewelled at the Assembly as he prepares to return to take up work amongst the teeming youth of Leopoldville.

Compared with many other parts of Africa, Congo has a reasonably high rate of literacy, but secondary education has lagged behind. So, while new schools are built and teachers are found to staff them, much of the practical skills needed in the country must

still be provided by men and women from overseas. Secondary schools such as those at Kimpese, Wathen and Bolobo are laying foundations on which professional skills will later be built, but it will be a long time before Congo can manage without missionary doctors and nurses, dentists and physio-therapists, teachers and agriculturalists, and these not only to do practical work, but also to teach Congolese who will one day be ready to take their places.

Much of this teaching and practical skill can best be given today in schemes of inter-Mission and inter-Church co-operation. We have always been happy in Congo in the good fellowship and co-operation between the various missionary societies, and the national churches taking over from our societies realise how precious is this ability to work together. The many problems brought about by Independence, the urgent need for more rapid progress in education, the often desperate economic situation—all these factors have drawn us even closer together, and all over Congo today, in evangelism and education, in medical work and agriculture, and in practical Christian-aid programmes, the societies working through the churches are increasing their effective witness by pooling their resources in staff, money and equipment.

The B.M.S. plays a worthy part in these schemes, notably at Kimpese in the Lower Congo, where a great Protestant centre of work and witness stretches for some five miles along the Matadi-Leopoldville motorway. This embraces Primary and Secondary schools, Teacher-training and a Theology Seminary, Agricultural and Technical schools and Rehabilitation centres for Angolan refugees, a large hospital supplying all medical and surgical services including an orthopaedic department which is unique in Congo, a medical school and a Leprosarium. The Christian impact on the whole of Congo of a set-up of this magnitude is quite beyond calculation.

The writer of Ecclesiastes urges us to cast our bread upon the waters, and promises us that we shall find it after many days. For many years now the churches of our land have been faithfully casting on the waters of Congo their prayers, their money and their talented young people. We who are privileged to serve in that land would suggest to you that there has been a wonderful "finding again" already, and that by God's grace, as we continue to pray and to give faithfully, the land of Congo can become increasingly a land where Christ's name is honoured, and a centre of Christian light and witness in the heart of Africa. L. H. MOORE

MR. LESLIE H. MOORE, PH.C., M.P.S. was appointed as a B.M.S. missionary in 1939. He is Pharmacist by profession. He has served the Society at Pimu, 1939-54, at the United Missionary Hostel at Leopoldville, 1954-59; at Upoto, 1959-62, and at I.M.E. Kimpese 1964-66. He is returning to Congo to serve temporarily as B.M.S. Congo Field Secretary. As well as his pharmaceutical work, Mr Moore has been engaged in district evangelism and pastoral work. He is the author of two hymns in the Baptist Hymn Book.

## THE BAPTIST MISSIONARY SOCIETY IN INDIA TODAY

FOR MORE THAN 30 years the B.M.S. has not been regarded as a separate mission organization in India, but as a partner sharing with the Church the 'mission' entrusted to it by the Lord of the Church. This partnership is being worked out with the Church Councils affiliated to the Council of Baptist Churches in Northern India, which was formed in 1956. It is of the utmost importance that this Council should co-ordinate the work and witness of Baptist churches in India, associated with the B.M.S. The grants from the B.M.S. are channelled through the C.B.C.N.I. and the location of missionaries to the different areas is decided by this Council. The Secretary is an Indian.

In all its activities the B.M.S. is concerned for the salvation of the whole personality. We "endeavour to present the eternal Gospel by deed and word in the language of the times and in answer to the needs of the times". The activities of the missionaries are varied, but in all their service evangelism is the major concern.

We have still an important role in the field of education. The discipline and emphasis upon character building are vital Christian contributions to the building up of the nation. This contribution is recognized by many political and administrative leaders. In fact, many of them owe much to the discipline and training of a Christian school or college. The number of primary schools is diminishing because the Government is taking over this responsibility.

We have Higher Grade Schools for boys and girls in Delhi, Bhiwani, Agra, Patna, Calcutta, Bishnupur, Balurghat, Cuttack, Balingir, Udayagiri, Diptipur and Bhubaneswar. In some cases we co-operate with other Church or mission organizations in the work of these institutions. Some schools have a high percentage of Christian teachers, although we regret that this is not so in every case. We wish that a greater number of young people would feel the call to Christian vocation, and offer themselves for service in our institutions. The higher salaries and a greater security available in Government educational service, and strong family pressures, is a great hindrance. Christian worship and teaching is conducted in all our schools, but on a voluntary basis for non-Christian students. The Christian High School started by the Lushai Church is now a flourishing institution and is fully maintained by the Church. The B.M.S. co-operates in the Mount Hermon School in Darjeeling. The school is packed to capacity with students from all the religious groups of India, and some of them come from Sikkhim, Bhutan and Nepal, and a few from other countries in South-East Asia.

Serampore College continues to maintain its fine tradition, although it has had its share of student unrest in recent years. The number of students in the Arts and Science departments has increased to nearly 1,000. Voluntary Scripture classes are held regularly, and it is encouraging that the nucleus of Hindu students

are most eager to attend. The theological department has about 60 students, drawn from various parts of India, and the high standard of teaching is well maintained.

In Cuttack there is the Science College with nearly 500 students mostly non-Christians. Also situated here is the Thompson's Womens' Training School which gives senior teacher training. There is also a training school in Patna with an enrollment of 50 students, many of whom are Christians. These two institutions offer us a great opportunity to inspire women teachers with sound Christian principles, and a sense of vocation as they take up their duties in Government and private schools.

In the realm of theological education we have the Theological College in Cuttack, providing the L.Th. course in the vernacular. We hope by this to provide the Church in Orissa with some higher trained ministers. There is also a four-year vernacular course which meets the need for training workers for service particularly in the Kond Hills and West Orissa. The Bible School in Balangir provides for the first two years of this vernacular course for a number of untrained workers in that area. The Church in South Mizo runs its own Bible School which functions annually for a period of five months during the rainy season. Men and women students are accepted, and go out to serve their own churches or engage in the evangelism of neighbouring tribes. In other areas in India classes are held for lay leaders for more limited periods, and through these we are trying to meet the growing need for the teaching and evangelistic ministry of the Church. In West Bengal and North India students are sent to Union Theological Institutions for training.

The B.M.S. co-operates in the Ingraham Institute in Ghaziabad in North India. Mr S. J. Bull of the B.M.S. is developing the technical department which provides a two-year course for training fitters, tool-makers and machinists, equipping them to find employment in the rapidly developing industrial centres.

The Medical Appeal has alerted our churches in this country to the valuable contribution our hospitals are making to our total witness in India. We have five hospitals in India, one at Palwal, three in Orissa, and one in the South Mizo District. The Palwal Hospitals, one for women and the other for men, had been operating for over 60 years. Because of changes in the social outlook, and the difficulties of providing adequate staff, these two were amalgamated in 1954, and is known as the Christian General Hospital. This hospital is strategically located to render Christian service in the numerous villages in the surrounding district, and also in the rapidly developing industrial areas in the vicinity of Palwal.

In Orissa the Berhampur Hospital has been in existence for over 60 years. In the beginning there were 25 beds, now there are over 140. It is a busy and effective medical and midwifery centre for women and children in a rapidly growing town and district.

About 80 miles away there is the Moorshead Memorial Christian Hospital. The celebration of the Silver Jubilee of this hospital took place at the beginning of 1964. There are 140 beds, and many of the patients come from the Kond Hills and surrounding districts of Orissa, and it has the advantage of being situated in an area of a rapidly growing church, thus affording the members of the staff an opportunity of taking an active part in evangelism.

The hospital in Diptipur was established as a result of the United Christian Missionary Society (Disciples of Christ) becoming partners with the Utkal Christian Church Central Council. This hospital is meeting an urgent need for medical service.

The Christian Hospital Serkawn is situated in the most inaccessible field of the B.M.S. in India, but where there is the highest percentage of Christians. This hospital grew out of a dispensary faithfully maintained by B.M.S. nursing sisters for many years. Dr and Mrs Handley Stockley gave five years of invaluable service, developing the dispensary into a hospital where major surgery is now possible. A young Lushai Christian, Silvara Colbert, was sent to Vellore for medical training, and has now returned to become Medical Superintendent.

One development of great importance is the fact that in all these hospitals, national doctors, nurses and laboratory and X-Ray technicians who have been trained through grants made available by the C.B.C.N.I. are taking an increasing burden of responsibility. In all these hospitals nurses' training schools, recognized by Government, are maintained. Most of our hospitals are sharing in the integrated Public Health and domiciliary midwifery programmes initiated by the Government of India. These services will give opportunities for visiting the people in their homes, and by winning their confidence prepare the way for Christian witness.

The B.M.S. is co-operating in the Christian Medical Colleges in Vellore and Ludhiana, and one B.M.S. nursing sister is on the staff of the United Mission to Nepal Hospital in Kathmandu. She will soon be joined by another nursing sister. Miss Jean McLellan has rendered remarkable and devoted service in connection with the Institute of Post-Graduate Medical Education and Research for the Punjab Government in Chandigarh. She has organized the services in a modern hospital with 600 beds, and has seen through their training 100 student nurses.

It is quite impossible to generalize about the churches within the B.M.S. field in India. Some churches have been in existence for more than a century, and were founded during the regime of the mission. For the most part these churches are inward looking, and lack the sense of 'mission'. This may be due to their being rather small and isolated groups, which produces a feeling of frustration and a lack of concern. The Christians belong to the third and fourth generation, and seem to have lost, or perhaps never had, the vital experience of Christ which made their forefathers virile in their life and witness. There are a few churches in the larger

cities and towns and in some cases the growing materialism and the unfortunate divisions which congregational independence seems to produce, are crippling growth and witness. There are a few notable exceptions, such as the Free Church and the Green Park Church in New Delhi, and the Carey Baptist Church in Calcutta. Predominantly Baptist Churches are among tribal and backward class groups. There are centres of growth which need to be noted. In the Kond Hills a great movement of the Spirit of God continues quite unabated.

In the Jubilee Year, celebrated in 1964, 27 new churches were formed, and 1637 baptisms were reported. There are now 180 churches in this area. In West Orissa there is evidence of steady growth with new opportunities confronting us, particularly in two railway towns which are rapidly growing in population, due to the extension of the railway through this area.

The Cuttack Church has maintained its interest in the evangelistic opportunity in an area about 130 miles away in the Dhenkanal district. There are now Christians in 22 villages. Some are converts from the sweeper caste, and others come from a farmer caste. This Church is also supporting the work among the Telugus in Cuttack. In West Ganjam an evangelistic effort is showing encouraging results. There are now four workers proclaiming the Gospel to the Konds and Saoras and 40 villages have been visited and many hundreds of people have shown eagerness to hear the Gospel, and have responded by being baptized. This work has been undertaken in co-operation with the churches associated with the Canadian Baptist Mission.

In West Bengal the most promising field is in the Balurghat area. Once again the response is being made by tribal people where in recent years over 25 new churches have been established.

The Baptist Church in South Mizo District has had its own mission field and evangelists have been working among the Tripura and Chakma people, many of whom have recently come into the South Mizo District as immigrants, and some have been won for Christ. The young people of the Mizo Church are showing great enthusiasm in evangelism and are revealing a sense of responsibility in all aspects of the witness of the Church. During the past year the 60th anniversary of the building of the first bamboo chapel in this area was celebrated. Three veteran ministers were present who have seen within their own life-time the Christian community grow from 300 to 48,000.

The rapidly growing industrial areas are facing us with a new challenge. One of these areas known as the Ruhr of India is situated in West Bengal, Bihar and Orissa. Hundreds of people are moving into the area from all parts of India. This calls for a ministry of shepherding the Christians, and witnessing to non-Christians. The demand of such a situation can only be met as we share in the Joint Action for Mission in this new field of opportunity. There is a new industrial area to the south of New Delhi which is growing

with great rapidity with its centre in the new industrial town of Faridabad. Here again we are trying to meet this opportunity on the basis of Joint Action, and a Negotiating Committee has been formed with Keith Drew as the Secretary. We pray that this new venture will come as a challenge to our churches in North India.

In Diptipur Mr Alan Casebow, our agricultural missionary, in co-operation with Mr Robert Larsen of the Disciples of Christ Mission, are developing an agricultural project started by Mr John Smith, and hope to extend their work into other parts of Orissa. In the field of Christian Literature the Baptist Mission Press in Calcutta, and the Orissa Mission Press in Cuttack, are playing important roles. Some of our missionaries are also engaged in Bible translation or revision work.

The Council of Baptist Churches of Northern India is seriously facing the need for increased financial support and personnel. Their stewardship campaign has been taken up with great determination. The grants to the constituent bodies were reduced by 4 per cent from the beginning of 1965, and the amount released is being used for new work. The B.M.S. also makes a specially ear-marked grant each year for work in the growing areas. In this oldest B.M.S. field there are ample opportunities to fulfil the total mission to which we are committed.

The harvest could be much greater if we had the personnel and financial resources to meet the challenge adequately. We can only meet this call as we still expect great things from God and still attempt great things for God.

KENNETH F. WELLER

REV. KENNETH F. WELLER was trained at Spurgeon's College and has served with the Baptist Missionary Society since 1928, mainly in Orissa, India: at Balangir 1929-52; Cuttack 1953-63; and in 1963 he served as Acting Field Secretary for India in Calcutta during the furlough of the Rev. R. C. Cowling. After retirement, he returned again to Calcutta in the autumn of 1964, following the death of Mr Cowling, and acted temporarily as India Field Secretary until the end of 1965.

He has been mainly engaged in pastoral and evangelistic work and in the training of ministers.

## MISSION—CHURCH RELATIONSHIPS IN BRAZIL

IN A PREVIOUS ARTICLE IN *The Fraternal* (April 1963) I tried to give a general picture of the background to the B.M.S. work in Brazil. Here I want to limit the discussion to a few remarks on mission-church relations. Not that this is an easy task as far as Brazil is concerned, because there is no B.M.S. "mission" in Brazil. That is to say, there is no official registration, with the Brazilian Government, of the B.M.S. mission as a separate entity. There is practically



no B.M.S administrative structure. Officially, we hold no property in Brazil. We own no institutions. We have no mission stations. The B.M.S. in Brazil just does not exist!

It is true, of course, that there are eight B.M.S. couples working among the Brazilian Baptist churches. It is also true that the Southern Baptists of the U.S.A. have been at work there for the past 80 years or more. It was they who first pioneered Baptist work in Brazil. We do well to remember this when we are tempted to talk too glibly about mission along Roland Allen lines in this field. In no other part of B.M.S. work is it truer that other men laboured, and we have entered into their labours. If we have been able hitherto to sit loose to mission organization, institutional work and problems of finance and administration, it is because others had to grapple with these problems 80 years ago. Whether they were always successful is another matter; but if we are able to travel light, this gives us no ground for pride or superiority when we look at others stumbling under burdens which, but for them, would be placed squarely on our shoulders. This needs to be said in order to avoid misunderstanding the spirit of any criticism in what follows.

The question, then, is how do Brazilian, American and British Baptists manage to work together in Paraná? What are the problems involved in such a partnership? The work in Paraná state needs to be understood against the wider background of Baptist life in Brazil, which can now claim well over a quarter of a million baptized members, in roughly 2,300 churches. The large majority of these churches are linked to the 20 or so state conventions, which in turn are affiliated to the National Convention. This Convention elects its executive committee at the annual assembly, as do the various state conventions. The President of the National Executive Committee is a Brazilian, as are the majority of its members; the Secretary, however, is an American. This reflects the set-up in most of the state conventions. In the Paraná Convention, comprising 80 churches, the President is a Brazilian, the executive committee includes a dozen Brazilian pastors, one American, and one British, and the Secretary is an American colleague who has just taken office again after a four-year tenure by Arthur Elder.

This Executive Committee of the State Convention is responsible for planning Baptist work in Paraná, and is answerable to the annual assembly. It deals with such matters as grants to aided churches which cannot fully support their pastor; joint evangelistic campaigns; the production of Christian literature; support for schools and dispensaries attached to churches; radio and television programmes; schemes for the training of lay-readers; youth and women's work; and the placing of missionaries. All this (except the last item) involves spending money; and when we talk of self-supporting churches in Brazil, it is well for us to realize that although on the local level this is mainly the case, at state level well over half the money spent in the budget comes from Richmond, Virginia.

In the nation-wide evangelistic campaign of 1965, the Brazilian churches gave magnificently and sacrificially, but well over two-thirds of the fantastic sum spent was contributed from the U.S.A.

The ambivalence of the Brazilian attitude to this is well described by the comment, made in an Asian context, by Dr D. T. Niles: "Speaking as an Asian, I would risk the comment that we are not averse to riding in rickshaws when we may as well walk; but it is still true that we want to be rid of rickshaws."

Brazilians recognize the value of all that has been done by the Southern Baptists in building institutions, financing state convention budgets, and investing for the future in strategically placed building sites in new towns that at the time barely existed on paper. Yet they also want to be rid of this form of financial aid because they realize that it can in certain circumstances tend to dictate policy. "Money talks" is a popular saying in Brazil as well. It is fair to add that Americans also are alive to this danger, and the aim of both parties is to climb towards the independence already achieved by the state convention of Guanabara (the old federal district of Rio de Janeiro) which raises 100 per cent of its annual budget from among its own churches.

In Paraná we are barely half-way to the summit.

British Baptists in Brazil, in the very nature of the case, are saved from some of the embarrassments of wealth. Capital outlay is restricted to the missionary's house and transport. But even here care is needed. To quote Niles again: "It is essential that there should not exist between missionaries and their national colleagues too obtrusive a difference in standards of living." There still tends to be too much difference between ourselves and our Brazilian colleagues. Perhaps a certain gap is inevitable; but still, there is a good deal we can do to make it less obvious, particularly in the planning and building of mission bungalows. The ideal should be so to plan a house that, when the missionary moves further on, the house will be a reasonable proposition for the church to acquire for its next pastor.

The placing of B.M.S. missionaries in Paraná is another matter dealt with by the Executive Committee of the Convention, although it is always the subject of prior discussion among the missionary group, who usually bring a suggestion to the meeting regarding the placing of a new colleague. This is not to say that the initiative for a placing does not sometimes come from the committee. The present responsibility of Brunton Scott, who is now secretary for youth and student work in Paraná state, is the result of the Executive Committee's initiative. But there is no trace of that unwillingness of the younger churches to set missionaries free to work on the missionary frontier, which Dr Max Warren cites as a source of embarrassment today to missionary societies.

The declared aim of the B.M.S. to work in frontier areas in Brazil is welcomed by our Brazilian colleagues—sometimes, it

1. *Upon the Earth*. Lutterworth 1962, p. 161.

seems, almost with a faint air of surprise. One Brazilian pastor, the regional secretary for the evangelistic campaign, came to Goioere for the church anniversary. I had to go up to Umarama to meet his plane, and as our jeep bumped along the main street, he commented: "You English Baptists find some one-eyed holes to fall into!" Another pastor, at a convention meeting, allowed himself to speak glowingly of missionaries' wives who travel by jeep on rough roads "while in an interesting condition". This may be in contrast to the fact that a large number of our American colleagues are now in the larger cities, directing departments and teaching in institutions —though it has to be added that some are still doing pioneer jobs in tougher conditions than anything you can find in Paraná.

In this type of work there is no danger of the missionary sitting loose to the local church. While he is pioneering on a frontier, he is also involved in being a pastor to small and scattered congregations, and is a pastor on the same footing as any of his Brazilian colleagues. In association and convention meetings, he carries as much weight, but no more, than any Brazilian pastor. On the other hand, by reason of the backing he receives from his society, the missionary has resources, particularly in terms of transport, to tackle work in an area where at first the Brazilian pastor would be at a serious disadvantage, and in Paraná the B.M.S. is fulfilling an essential role on the frontier, in providing pastoral leadership for the spontaneously expanding churches.

Dr Niles expresses this role thus: "Missions must primarily be driven by the hope and prayer that God will so use them as to bring into being churches where there are none and an increase in membership of the churches that are. At the moment the largest use of the resources of the West in many countries is towards maintaining and deepening and broadening the life of the younger churches, but not towards their expansion. 'Expansion' is the primary category with which to define the unfinished evangelistic task. The point is often made, and seems to me convincing, that wherever the churches are expanding they are doing so because evangelism has become a people's movement. *Part of the problem of 'the established missions' is that their help in terms of personnel and resources is too institutionally channelled, so that it does not meet the situation of spontaneous advance.*" (My italics)<sup>2</sup>

This sentence seems to describe precisely the situation in which the B.M.S. in some areas has found itself. Paraná, along with other areas such as Orissa, represents a breakthrough to a more mobile approach. Yet even in Brazil it is not possible to escape the tension between the need to back up evangelistic outreach on the frontier and the equally urgent need to be involved in the training of tomorrow's pastors; and inevitably this means institutional work.

On the one hand you cannot doubt the rightness of our presence in the newly settled areas of the north-west, when you see the look of delight on the face of a believer who has been struggling to main-

2. D. T. Niles, op. cit. p. 204.

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To the Members of the Baptist Ministers' Fraternal.

Dear Friends,

**YEHUDI MENUHIN**

It is many years since I had my knuckles rapped for over-using the word "famous." In essays the inevitable red-ink ring would appear round the forbidden word and an exclamation mark or several would scream themselves hoarse in rebuke in the margin.

Yet I am sure my tutors of nearly forty years ago might have permitted that word even then to describe the youthful Menuhin. Certainly there would be no doubt now about its use, for famous indeed is the fifty-year old musician. You may have gathered that I am a Menuhin enthusiast.

It is fitting, I think, for the Fraternal to contain a tribute to this great man; a man whose gentle humility and deep concern for humanity add lustre to his musical genius.

"Yes indeed—I am a very happy man" said Yehudi Menuhin just before his fiftieth birthday "I am a very lucky man—in the sense of more or less having a good balance between what I put into life and what life has given me".

This key-note of service is one we endeavour to strike in a less colourful but nevertheless essential field. I hope you will not feel that I am shooting a line when I say all our staff seek to serve the churches. Would it surprise you to know that one of our staff, Miss N. Strugnell, has been with the Company for almost the whole span of Menuhin's years?

Yours sincerely,

C. J. L. COLVIN,

*General Manager*

*P.S. Have your deacons revised the Church fire insurance yet? Delay too long can be too late!*

tain his witness in new surroundings, and who after two years gets his first pastoral visit; or when you see scattered groups of Christians being linked into a church fellowship, helped to feel their strength to witness together, encouraged to pool their resources for church building, supplied with Christian literature, and brought together in training schemes for lay-readers.

But there is another side to all this. Cianorte is the town where the first Baptist church to be formed under B.M.S. auspices is situated. After three-and-a-half years the missionary was able to hand over to the first Brazilian pastor, who maintained a sound ministry for two years before moving to Curitiba. On the missionaries' return from furlough, the church secretary said to him: "What is the use of your going further into the interior and forming a new church there? In a few years you will be gone and leave it without a pastor. We cannot even find one for Cianorte." This was a church of 500 members. After a year another pastor was called, against the advice of several members, both Brazilian and missionary, of the convention executive committee. The very healthy reaction of the deacons on hearing this advice was "Don't worry, if any problems arise, we can cope." But in spite of their confidence, the result a year later was a split church.

The first question that arises is: In our reaction against getting bogged down in a mission station approach, are we going to the other extreme and moving on too soon? It may be observed that the question is as old as Paul at Miletus, and those who think that the question is solved by the next antithesis: "Missionary methods: Paul's or ours?" will have no doubt about the answer. I am not so sure. But I am surer of the answer to the second question that arises: Ought we to become more involved in theological training? This demands an unequivocal yes! We need to develop local training courses for lay-readers, help with the work of state Bible Institutes, and make a contribution to theological education at a national level. And it is a question that relates not only to the shortage of Brazilian pastors, but also to the kind of theology current in Brazilian Baptist churches.

There are two main Baptist seminaries in Brazil, one at Rio de Janeiro and another in Recife. A third was founded in San Paulo eight years ago on the initiative of the San Paulo state convention, and a fourth was recently up-graded from a Bible Institute in Belun. All except the third were founded and are still largely staffed and financed by our Southern Baptist colleagues. In many ways, the advantages of this influence have been impressive. When we speak of the sacrificial standard of giving of the Brazilian Baptists, we recall that tithing is a characteristic emphasis of our American brethren. It is true that tithing comes harder to the poor than to the affluent—yet in spite of living standards that to us spell abject poverty, many Brazilian Baptists bring their tithe to the Lord's house. Again, all-age Christian education, which some churches in Britain are adopting to advantage, is such a part of

Baptist life in Brazil that, travel where you will, in the big city churches or in a small congregation in the remote interior, you will find the all-age Sunday school in operation. This again is an American inheritance. Further, their emphasis on interdependence between Baptist churches, expressed in the "Co-operative Plan", means that the strong are more concerned to help the weak than is sometimes the case in this country. And this involves more than money, although money is one expression of it. It is a moving experience to work in a church comprising up to a dozen congregations, scattered over an area within a radius of 50 miles from the central point, often linked by nothing better than a mud track, where in spite of distance there is a sense of fellowship and co-operation and belonging between these groups. With all our advantages in Britain of good roads, telephones and transport, how one longs to see more of this sense of fellowship, of interdependence, especially between struggling village causes in rural areas!

Yet, with all this, a British Baptist inevitably finds himself questioning what seems to him to be the narrowness of much Brazilian church life. These are some of the questions that arise. On what authority can we turn away believers of other denominations from the Lord's Table? Or rebaptize Christians of other groups who, baptized as believers by immersion, now wish to enter a Baptist church? Again, church discipline is an advantage when applied with charity and justice; but how can you exclude a member for smoking or drinking, and yet have no yardstick to measure covetousness or pride, which we have good authority for regarding as more serious offences? How are we to think of salvation itself? Is it saving individuals out of this world as brands plucked from the burning, or does the true preaching of the Gospel carry economic and political consequences for society, as well as moral and spiritual ones for the individual? Pentecostalism in its extreme forms may be a menace, but do we best deal with it by excluding churches from conventions?

In the age of secular materialism, which is increasing in Brazil as elsewhere, do we most effectively serve the Gospel of Christ by remaining encased within our denominational shells, refusing the opportunities of fellowship and understanding provided by the ecumenical movement? Of course, some of these questions are not peculiar to Brazil! But they indicate some of the tensions created between Brazilian, American and British Baptists in Paraná.

Let me close, however, by recording my deep conviction that these are fruitful, creative tensions, so long as we continue to search for understanding within the denominational framework, and by co-operating in theological training schemes at the various levels I have indicated. In spite of problems, like Barnabas at Antioch we see God's grace at work in Brazil, and we rejoice. But like him, we recognize that the situation is too big for any one person, or any one group, to handle. As soon as he could he went off to Tarsus to look for Saul. He needed help.

Three years ago I wrote in this journal: "The door of opportunity in Brazil is wide open at present, but recent events in the Caribbean ought to teach us not to be complacent about the political future of Latin America . . . while the opportunity is there we should heed the repeated plea of the Paraná Baptist Convention: "Come over to Brazil, and help us." Since then four more colleagues have been added to the group, with the likelihood of two more at the end of this year. But the urgency still exists; and now new calls have come from Mato Grosso and Rio Grande do Sal, calls which we cannot yet accept, for lack of men and resources. As a Brazilian President once remarked: "Brazil is the land of tomorrow, but . . . tomorrow is a holiday."

DEREK G. WINTER

Rev. Derek G. Winter, B.A., B.D. was trained at Spurgeon's College, and continued his theological studies at Jesus College, Cambridge. He served the Waterbeach Church as its Minister from 1954-1956, and was then appointed to B.M.S. work in Brazil.

#### HISTORY IS . . .

". . . THEY ARE DEAD, my friends, all dead. Beware, for the generations slip imperceptibly into one another, and it is so much easier for you to accept standards that are prepared for you. Beware of the dead."\*

Rupert Brooke in the guise of lecturer is not familiar to us, yet his words should be read by all professional historians, learned by all amateur historians, and inwardly digested by all Nonconformist historians. The cry for "more and better Baptist history"—indeed, for more and better Nonconformist history—is perennial. Congregationalists still lament that the demands of a successful pastorate prevented the fruition of Albert Peel's scholarship; Bernard Manning's premature death is remembered in Cambridge as if it were yesterday. Methodists are too easily mesmerised by the Wesleys; and alas for Baptists that Dr Ernest Payne is unique. And the answer? There are no dissenting canonries, and the scholar-minister of leisure and means surely passed away with A. G. Matthews; what then is the answer to a problem which is urgent? It might seem to some of us that the generations are no longer slipping "imperceptibly into one another"; it would certainly seem that Nonconformists who see an archbishop—bred in a congregation where P. T. Forsyth once ministered—peaceably in Rome, and 1984 advanced four years, demand not only their historians, but from all their people a full appreciation of a past now closed.

\*The quotations from Rupert Brooke are from *Rupert Brooke*, a Biography by Christopher Hassall (London 1964).

A full appreciation? The political scientists assure us that the 1966 General Election was one of abundant dreariness. I did not find it so. Indeed, I was sufficiently stirred on the day itself to embark on a certain amount of canvassing. At one house—the door decorated with not unsuitable texts—the good lady refused to vote until she was assured of the godliness of our future governors. I failed to assure her—but I was able to point out that of the three candidates one was a Methodist lay preacher, and one came from a family which bristled with Baptist missionaries, whose roots lay in the Baptist heartland of Suffolk. This is interesting in an age when the ‘Nonconformist Conscience’ survives only to be derided; still more interesting that our Prime Minister should marry a daughter of the manse, that—so they say—our Chancellor of the Exchequer should meet his wife at a chapel tennis club, that our Minister of Education should come of Plymouth Brethren stock; even that our Lord Privy Seal—for all that he is the 6th Earl, a descendant of Sir Robert Peel, whose Socialism might mistakenly be excused as an amiable eccentricity—should be son-in-law to a man who once considered entering the Unitarian ministry. These things are not irrelevant. It has always been the distinctiveness of Nonconformity to empty itself of its best. Three hundred years of conscious social inferiority mingling with conscious spiritual superiority gave it discipline—and a reservoir which was continually replenished. But we have long ceased to be socially inferior and our spiritual superiority has mellowed into humility—or is it uncertainty? We find discipline no easier than other men, and unless we are careful the reservoir of our traditions will become closed to us, and we shall learn from them no more—if no less—than those who are not of our traditions, and who accept Nonconformity as a static and not very interesting part of the historical landscape. There is no time to be wasted before we tap this reservoir.

In 1910 Rupert Brooke described the stage-Puritan in a prize essay:—

“ . . . a long, lean, snuffling man, who speaks through the nose and in a strange, ignorantly biblical jargon. The more open joys of life fly before that darkening pressure; but there is the glint of the goat in his eye. Lying, fawning, foolish, hypocritical, gluttonous, he crawls swiftly along a dusty road, pursuing gold and his own salvation, hurrying in tight black clothes, with pursed lips, between unnoticed meadows.”

Our own reading—even of chapel histories—will convince us of the truth of much of this. Yet—“pursuing . . . his own salvation”? How blind was Brooke’s judgment: what *can* be of greater importance in this world than a man’s search for his own salvation? When all social and political and economic factors are taken into account—and how one wishes that chapel histories would take these things into account—there remains one great truth about Dissent: its history is that of men in search of their salvation. And it is an appreciation of this aspect of the lives of our fathers which



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we must seize, must exploit, as fully as we can; and which seems so often lacking in our history books, however dutiful are our references to maiden ladies endlessly presiding at the organs of countless Bethesdas. A mere narrative of events, though edited with meticulous care, will teach us nothing. We delude ourselves if we expect to learn from such things. But if our reconstruction values every fact as revealing an *individual* more fully, as setting the lives of *men* and *women* more completely in context, then we are near great riches. Neither the study nor the writing of mere history should suggest patterns or precedents for us. Even should we seek—and find—the workings of the Spirit in what seem to us to be patterns and precedents for a future that is already upon us, we should yet recall that “out of *our conceptions* of the past we make a future.” But if we study the people of history—men who sought their own salvation as I am seeking mine—then such study should open our eyes as little else can to what there is to be found in the people around us now; and we shall have been saved from mere antiquarianism. The history of any congregation will reveal salvation sought and found; but as the story is unfolded, it should also reveal with honesty the lies, the hypocrisies, the foolishnesses, the meadows hurried past unnoticed. Among Harold Wilson’s doubtless many faults is unloveliness of voice. Can it possibly be the last vestiges of Puritan twang? If so it may remind us—and in context—of many Puritan virtues.

In a letter to a Fabian friend Rupert Brooke described vividly the immediacy of his world:—

“. . . What happens is that I suddenly feel the extraordinary value and importance of everybody I meet, and almost everything I see . . . I roam about places—yesterday I did it even in Birmingham!—and sit in trains and see the essential glory and beauty of all the people I meet. I can watch a dirty middle-aged tradesman in a railway carriage for hours, and love every dirty greasy sulky wrinkle in his weak chin and every button on his spotted useless waistcoat. I know their states of mind are bad. But I’m so much occupied with their being there at all, that I don’t have time to think of that . . . In a flicker of sunlight on a blank wall, or a reach of muddy pavement, or smoke from an engine at night, there’s a sudden significance and importance and inspiration that makes the breath stop with a gulp of certainty and happiness. It’s not that the wall or smoke seem important for anything, or suddenly reveal any general statement, or are rationally seen to be good and beautiful in themselves—only that *for you* they’re perfect and unique.”

Something of this enthusiasm, and of this attitude, should infect every historian: after all, history seen thus is not dead, and therefore we need not beware of it. But the Nonconformist historian, who traces a search for salvation, needs something more. Brooke continued:—

“. . . every action . . . which leads on the whole to good, is

'frightfully' important . . . Lately . . . I've been amazed more than ever at the way things change . . . The whole machinery of life, and the minds of every class and kind of man, change beyond recognition every generation. I don't know that 'Progress' is certain. All I know is that change is. These solid, solemn, provincials, and old maids, and business men, and all the immoveable system of things I see round me will vanish like smoke. All this present overwhelming reality will be as dead and odd and fantastic as crinolines or 'a dish of *tay*.' Something will be in its place, inevitably. And what that something will be depends on me. With such superb work to do, and with the wild adventure of it all, and with the other minutes (too many of them) given to the enchantment of being even for a moment alive in a world of real matter (not that imitation, gilt stuff, one gets in Heaven) and actual people—I have no time to be a pessimist.'

The enthusiastic sense of responsibility of youth and immaturity: doubtless—but a sense of responsibility none the less. Again the historian needs it, if his study of the search for salvation is to be meaningful.

Frances Cornford, a poetess and at the heart of Brooke's Cambridge friends, wrote of him that he was "magnificently unprepared to face the long littleness of life," a phrase deservedly remembered in the light of his fate and that of too many of his companions. By no stretch of the imagination could Rupert Brooke be claimed for any section of the organised Church, yet all Christians are unprepared with equal magnificence, if only because they refuse to believe that there is any "long littleness" about life; and later, perhaps surprisingly, Mrs Cornford recalled that "deep-ingrained in him, and handed down to him I should imagine through generations of English ancestors, was the puritanical spirit." Brooke was named after the Cavalier Prince, but his second name was Chawner, after a Puritan and supposedly regicide family connexion. And his circle of close friends which included Frances Cornford and other descendants of that traditional bad-man for all latter-day Puritans, Charles Darwin (a pleasant comment on evolution, that), also included the Keynes brothers; and like Archbishop Ramsey, the Keynes brothers were reared in the congregation where P. T. Forsyth once ministered—indeed, their grandfather compiled a life of Bunyan which is still important. We take such surprising variety for granted: but the reservoir for this variety is closing. The late Evelyn Waugh had a direct ancestor who was a father and a founder of the London Missionary Society. As Evelyn Waugh lost his Protestantism, so has the London Missionary Society lost its name—so indeed are all traditional missionary agencies losing their identity. No—we take such variety too easily for granted: and so we lose our understanding of it, our wonderment, naïve but vital, at its richness of texture. Such richness is ours if we care to look: and if we value life, then we must look.

J. C. G. BINFIELD

## “TIME FOR GOD”

EVERYONE HAS TIME to spend, but not everyone has time for God. Recently a young man, Clive Osmond, spent a month on a scheme called “Time for God” attached to a Baptist Church in Southend. He writes—

“I was asked if I could do evangelistic, social or secretarial work. I indicated my keenness on two of these subjects but soon found ‘Time for God’ gave me the opportunity to cover all three.

My morning started at 9.30 when I helped the minister with secretarial duties and some preparation for some pastoral work. My afternoons were spent in the neighbourhood visiting. Evenings were usually spent working with the young people’s group and I occasionally did manual work, gardening for old folk or helping to paint church premises.

As ‘Time for God’ continued more was required of me and several times I was asked to speak at meetings and to give my testimony, although I was still nervous. Once after giving my testimony I was privileged to counsel a young fellow and lead him to the Lord.

With these experiences and many others ‘Time for God’ has given me a firm foundation for my Christian life. I now believe that I shall be more equipped to serve the Lord in every aspect of my life.”

Clive is the first of several working in the new scheme sponsored by the Baptist Youth Movement called “Time for God”. It was launched at the 1966 Assembly and is designed to give young people opportunities of *full-time* voluntary service for a limited period.

“Time for God” has great potential for our denomination in two ways. It offers young people an opportunity of enlarging their vision and growing towards maturity through voluntary service. It also presents the possibility of practical help and encouragement being given to churches in their witness to the community.

Let us suppose there is a young person in your church, boy or girl, who would benefit from “Time for God” experience for a month or more. He could choose one of four different kinds of work—manual, secretarial, pastoral and social, evangelistic, or it might be a combination of these. He would then be seconded to a Baptist church and work closely with the minister in the particular task on hand. No wages would be paid, only ten shillings a week pocket-money, but full board would be provided. He might be sent anywhere in the country where there is a need and would then have a chance of sharing in whatever kinds of useful, Christian service are projected in that situation. “Time for God” is already in existence in Baptist churches in Germany, Sweden and Denmark where young people are involved in voluntary service for periods up to one year.

The possibilities of T.F.G. are without limit. Let us suppose your church could use some *extra* full time help for a period in its work. It might be manual work, including building, decorating, renovations, demolition or various heavy duties. It might be secretarial work, covering typing, duplicating and general office routine. Pastoral work would include visitation of old and sick people, care of children or sharing in various kinds of welfare work that your church is already engaged in. Evangelistic would cover work in connection with church outreach including visitation and census, children's holiday club, literature distribution, young people's activities or anything associated with an evangelistic project. Volunteers could be used for one or any combination of these different kinds of work and would be engaged in whatever the priority needs indicated. Think what could be achieved with increased man power! Then why not invite one or more "Time for God" volunteers to share the work. Your church would be asked to provide hospitality, pocket money and insurance—volunteers would do the rest.

It has been stipulated that young people interested in service under "Time for God" should be at least sixteen years old. In fact, we prefer them older and if in their twenties are especially useful. The question remains however, "How can anyone find a whole month or more to give to T.F.G.?" Well, he may be waiting to go into training for his career, and have a few months to spare. He may have finished training and have time on his hands before taking up his new appointment. He may be wanting to change his job and feel drawn to some voluntary service in between. In some cases a sympathetic employer might keep his job open for him. He need not necessarily be a skilled person. The only qualifications are that he should be willing to accept the challenge of service. If, of course, he is going to share in evangelistic or pastoral work it would be necessary for him to be a baptised member of his church. In most cases a week's preliminary training will be given under the supervision of an area organiser before being posted to a church. The training will include guidance in prayer and Bible study, instruction in Baptist principles, an introduction to the work of the local church and guidance in personal relationships.

Several volunteers have already been used on an experimental basis but it is not proposed to begin the scheme fully until the autumn of 1966. The success will depend to a very large extent upon the willingness of churches and ministers to consider using young people in this way. Unless they do so it is likely there will be more volunteers than projects in which to involve them. A booklet with full details of the scheme is available from the Young People's Department and enquiries will be welcomed from both potential volunteers and churches considering employing them.

PETER H. K. TONGEMAN

# **Baptist Missionary Society**

is appealing for

**£120,000**

part of this year's total budget of

**£453,768**

**before 2 October**

**(The Society's birthday)**

\* \* \*

***Thank you for all that  
you are doing to make  
your people aware of  
this urgent need.***

\* \* \*

**“We are labourers together with God.”**

*I Cor. 3:9*

*Inquiries to:*

Rev. A. S. Clement,  
General Home Secretary,  
Baptist Missionary Society,  
93 Gloucester Place, London, W.1.

## GIVE ATTENDANCE TO READING

A note from the Librarian of the B.M.F.

"OF MAKING MANY BOOKS there is no end; and much study is a weariness of the flesh." Who among us has not at times echoed these words of a wise man? Who, that is accustomed to work with books and people, does not long for relief from the intellectual burden of the one and the spiritual burden of the other, and desire to lose himself for a time in manual work? Yet the task of presenting Christian truth in a varied and acceptable and compelling manner is insistent. And for this purpose the minister must keep abreast of current thought. While his basic text-book must always be the Bible, he needs to know how to express its unchanging truth in the changing thought-forms of our age. His never-ending quest is to make a better sermon, living and relevant, a better instrument for the Holy Spirit to use. For this purpose he needs books—they are the tools of his trade. But they are very expensive tools to-day.

The B.M.F. library exists to meet this need. It offers books to fraternal and to individuals, the only expense being the return postage. It is all too easy to neglect reading in the crowded years of the ministry. But one needs a well-stored mind, not only in one's own special subject, but in general understanding and outlook. And, as Bacon reminds us, it is reading that makes a full man. The librarian is not yet overworked; so if you or your fraternal would like some books, please send him a line, and he will be happy to respond.

W. B. HARRIS