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McMASTER UNIVERSITY ISSUE

THE HISTORY OF THEOLOGICAL EDUCATION IN CENTRAL CANADA

THE McMaster Divinity School is the Faculty of Theology of McMaster University. The University has existed since 1887, but the work of training ministers goes farther back and, like most significant religious movements of the nineteenth century, had its origin in the 1830's. In that decade, also, theological training in the Maritime Provinces was leading to the foundation of Acadia University, which antedated McMaster University by nearly half a century.

The Baptist churches of Central Canada owe their origin to United Empire Loyalist immigration, the arrival of other settlers from the United States, and immigration from Britain. To this latter element the educational leadership of the denomination is chiefly to be traced, but the example of strong Baptist educational institutions in the United States did much to determine the path which Canadian leadership followed.

The earliest formal attempt at theological education was made in Montreal, where Canada Baptist College was opened in 1838 with the aid of money collected in Britain by Rev. John Gilmour. This college began most promisingly, and had on its staff Dr. Benjamin Davies, who was the first Ph.D. on any Canadian faculty. The college's work was of a high order, but it was too academic to serve the real needs of pioneer churches, too extravagantly housed to survive the depression of the 40's, and not sufficiently acceptable to be the rallying point for Baptist work. The Montreal institution, as did also the Grande Ligne Mission, favoured the open communion position which was then unwelcome to most Baptists and almost unknown in other Christian bodies. The work died out by 1849, and Dr. J. M. Cramp, who had come from England to teach, went to Acadia University as its President. The handsome building of the college became part of Marianopolis College in Montreal, and stood until a few years ago, when that Roman Catholic school for girls burned. The college was not exclusively theological in interest, but its attempt to train the sons of pious families for mercantile pursuits was never important.

There is some evidence that prior to 1832 Montreal Baptists were connected with a plan for interdenominational theological education. In Montreal in the twentieth century there is a greater measure of interdenominationalism in such training than exists elsewhere in Canada, but the Baptist denomination has had no school in Montreal since the experiment of Canada Baptist College failed.

After a lapse of years, during which plans never got off paper, the Canadian Literary Institute was begun in Woodstock, Ontario, in 1857 under the leadership of Rev. R. A. Fyfe, D.D. Raised in the Ottawa Valley and baptised by Rev. John Gilmour, Dr. Fyfe represented again the educational concern of the British settlers of the Ottawa Valley. The Canadian Literary Institute was a co-educational boarding school as well as a centre for ministerial training. It always suffered from a burden of debt, and its work was handicapped by its distance from Toronto, the seat of the Provincial University. Senator McMaster, its most generous subscriber, was not prepared to underwrite the work indefinitely, preferring that theological work be done at a university centre rather than in association with a preparatory school. With this in mind he and his associates founded Toronto Baptist College, which opened in 1881 and to which the theological training at Woodstock was transferred, the Canadian Literary Institute then taking the name "Woodstock College." These two colleges were in 1887 to be joined in the corporation of McMaster University, Woodstock becoming a preparatory school for boys.

Toronto Baptist College had a residence in which Baptist students lived while pursuing arts courses at the University of Toronto, but was itself a theological college granting degrees in divinity. Its financing was sound because of Senator McMaster's sustained interest, and its faculty included two famous American scholars, Dr. W. N. Clarke, well known for his "Outline of Theology" and other works, and Dr. Albert Henry Newman, the great church historian, who came to Toronto in 1881 and remained until 1901, laying the foundation of the McMaster University library and writing his "Manual of Church History" and other great books. The aim of Toronto Baptist College was to give a sound theological education in Canada, and to keep promising men from crossing into the United States, from which more prosperous areas comparatively few returned.

In their constitutional patterns, neither the Institute in Woodstock nor the College in Toronto resembled that adopted later for McMaster University. Woodstock College was governed by a board elected by an educational society, and Toronto Baptist College was a self-perpetuating corporation. Both patterns were criticised because they gave the denomination comparatively little direct interest in or control over the training of ministers.

During the 1880's Senator McMaster became deeply interested in a broader educational programme. The existence of Colgate University, the University of Rochester, the University of Chicago in its earlier form, Kalamazoo College and other American Baptist arts institutions, inspired him with the hope that Baptists in Central Canada might also maintain a university. At that time it was doubtful whether any additional university charters would be granted in Ontario, in view chiefly of the proposal that all small universities should suspend their powers in order to create a great provincial university with federated colleges. The securing of the McMaster charter has to be studied in the light of the federation proposals of the day, from which negotiations both Queen's and McMaster withdrew and remained independent.

The new university, incorporated in 1887, presented a fresh constitutional pattern which, like all plans, has the defects of its own virtues. The denomination was given the right to elect the Board of Governors as trustees for the endowment which Senator McMaster intended to be a denominational asset under the corporation's control. This is a more intimate connection than existed or exists between the Baptist denomination and any American arts college, and the larger nature of to-day's work makes necessary some modification of this denominational tie. The Senate of the University, however, was deliberately kept out of the control of the Convention, its members not being elected by the Convention and its proceedings not being directly reported to it. This division of authority is the key to to-day's reorganisation.

Toronto Baptist College became the Faculty of Theology of McMaster University, and there was an illusory hope that Acadia University would discontinue theological studies and make McMaster the sole Canadian Baptist centre for such work. At first theology represented roughly half the work of the University, but with the increasing expansion of arts and science education in Canada, these parts of the University have long since outweighed the theological faculty in point of numbers. Theological numbers remain fairly constant, but the total number of regular students in McMaster University has grown to more than 1,100, a number exceeding that in the University of Toronto itself in 1887.

The Faculty of Theology, like other theological colleges in Ontario in the period from 1905 to 1912, was attacked with charges of modernism and heresy, these charges being part of a continent-wide movement towards liberalism and premillennial views. There were elements in the denomination which were nervously excited by criticisms directed at the theological faculty, but the University retained the confidence of the majority. Characterised by a scholarly evangelicalism, this educational work has made an incalculable contribution through raising the level of ministerial training and forming a rallying point for the hope and affection of the Baptist churches which, because of their loose democracy,

cannot feel the cohesion that comes from a centralised church government. The University has given the denomination both leadership and self-respect.

The situation worsened in the '20's again, and the Convention and the University had to undergo the agony of a controversy without parallel in Canada. To the difficulties created in all evangelical camps in that decade by the campaigning of what was called "fundamentalism" against the extremes of liberal Protestantism, which type of thought never was characteristic of McMaster, there was added the special burden of bitter attacks directed at the University by the shrewd and belligerent pastor of what had been Toronto's leading Baptist church. His extraordinary powers of creating popular misunderstanding almost gave him a majority vote in the Convention, but the steadier elements rallied and were able to outlast the law's delays and revise the Convention's constitution so as to exclude him and his followers from the fellowship they had done so much to destroy. From the effects of this bitterness Canadian Baptist work has never fully recovered, but the subsequent career of the troublemaker has amply justified the Convention's action in barring him from its ranks.

This controversy raged just prior to the University's removal to Hamilton, so that in the past nineteen years the Faculty of Theology has been faced with the double task of recovering strength and making a home in a new place. That the two tasks have been accomplished in such large measure under the leadership first of the late Dr. John MacNeill and since 1939 under the wise direction of Dr. H. S. Stewart is a matter for pride and gratitude. Probably a greater number of able men has been trained for and remained in the Canadian Baptist ministry since McMaster moved to Hamilton than during any earlier period of similar length. In 1947 the Faculty of Theology was renamed the Divinity School. In recent years its staff has increased until now it has 9 instructors (the total number of instructors in the University is between 80 and 90), and the growing importance of women in the churches (as pastors' assistants, leaders in religious education, home and foreign missionaries) has been recognised in the founding of the Women's Leadership Training School as a part of the Divinity School itself.

The number of young people directly registered in the Divinity School is about 40 each year, but there are usually nearly 100 students in the University who are looking forward to full-time religious work. These include ministerial students in arts belonging to several denominations, who go to their own theological colleges after obtaining the B.A. degree, and also a number who plan to give themselves to social service in various fields. These young people are not separated out from the rest of the student body, but form a valuable element within the varied life of the undergraduates.

It will be wise, as soon as finances permit, to build for the Divinity School a building and chapel of its own, close to the present main building of the University. Such a location will serve to continue the tradition of the University that arts and divinity students do not live in separate camps or follow divided programmes, but the possession of a building distinct from the crowded classrooms of the rest of the University will give Divinity School students a chance for the quiet which their calling occasionally demands, and will give to men who have already finished their arts degrees something of that senior status which they have a right to expect in physical surroundings as well as academic status. It is strange that, in its sixty-two years of work, the Divinity School has never had a building of its own and that the University has not had a chapel. But there are advantages to such a situation, just as it is good that divinity men should live, eat and play among men of all types of academic interest.

G. P. GILMOUR.

UNDERSTANDING COMMUNITY AGENCIES

FOR the past twenty-five years and more theological schools on the American side of the Atlantic have been giving increasing emphasis in their teaching to the practical field of studies. The organisation of the Council for Clinical Training, which offers to ministerial students periods of specialised study under the guidance of physicians, psychiatrists, and experienced pastors, in penal and health institutions, gives emphasis to this fact. Some theological schools have set up their own departments for such clinical study, and most of the schools have increased their emphasis on the practical side of the minister's training. In the Divinity School of McMaster University the department of Christian Practice covers this field so far as we are able to do it. It is my purpose here to describe one course in this department. In the Calendar it is called C.P. 333. For our purpose let us think of it as a course in which the prospective minister is assisted in understanding the social and health agencies and agents of his community.

The prerequisite for C.P. 333 is a course in which the major emphasis has been placed on pastoral visitation, specially the visitation of the sick, and on pastoral counselling. Visitation and counselling are matters that fall inside the sphere of the church as a local body. There is, however, in most communities much that is of vital concern to the pastor in his oversight of his flock that falls outside the sphere of the local church either to carry on or to control. W. E. Hocking has spoken of religion as the mother of the arts and has pointed out how the arts go out from religion and establish themselves in their own right, doing their

work better than it could be done so long as it remained the sole concern of organised religion. Among these arts that have gone out and become independent we readily recognise those which have to do with the care and healing of the sick, the meeting of the needs of the unfortunate, the reclamation of the delinquent, and the maintaining of the integrity of the family as a social unit. Physicians, psychiatrists, and social workers, as agents, and hospitals, courts, and social agencies, as institutions, are concerned with these arts. What the pastor as a follower of Jesus Christ ought to do for his flock he cannot do without the help of these agents and agencies, in a modern world. So it is the theory of the course under discussion that the minister cannot do his pastoral work fully without a clear understanding of these agencies and agents. To do his work as a minister of Christ he must understand, so as to be able to use, community resources which are beyond the power of his local church to offer.

It also enters into the theory of this course that the agencies of health and welfare in the community need the help and co-operation of the churches through their ministers. This is desirable from the standpoint of the agencies because there is much that the ministers can do for them to aid them in their work. The minister in his pastoral work can become an interpreter of the agencies to the people. He can remove fear and misunderstanding of hospitals from the minds of people who should benefit from the services of these institutions. He can interpret the methods and aims of social agencies to the people of his parish who need their services. His favourable attitude toward the health and welfare institutions of his community may do much to help them in their drives for funds with which to meet their budgets. Or, again, the minister may serve as a valuable and intelligent member of one of the many necessary boards and committees that operate the agencies in and around his parish. This co-operation of the minister is desirable from the standpoint of the churches also, for it is reasonable to assume that unless the channels of understanding and co-operation between the institutions of religion and the institutions of the arts of welfare and health are kept wide open these social welfare and health institutions will tend to become increasingly secularised. If this were to happen religion would seem to be further withdrawn from the main stream of human concerns. It might also happen that health and welfare work would tend to become coldly scientific, unilluminated and unwarmed by that sense of human values which has its roots in religious faith.

The course at McMaster which I am describing is carried on in part by lectures by the professor, and in part by lectures and addresses given by officers of health and welfare agencies. For the latter it is our rule to make field trips to the agencies where the address is given and where it can be accompanied

frequently by demonstration of the equipment or methods of the agency. There are, however, some social work organisations whose offices are too small to accommodate a class comfortably for a lecture. In the case of such agencies the proper officer is asked to come to the University and address the class there. An example of this occurs in relation to the Juvenile Court, and the Big Brothers and Big Sisters Associations which do most of the probation work for the Court. The courtroom is exceedingly small, being intended to accommodate only the most necessary persons, and quite properly the Court has made a rule that none but these necessary persons shall be admitted to any of its hearings. The office of the Big Brothers Association is also small. This being the case, the secretary of the Association, who is thoroughly familiar with the procedure of the Court and with the workings of both the Big Brothers and the Big Sisters Associations as the agents of probation for juveniles, will come to the University and address the class here. In most instances, however, the field trip is desirable. Hamilton, where the University is situated, is so rich in agencies that at best only a sufficient number can be reached in the course of a term by field trips to constitute a fair sample of the whole group.

Lectures by the professor are generally given one day a week, and another day in the week is used for the field trip or special address. Thus the lectures of the professor become a kind of running commentary on what the student is seeing on trips or hearing from other sources. The lectures begin, then, with a study of the background of the idea of charity in family relationships and in the religious concept of God as Father, and thus the distinction between true charity and almsgiving is made clear. Then the development of public welfare institutions and the parallel development of private charities are considered. Next the attention of the class is directed to the rise of social work as a profession with the accompanying demand for the establishment of schools of social work and the setting of standards for recognised social workers. Finally, in relation to social work, the subdivisions of the field and the methods of social work are studied. Turning then to the agents and agencies of health, time is taken to consider the development of the medical profession, the history and specialisation of hospitals, and the rise of the nursing profession together with the training of the nurse. It should be clearly recognised that the purpose of these lectures is accomplished in giving the student a sympathetic understanding of the agents and agencies of health and welfare that exist in his environment. This is all that in the circumstances is needed. To go further would demand the efforts of trained physicians and social workers.

Once such a sympathetic understanding has been established for the student, it is possible to go on to show the relation of the church to the social and health agencies of the community, and the special part the minister plays within the area of this relationship.

In keeping with the scheme of the lectures, the first field trip is made to the office of the Community Chest and Council. The Community Chest is the money raising organisation for private social agencies, and the Council is the American development of the Charity Organisation Society of former days. In this office, too, the Social Service Index is kept with its thousands of reference cards with which the past records of any clients of any of the twenty-seven agencies represented in the Council can be traced. Then follow field trips to the Children's Aid Society—both to the office and to the Shelter, to the Family Service Bureau, and to the Public Welfare office. So much as samples of social service agencies. Then we turn to the agents and agencies of health and correction. Now the psychiatrist of the new Mental Health Clinic, recently opened under the control of the Medical Officer of Health, comes to the University to address the students on his work. His address is followed the next week by one on the Juvenile Court, as has been indicated. Field trips are then resumed, first to the offices of the Victorian Order of Nurses, then to the Hamilton General Hospital, where the Superintendent gives us a peripatetic lecture that covers almost the entire institution. The next week the trip is to the Ontario Hospital for the mentally sick. Here, following an illuminating address on the work of the hospital, there is a walk around through wards and to some of the specialised departments, and sometimes a demonstration of shock treatment. The last trip is to the Mountain Sanatorium, which is our distinguished hospital for tubercular patients.

Two things should be mentioned in closing. One is the cordial willingness of hospital superintendents, social workers, and secretaries of social service organisations to lend their help. Frequently they express their eagerness to establish cordial understanding between themselves and the work they represent and the men who are going to be the ministers of the churches. The other thing is the deep interest manifested by the students in coming into close contact with social workers, physicians, psychiatrists, and nurses, and in learning through these contacts how strongly the work they do in the name of their Master can be supported by the agents and agencies of health and welfare in their community.

HAROLD STANLEY STEWART.

WOMEN'S LEADERSHIP TRAINING SCHOOL

IN Canada women have always given wholehearted volunteer service in the Church Schools, and in every department of church life. In recent years women have been entering the full-time service of the Church, not only in overseas missions but here at home. A few have become pastors; many more have become pastors' assistants, and directors of Christian Education, and leaders of our Mission Churches. The matter of adequate preparation for such service has occupied the attention of Church leaders increasingly. All the larger denominations in Canada now have training schools for women, on the college level. We are proud that our Baptist School is part of the Divinity School of McMaster University, and has all the advantages of that association. It is in this respect that our School is "a unique experiment," as Dr. R. F. Aldwinckle mentioned in his article in the January issue of *The Fraternal*.

Whatever place of service in the Church a young woman may fill after graduation it is important that she be equipped with some understanding of:—

- The history of the Christian Church;
- The great Christian Doctrines, and trends in the interpretation of these;
- Background and particular emphases of our denomination;
- Growth of the Missionary Enterprise, and its challenge to-day;
- Particular missionary responsibilities of Canadian Baptists;
- The Objectives of all teaching in the Church, and of Christian Education as the servant of Evangelism;
- The Bible—its central Gospel for all people, its great truths and treasures;
- Trends in educational method, and their application to the vast enterprise of education in the Church.

It is important, too, that she have background study in English, public speaking, psychology, and world problems. It is important that she have actual experience in leadership in the Church. Is it not fitting that the full-time worker in the Church should have the best possible preparation for the service of Christ? Commitment to Christ, love for people, practical training, enriching study—all are needed.

With this in mind, the Faculty of the Divinity School at McMaster is developing the curriculum of the Women's Leadership Training School.

In the first year, students have courses in Biblical Literature, Christian History, Baptist Polity, Pastoral Work, Christian Education, English and Speech.

In the second year, courses are provided in Old Testament and New Testament Interpretation, basic Theology, Missions,

Christian Education, Psychology, Geography, Home Nursing, Crafts.

Students may enter with High School Graduation Diploma, preferably the equivalent of Senior Matriculation. For students planning to serve under the Foreign Mission Board, the B.A. degree is required except for nurses and others entering specialised fields. Those who have B.A. degrees and have taken the Courses in Biblical Literature during their undergraduate years may complete the work for the Certificate of the Women's Leadership Training School in one year.

Let us look at the Christian Education units of the curriculum. They are planned to give students a knowledge of the history of Christian Education; an understanding of objectives; some skill in methods; some understanding of organisation and administration problems, and of the need for leadership training in our Churches. It is the great responsibility and privilege of all leaders in our Churches to make Christ live for people of all ages and conditions. For this challenge leaders must understand growing children, boys and girls, young people; and must have the best tools available. We want our students who are going out to be leaders of leaders, to know the developments of recent years in programmes and methods, the materials prepared by our denomination for all age groups, the mid-week programmes recommended. We stress the importance of Church-centred mid-week programmes to supplement the work of the Sunday Session. We stress the importance of Worship as central in Christian Education. We seek to show the importance of relating Worship, Study and Action in our Churches; of linking the efforts of home and Church; of lifting up all experience into the light of the teachings of Jesus.

What of the practical work? Each year every student is assigned to a particular piece of field-work—as leader of a church school class or mid-week group in a Church or Mission in Hamilton. A few seniors have preaching appointments, and some do hospital visitation. All have opportunities to visit social agencies in the community. This year one of our seniors is helping with the Christian Fellowship work among New Canadians in the city of Toronto. The Director of the School supervises all the field work and in individual Conferences seeks to help students evaluate and make more effective the work they are doing.

Most of the students receive valuable experience during the summer months, in Home Mission areas, visiting homes, directing Church Vacation Schools, helping with camps.

The students who come to us are all so different in personality and particular abilities; but all have deep Christian conviction and enthusiasm for service. All must be approved by the Women's Admissions Committee of the Baptist Federation of Canada. The members of the Faculty of the Divinity School feel that it is important to know each student individually as a person, and to

help her develop real emotional maturity, clear aim, growing understanding of the challenge of Christian service to-day. There are places of need for these young women to fill in India, Bolivia, and here in Canada. Their preparation must be the best possible.

Those who become supervisors of Missions and Directors of Christian Education in larger churches will be prepared to plan leadership courses to help lay workers toward more effective work in the Church. Not every Church has enough leaders. Not every leader has the opportunity of training. As leadership education—including recruiting, training, guiding leaders—becomes a more vital and regular part of Church life we can indeed widen the Christian sphere. And women have a significant part to play!

LOIS TUPPER.

THE SABBATH

(Genesis ii, 3)

THE history of Sabbath observance, and for practical purposes that includes observance of the Lord's Day, is highly obscure.

It is utterly impossible to settle disputes on the subject by quoting Scripture texts with an air of finality. Few other themes make a similar claim upon open-mindedness, humility, and tolerance.

Rabbinical theology in the time of Christ was accustomed to declare that God created Adam on the afternoon of the sixth day in order that he might begin life with Sabbath observance. It also assumed the Sabbath to be scrupulously observed in heaven itself—except by those angels responsible for the supervision of natural phenomena. But it is quite clear from the study of ancient sources that the institution of a sacred seventh day was not originally fostered by any theory of divine precedent, or by any story of Creation, Biblical or otherwise. The older Hebrew account of Creation (Genesis ii) contains no allusion to the Sabbath or to the seven-day week. Not until the Hebrews became a mature and thoughtful people with a well developed theology did they trace the origin of the world, the Sabbath, and the seven-day week to a common source as in Genesis i. The earliest documentary allusion to the Sabbath in Scripture occurs at Exodus xx, 8, where an original terse injunction to "sanctify the Sabbath" has been supplemented by a later explanatory note citing God's Own example in justification of the demand.

The Hebrew verb *shabbath* means merely "to cease," "to desist"; hence any institution designated by the cognate noun must have involved cessation from labour and business; yet, in its original form the Decalogue specified no action from which to desist and gave no reason for doing so. There is then no basis in etymology for an original notion of rest in the sense

of recuperation as the reason for Sabbath observance, although the later, priestly writer suggests that idea by means of different words (*nuach* and *naphash*) in Exodus xx, 11, and xxxi, 17, respectively. Deuteronomy v, 12ff., appeals to the humanitarian spirit in justification of the observance (Cf. Exodus xxiii, 12; xxxiv, 21); and finally, the priestly stratum traced the institution back to Creation and sought the reason for observance in the example of God Himself. It can also be demonstrated by Biblical evidence that the importance of Sabbath keeping was not stressed by devout Jews until after the Pentateuch was canonised and sabbatarianism became part of "keeping the Law."

Hebrew Sabbath and Christian Lord's Day are both adapted forms of older institutions, which is a way of saying that both have been greatly influenced by the enlightened piety and common sense of devout people. And the demand for devout common sense is still imperative. The ancient Hebrew Sabbath was developed from an earlier Babylonian holy day. The Babylonians were accustomed to regard the seventh, fourteenth, twenty-first, and twenty-eighth days of the lunar month as "holy," which is to say, hedged about with taboos. They were "unlucky," it being supposed that days marked by changing phases of the moon were so intimately related to the lunar god as to be dangerous for men. Consequently they were forbidden by Babylonian law to important persons—priests, physicians, and kings—for the performance of official acts. The twenty-eighth, or full moon, was the occasion of a lunar festival called *Shabattu* or *Shapattu*, which meant "cessation," obviously an allusion to termination of the moon's growth. The one valuable feature of this pagan sabbath was its element of reverence for deity, however low the motive therefor.

Being greatly influenced by Babylonian culture in the realms of law, language, religion, and the social amenities, the Hebrews adopted the Babylonian sabbath, along with much else. But they also *adapted*. Just as they purified the Babylonian stories of Creation, the Fall, and the Flood, so did they refine and elevate the idea of the sacred seventh day. That adaptation may be said to have involved these three distinct improvements:—

(1) The Babylonian institution was stripped of its heathen associations and superstitious import by Hebrew disavowal of the divinity of the planets and by reference to the seven-day week rather than to the lunar calendar as such. This paved the way for associating the Sabbath with the story of Creation.

(2) The day was invested with a benign quality by its dedication to the honour of Yahweh and by introduction of the new ideas of worship and rest. Thus was it liberated from fear and taboo and made an occasion of privilege and joy. To what extent a Bedouin people could desist from labour is a question in itself; but they could at least refrain from "business," and they could worship. With farmers and merchants the problem was simpler.

(3) The day was enriched by the introduction of a system of public worship. Little is said in early Old Testament documents about the *form* of this worship, Isaiah i, 13, being probably the earliest documentary reference to the point; yet we do know that Sabbath observance, along with other ritual patterns, underwent a development parallel to Hebrew social life.

In brief, the pious wisdom of the ancient Hebrews transformed what had been a pagan institution into a function of true religion worthy to be memorialised in great Christian music. Only the direct allusions to Christ in our hymns of the Lord's Day would have seemed unnatural to devout Jews in the time of Ezra. But perhaps the most important thought in this connection is that by their adaptation of the Sabbath the ancient Hebrews effected yet another powerful protest against, and improvement upon Babylonian heathenism. As if to say, "Behold, we show you a better way," they declared that every seventh day is indeed sacred to God, but not because of being charged with some sinister, magical influence; on the contrary, the Sabbath calls men to remember and honour God as Creator and Sovereign Lord of the world and of men. The Sabbath embodies God's gift of rest to man; it stands over against His decree that man must work.

The Lord's Day of Christianity represents an adaptation of the Old Testament institution, it being intended to focus attention upon Christ and His resurrection instead of upon Creation and the Mosaic Law. In keeping with the New Testament as a whole, the Christian Sunday proclaims that we live by faith and are emancipated from the yoke of Judaism through Christ. Only the essential spirit and purpose of the older institution have been preserved. Both symbolise reverence; both provide occasion for worship; and both retain the humanitarian aspect of rest. But the distinctive feature of the Christian Sunday is its weekly repetition of the message, "The Lord liveth."

How did the cleavage between Judaism and Christianity in respect of Sabbatarianism come about? Nowhere does the New Testament distinctly repudiate the Jewish Sabbath; nowhere does it expressly enjoy the "sanctification" of the first day of the week. Yet, such meagre evidence as we have indicates that on the very eve of the first Easter (pagan word!) the disciples initiated a custom of assembling on the first day, the day of our Lord's resurrection, and that this weekly assembly soon became a stated occasion for conventicle. According to the book of Acts the disciples continued for a while to observe the revered holy days of Judaism while the first day held its peculiar meaning for all who followed in the "Way." At length controversy over the Messiahship of Jesus wore out the welcome of His followers in the synagogues, and crystallising Christian opinion about the Lord's abrogation of the Law eventually caused the young Church to abandon the Jewish Sabbath altogether, along with circumcision

and most of the distinctive Jewish dietary practices. Paul intimates in 1 Corinthians xvi, 2, and Luke does likewise in Acts xx, 7, that Sunday soon became the customary day of assembly for the Church. Not for three hundred years afterwards did any Christian writer seek to identify and harmonise the Christian Sunday with the old Jewish Sabbath. But sabbatarianism eventually appeared in the Church, and, despite abuses which everyone can cite, it has been more of a blessing than a curse. It has given back the Law in modified form to those unable to walk by the spirit. Spiritual rules are always apt to be too flexible where human minds are dim and human wills are weak. For the many it is good to have something in black and white, like "Remember the Sabbath Day to keep it holy."

N. H. PARKER.

THE CHRIST OF THE APOCALYPSE

MODERN readers have sometimes criticised "Pilgrim's Progress" on the ground that it presents a selfish and other-worldly view of the Christian life. Instead of running away from the City of Destruction and leaving his wife and children to perish in it, Christian ought to have remained and bent his efforts to improving the city. However, as Gwilym O. Griffith has pointed out, to criticise Bunyan thus is really to pay him a compliment. "It is to show that he has managed his allegory so realistically that his amateur critics have largely forgotten that it is an allegory." The City of Destruction is not a community, in which one can stay with the hope of reforming it, but, rather, a state of mind and spirit that one must leave in order to become a Christian at all.

The Revelation of St. John is another book that has suffered from some of its critics for similar reason. Specially its presentation of Christ has been described as incomplete and even distorted. It is a far cry, we have been told, from the Jesus of Galilee, lover of birds and flowers and children, friend of publicans and sinners, to the resplendent King or warrior—Messiah of the Revelation. Indeed, it has been said that this book gives us the "most uncongenial portrait of Jesus in the New Testament."

Is not this another reading of symbolism as sober fact? Judged by the Gospels, the picture of Christ in the Revelation is different and strange. But who knew that better than the author and his readers? It is almost certain that he and they were familiar with much of the tradition embodied in the Synoptics. His book is not a Gospel and had no need to be; it is an Apocalypse, full of the symbolism and imagery that make up the very genius of all such works, Jewish or Christian. It is an Apocalypse because in that form best of all John could bring his word of warning, summons

and hope to the Church of his day; and because, too, it was thus that much of his message first of all came to himself.

To use a modern term, the book is a religious drama, with its several scenes, portraying eternal truth not by means of history or argument but pictorially and symbolically. It has, then, its *dramatis personæ*, chief among whom are Satan, the villain; the Church, the heroine; the Christ, the hero. This is His rôle, the divinely appointed Saviour of the people of God, Who has already loved them even unto death, Who is fully aware of their plight through the vindictiveness of their adversary and Who will surely deliver them and make the Church His Bride. To portray the Christ thus John uses a variety of scenes and a wealth of symbolism. Much of the latter is not at first sight congenial to us but the truth behind the symbol is rich in meaning still.

Consider, for example, the vision in the latter half of chapter one. It is a majestic figure that we see, robed like a king and speaking as the Almighty (cf. Ezekiel i, 24). His countenance shines like the sun, His eyes are as a flame of fire and a sharp two-edged sword issues from His mouth. Moreover, He stands in the midst of seven golden lampstands and He holds seven stars in His right hand. The writer himself gives us the key to the meaning of the picture when he tells us that the seven lampstands are the seven churches of Asia and the stars are their angels.

Here, then, is the Christ of the Churches. They are His. He is in their midst. He holds them in His hand, prizing them as jewels, protecting them as a treasured possession. His keen eye sees them through and through and He knows them well, knows their strength and weakness, their triumphs and defeats, their trials past and future. His penetrating word is continually addressed to them, laying bare the faults that even they do not see, yet always just and always quick to praise.

It is thus we see Him, also, in the letters to the churches in chapters two and three. "I know your works . . . I know your tribulation and your poverty . . . I know where you dwell." Nothing is hidden from His all-seeing gaze: not the declining ardour (ii, 4), the self-sufficiency (iii, 17), the formalism (iii, 1), the worldliness (ii, 14); but neither the spiritual growth (ii, 19), the steadfastness in trial (ii, 3), the faithful minority (iii, 4). He knows all about the struggles of these little churches, threatened at once by heresy within (ii, 20) and persecution from without (ii, 13) and afraid that Imperial Rome will snuff out their candle before God's kingdom can come. So the Christ speaks to warn, to praise, to promise and to exhort with His seven-fold summons to overcome. How badly the churches of Asia needed this portrait of their Head!

Are the churches to-day aware of Christ in their midst and that they belong to Him? Do they have both the sense of mission and also the vigorous vitality that such conviction gives? Do they too often forget the divine origin and destiny of the Church? Do

Church members regard their fellowship as just one more society to which they belong, different from others only because it meets at a different time and has a less definite aim? Are we too complacent about the "human frailty" of the Church and too forgetful of her high calling? Do we sufficiently realise the tremendous and eternal issues that hang upon the faithfulness of our worship, work and witness? To see and hear again the Christ of the Apocalypse is to ask questions like these.

In chapter five we stand with the seer in the very presence of God, see the book of destiny in His hand and hear the cry, "Who is worthy to open the book?" This is our question, too: "Who can tell us truly about life and its meaning, about God and His ways with men?" Then comes the answer of ancient expectation, "The Lion of the tribe of Judah." It is also the reply of many moderns, "The future is with might and power, be they military, political or economic."

Now follows the dramatic turn, It is no lion that appears but a lamb, a little lamb, a lamb that has been slain and with the death-wounds still upon it! Only the life-story of Jesus of Nazareth can account for a vision like this.

" They all were looking for a king
 To slay their foes and lift them high.
 Thou can'st a little baby thing
 That made a woman cry."

Nothing could be less lion-like than His career among men begun in a humble home and ended on a cross; yet, even before the finish of His own century seers like John knew full well that the future belonged to Him and not to Imperial Rome.

That the churches of Asia needed this word is plain. Do not we, too, need it? Upon what are the nations chiefly pinning their hopes? Is there an exaggerated expectation that power will preserve the peace or win the final victory? Is there as much concern to discover the mind of God and the way of Christ as to find new secrets of destructive force? On the other hand, should we be much surprised that things are as they are in our world, seeing that fewer than one-third of its peoples are even nominally Christian? All of which confronts us, who are members of Christ's Church, with a most searching question: Do we really believe that the Gospel of Jesus Christ, and Him crucified, still is the power of God unto salvation? If we do, we have a lot of unfinished business on hand. Are we thoroughly convinced that the good life and the good community must be patterned according to the principles and spirit of Jesus Christ, that love is the fulfilling of the law? If so, who but the Christians of any nation, city or village must take the lead in overcoming evil with good?

The book of the Revelation has been called "the bravest book in the Bible." The secret of its courage is not its view of man

alone, but rather its conception of God and of His Christ. We should be poor indeed without the portrait of Jesus in the Gospels; but, having the Gospels, we are grateful for the varied imagery of the Apocalyptic picture of the Christ. Here is a rich mine for the preacher. The one or two veins exposed above may encourage him to work it further.

H. W. LANG.

PROTESTANTISM, PURITANISM AND CAPITALISM

AS logic goes this topic should have considerable interest for British Baptists. A Labour Government is duty bound to oppose capitalism. Capitalism is by many said to be the economic offspring of *laissez faire* Protestantism. Within Protestantism Calvinism is said to give the strongest support to this *laissez faire* ideology. Within Calvinism Puritanism is said to carry this ideology to the extreme. How asance, then, must a Labour Government look upon Calvinistic Baptists whose respect for the individual conscience permits the Puritan extreme its fullest latitude.

Actually logic does not work out just this way. Certain basic information has been overlooked. For one thing, Baptists are chiefly labouring and middle-class folk who have neither time nor means for extensive economic speculation. Further, the sociology and history texts which still comment disparagingly on the economic ethics of Puritanism, normative or extreme, are only evidencing an unawareness in the part of their authors of the research that has taken place on the topic in recent years. The conclusions of Tawney and Robertson have been considered final and further exploration has been considered unnecessary. But much has transpired in the field since these two wrote.

To jump immediately into a discussion of Tawney and Robertson is, however, hardly fair to the memory of the reader. We had best begin at the beginning.

This question of the relationship of Puritanism and capitalism became a major issue with the publication, in 1904, of Max Weber's "Die protestantische Ethik und der Geist des Kapitalismus," translated into English as "The Protestant's Ethic and the Spirit of Capitalism" (London, 1930). In this remarkable essay Weber set forth the thesis that Protestantism, particularly in its Puritan form, was the chief factor in creation of the "capitalistic spirit." Puritanism, he claimed, turned Calvin's doctrine of "calling" to economic account. Success in one's secular "calling" came to be interpreted as an outward sign of grace being bestowed on the individual by God, a sign of election, assurance of predestination to salvation. Weber supported his thesis by philological arguments satisfying to himself, and by quoting from selected Protestant writings amenable to his purpose. Philologists having taken issue

with Weber's etymological conclusions; and certainly he placed himself in an awkward position respecting the writings from which he took his exemplary quotations. He quotes almost exclusively from Spener's "Theologische Bedenken," Baxter's "Christian Directory," Barclay's "Apology" and two of Benjamin Franklin's treatises on wealth; all late seventeenth or eighteenth century publications. Only Baxter's work is Puritan in emphasis, and at the time he wrote Puritanism already had a century of history behind it. Was it safe for Weber to assume that Puritan thought throughout this preceding century was exactly that of Baxter?

Ernst Troeltsch carried on the research and published his findings in "Die Soziallehren der Christlichen Kirchen und Gruppen," 1912; translated into English as "The Social Teaching of the Christian Churches" (London, 1931). Although this work has enjoyed wide use as a text the author was too close a contemporary of Weber to be able to view the latter's thesis in critical perspective. The net effect of his work was, thus, popularisation of Weber. At the same time he left the wide gap in documentary evidence relating to Puritan thought unfilled, drawing his examples from the "sects" of Protestantism, most late in origin, some only tangentially connected with Puritanism.

R. H. Tawney's "Religion and the Rise of Capitalism" (New York, 1926; reprinted with new preface 1937*) was far enough removed from Weber in time to be able to detect three serious flaws in his argument. First, he noted that Weber over-emphasised the importance of Protestant moral and intellectual influences in the development of the capitalistic spirit. There was an abundance of capitalistic spirit in the fifteenth century in Venice, Florence, and the cities of southern Germany and Flanders, although all were located in strongly Catholic territory. Capitalism prevailed in these cities because they were situated at crossroads of commerce and were therefore natural centres for the concentration of capital. Secondly, Weber ignored the effect of intellectual movements which directed the mind to matters of pecuniary gain but had little to do with religion; for example, the political thought of the Renaissance as seen in Machiavelli, or the economic theories of business men. Thirdly, Weber over-simplified Calvinism, taking too great a liberty in assuming that Calvinism manifested itself in the same way in different countries and in different centuries. The triple blow struck at Weber is telling, and eagerly we search Tawney for detailed evidence of the actual economic ethics of Puritanism. But what do we find? Again examples of Puritan thought are drawn almost wholly from late Elizabethan thinkers and their successors. Early Tudor Puritanism is

* In 1938 this newly prefaced edition was reprinted as a Pelican Book. Pp. 255-256 of this edition carry a selected list of books and articles on the subject appearing 1927-37, but no attempt is made to analyse their approach to Puritan thought.

represented only by limited references to men like Latimer, Lever, Crowley, Bucer and Knox.

H. M. Robertson's "Aspects of Rise of Economic Individualism" (Cambridge, 1933) carried Tawney's criticisms forward with a vehemence of presentation that suggested bias. The first thirty pages were devoted to a philological refutation of Weber's doctrine of "calling." The next sixty pages added support to the argument that capitalism was practised long before the Reformation began. Then attention was focussed upon Catholic thought about the time of the Reformation, the Jesuits being found to be less scrupulous in pursuit of pecuniary gain than Protestants. Some space was given to the influence of the discoveries. But on the whole the book leaves the impression of Protestant bias and a continued dearth of knowledge respecting the pre-Baxterian economic ethics of Puritans.

These Robertsonian advances upon Tawney have been supplemented in recent years by a number of works deserving special citation, viz.: J. B. Kraus, "Scholastik, Puritanismus und Kapitalismus" (Leipzig, 1930, slow to earn its way into English thought because untranslated); J. Brodrick, "The Economic Morals of the Jesuits" (London, 1934); A. Fanfani, "Cattolicesimo e Protestantismo nella Formazione Storica del Capitalismo" (Milan, 1934, translated into English in 1935 as "Catholicism, Protestantism and Capitalism"); E. D. Bebb, "Nonconformity and Social and Economic Life, 1660-1800" (London, 1935); K. W. MacArthur, "The Economic Ethics of John Wesley" (New York, 1936); A. Hyma, "Christianity, Capitalism and Communism" (Ann Arbor, 1937); A. Lincoln, "Social and Political Ideas of English Dissent, 1763-1800" (Cambridge, 1938); and M. M. Knapen, "Tudor Puritanism" (Chicago, 1939).

The first three authors and Hyma give conclusive evidence of the existence of a strong capitalistic spirit in Catholic areas both before and for some time after the Reformation. In addition they argue convincingly that the main explanation of the arrest of Capitalism in Catholic areas while it was enjoying accelerated development in Protestant countries lies in circumstances extraneous to religion. For example, there is the matter of the "displacement of trade from the Mediterranean to the Atlantic, as a result of geographical discoveries and the difficulties of obtaining supplies in the markets of the Eastern Mediterranean through the advent of the Turks." There is also the need of establishing a "unified market" so as to permit "mass production," an achievement of Protestant countries like England and Germany, but not of divided Italy, the home of Catholicism. There is the question of "natural resources" indispensable to industry, the Protestant countries seeming to have a monopoly on these. So the evidence unfolds, making the link between Protestantism and capitalism weaker and weaker.

The books of Bebb, MacArthur, Lincoln and Knappen reveal a similar trend in research bent upon discovery of the more specific contribution of Puritanism to the rise of modern capitalism. Knappen, who has done so much to fill that wide gap in the knowledge in the Tudor period, concludes that the contribution of Puritanism was (1) exceedingly indirect, and (2) negative rather than positive. Capitalism arose not because of Puritanism but in spite of it.

In theory, from Tyndale through Baxter and on down the line to the New England theocracy, Puritan leaders opposed unlimited acquisition of wealth. Most of these leaders were mediaeval in their idea of the use to which excess wealth should be put; it should be placed at the disposal of the poor. They stoutly resisted economic change rather than welcomed it. In practice it so happened that the result was quite different. Gradually the secular forces propagating the capitalistic spirit grew so strong that by the time of Baxter the exhortations of Puritan leaders had little effect. As Tawney so vividly states the case in his discussion of the seventeenth century:—

“ The rules of Christian morality elaborated by Baxter were subtle and sincere. But they were like seeds carried by birds from a distant and fertile plain, and dropped upon a glacier. They were at once embalmed and sterilised in a river of ice.”

Questionable practices now crept in. In time there developed a creed that made the acquisition of wealth a moral duty and in effect equated the good Christian with the economic man.

The important thing to remember is that it took time to effect the full change—a long, long time; from Tyndale to Franklin at the shortest, at least a period of two hundred years. Calvinistic predestinarian thinking really had little to do with the process, at least not by way of radical innovation as Weber earlier suggested. Much more characteristic was the persistence of the mediaeval idea of care for the poor and the Puritan horror of what the Lord would have thought were He to step suddenly into the home and find it bedecked with luxury. This latter would mean refusal of admittance to the world beyond because of greedy attachment to the here and now.

However, as a flourishing Roman imperialism had eventually to give way to atomised feudal society, the united front which Puritan leaders would hold against capitalism had eventually to give way to rationalisation within the ranks. Few Puritans intended that it should be so. It merely happened. Social forces made further resistance useless.

G. P. ALBAUGH.

THE SOURCES OF THE EPISTLE TO THE HEBREWS

ONE of the unsolved problems of New Testament study is the identification of the author of the Epistle to the Hebrews.

Various names have been suggested, each with certain positive claims, but each also lacking final certainty. While we may not be able to name the author, we are able to set forth the main sources of his thought and interpretation, and see how he uses each of these sources. There are at least three main strands running all through the work.

I. The Old Testament

No one can doubt the writer's knowledge of the Old Testament books. He mentions the Patriarchs in their wandering existence (xi, 8ff.); he knows something of the work of Moses (iii, 2ff.) and Joshua (iv, 8) in leading the people of Israel from bondage to nationhood; he makes passing mention of the prophetic works (i, 1); he quotes from the books of Psalms (i, 5, 6, 7, etc.) and Proverbs (xii, 5, 6). Moreover, he views the whole of the Old Testament period as a preparation for something better. The ritual and revelation of ancient days are for him a shadow, but the reality has come in Jesus Christ (x, 1ff., etc.). All this reveals that the author of Hebrews is familiar in a general way, at least, with the Old Testament Scriptures.

There are indications, however, that he has a more detailed knowledge of these writings. He is able to describe carefully the ritual of the Day of Atonement (ix, 6ff.) as well as the making of the covenant between God and Israel in the days of Moses (xii, 18ff.); he knows the references to Melchisedek (vii, 1ff., etc.); he has studied the arrangement of the articles in the Sacred Tent (ix, 1ff.); he can give details about various persons as he makes mention of the faithful of days past (xi, 1ff.). All this shows that he has a fairly intimate knowledge of the contents of the Old Testament.

More than this, there are several Old Testament passages quoted by the author of the Epistle to the Hebrews as substantiation for certain statements which he makes. It is to be noted that these quotations are from the Septuagint Version, although in some places there are minor differences from the Septuagint rendering.

Granting that the Old Testament stands in the background of this author's thought, we must now attempt to see how he uses this material. In this connection it is obvious that he sees the writings of the Old Testament in the light of their fulfilment in Jesus Christ. They are not final in themselves; rather, they are preparatory and must be seen as such. The Patriarchs, Moses, the Prophets and the Psalmists all had their eyes and hopes fixed on the future. The ritual of the past but prepared for the sacrifice of the Son. The covenant made with Israel was not final, for it has been succeeded and superseded by the new covenant described by Jeremiah. Melchisedek came into the experience of Abraham, not

by chance, but for the purpose of being the type of Christ Himself. And so we may go on in our citation of examples.

In addition to this preparatory function, the author of Hebrews has no scruples in applying to Jesus the Messianic passages which originally had no connection with the Messiah. A royal wedding song can be applied to Christ without any hesitation (i, 5); a section of the book of Isaiah is considered to refer to the Messiah (ii, 13); and a Psalm of dedication is shown to be the consecration of Christ (x, 5-7). These things serve to enhance the author's idea of the importance of God's preparation for His perfect revelation in the Son.

II. *Alexandrian Thought*

The chief extant representative of Alexandrian thought in the first century A.D. is Philo of Alexandria. From him the writer of the Epistle to the Hebrews receives some of his conceptions. The whole framework of the writing, for instance, consists of the two realms—the one that we see and know by means of our senses, and the one that we perceive by reason. Of these the former is imperfect and but a copy of the latter which is the true realm in which God dwells. This conception had its most complete explanation in Plato, but it was taken up and given added spiritual emphasis by Philo. Now the writer of Hebrews takes it over into the Christian faith. The incomplete, shadowy realm is the one in which live those who are outside the Christian faith; the perfect, real realm is that which has come into being through Christ and in which have entered all those who have come into the Christian confession. Plato and Philo have been interpreted from a Christian standpoint.

In a more detailed way, however, we find the language of the opening verses of the Epistle to the Hebrews to be reminiscent of that used by Philo in his description of the Logos. The Son in Hebrews is creator, the shining glory of God and the revelation of God's nature. In Philo the Logos is the instrument of creation, the brightness of God toned down to man's ability to receive, and the stamp of God put upon the universe. All through the Epistle there are verbal similarities to Philo. These presuppose a knowledge of Philo's writings on the part of the author of the Epistle.

While this is true, we must be careful to point out that the Epistle to the Hebrews makes certain advances on the thought of Philo. It is one thing to realise the need for a mediator between the two realms, as Philo does, and to postulate an impersonal, or at best a semi-personal, Logos to meet this need. It is quite another matter to see the need for mediation met and fulfilled in the personal Son of God. Philo never thinks of the Logos assuming flesh, but the author of Hebrews knows that the Son did become flesh. Philo's wildest speculations do not conceive of the Logos as suffering in any way; for the author of Hebrews the most glorious assertion about the Son is that He suffered, even to the tasting of death, that

He might be completely equipped for the task of man's salvation. The difference between the Logos in Philo's writings and the Son in the Epistle to the Hebrews is that between an impersonal projection of the transcendent God and the divine-human figure of Jesus Christ.

III. *The Christian Teaching*

We are reminded by C. H. Dodd ("The Apostolic Preaching and its Developments") that there were certain central affirmations in the first proclamation of the Christian Gospel. These include the announcement of the fulfilment of prophecies and the inauguration of the new age, the descent of Jesus from David, the mighty works of Jesus' ministry, the new teaching, the account of the Crucifixion, Resurrection and Exaltation, and the promise of His coming as Judge. In view of all this, repentance and faith are demanded. Recognising that the author of the Epistle to the Hebrews is a Christian, and being told by him that he has received his faith from other Christians, how much use does he make of this outline of primitive Christian preaching?

There is no doubt that he insists on the coming of Christ as the inauguration of a new age. As we have seen, this is the very framework of his writing. The former age has come to an end; the "age to come" has arrived in man's experience (i, 1ff.). Likewise, he agrees that Jesus is from the tribe of Judah, from David's tribe (vii, 14). He mentions the mighty works by which God confirmed the ministry of Jesus and the first Christians (ii, 2-4). Throughout the Epistle there is emphasis on the suffering and death of Jesus, with references to His temptation (ii, 17, 18), to the agony in Gethsemane (v, 7ff.), and to the experience of the cross itself (x, 23ff.). While the Resurrection is not stressed, it is taken for granted and caught up with the insistence on the Exaltation as the sign of Christ's complete victory over sin (i, 4, iv, 14, etc.). The consummation of the Kingdom with the Return of Christ is also taken for granted (i, 10ff., vi, 2, etc.).

This Christian preaching, then, forms an important source for this author. Not only does he mention these tenets of the primitive Christian faith, but he proceeds also to several exhortations to the readers to realise the importance of their faith and the grave penalty for neglecting it by falling into indifference and apostasy.

Taking these three main strands the author of the Epistle to the Hebrews weaves them into a comprehensive argument and an urgent exhortation with the hope that the readers will be instructed and inspired for a faithful witness to the perfect revelation of God in Jesus Christ. Some of the argument may seem unimportant to us, but we can feel the sincerity and earnestness of the writer, and we can be inspired by his eloquent pleas for a more faithful witness to our faith.

L. O. BRISTOL.

VISUAL AIDS IN THE SERVICE OF THE CHURCH

WHEN the processes of education had to be speeded up during the war, one of the more effective methods devised to "*teach more, faster*" was the method of visual education, or more accurately, the *use of visual aids* for the purposes of an education dictated by the requirements of war.

Visual education, of itself, is not a new philosophy of education but a method. It has no purposes of its own to serve but is at the disposal of education in any of its aspects as a more effective way of realising the purposes already established or accepted.

In Christian Education then, the original objectives of the Church in its educational function have not been abandoned or abrogated in the interest of a new philosophy, either of education or of religion. The objectives are still "to foster in growing persons . . ." an awareness of God, a personal relationship with Christ our Lord, the development of Christ-like character, the striving for a Christian social order, the achievement of a Christian philosophy of life, a constructive contribution to the realisation of Christian family life, vital participation in the Christian Church and its enterprises, and a useful knowledge and appreciation of the Bible as the main repository of our Christian heritage. These objectives have been formulated by the International Council of Religious Education somewhat in these terms and they are still valid objectives.

The use of visual aids in Christian education and in the service of the Church is part of an improved methodology that is demonstrably more effective than teaching which employs mainly the ear to the virtual neglect of the eye. "Eye-gate" is found to be a more accessible avenue of approach to either the adult mind or that of the child than is "ear-gate." Not only do children carry away much more of what they see in a picture than what they hear describing a scene but they remember it for a longer time afterwards. Even after three months the average retention is virtually the same as immediately after the lesson. Indeed, it has been found that sometimes the memory is even slightly more effective three months later than immediately after the experience of learning. That may seem to some inconceivable but it is an established psychological fact, possibly due to the measure of emotional accompaniment. We may feel too deeply to recall all the detail that an experience has impressed upon our minds but as the emotion fades the knowledge stands out. So too, after the knowledge fades, the attitudes persist. As Tennyson expressed it, "Knowledge comes, but wisdom lingers."

There is not a little experimental evidence already accumulated to indicate that learning through visual aids combines the pliability of wax with the durability of marble. Reliable sources of experimentally established data, such as the Teachers' College of Columbia

University, Yale University or Ohio State University, where research has been conducted for this purpose, have given us evidence that reveals an apparent superiority of teaching with visual aids, chiefly silent movies and sound films, over ordinary instruction unaided by visual materials other than the usual text-books, etc., that exceeds twenty-five per cent. increased efficiency. Other investigations would put the figure at thirty-five per cent. or even higher. Accepting the more conservative claims, a quarter or a third more effective teaching means that the same amount of learning can be obtained in four-fifths or three-fourths of the time, leaving the other fifth or quarter of the time for other learning at the same level.

That does not mean that a student will finish the fifth year of schooling at the age of those now finishing the fourth year. Much less does it mean that students now finishing their eighth year ought by improved methods to have completed the work of the tenth year in the same time. By no means! But it does mean that in each year of the school curriculum the student will have opportunity to learn anything up to a quarter as much more, to acquire that much wider knowledge, to gain a broader education at the same level. In short, it means the ability to "*teach more, faster.*" That is not to speed up the process of psychological development or growth of the individual. Moreover, if the work experience has taught us all it should, it means that we can count on what is probably a still greater gain for future dividends in terms of a new morale, new incentives, more stimulating attitudes toward learning, an increased interest and an awakened imagination.

A recent picture in a book dealing with teaching by visual aids shows a boy in school, bending over a desk chewing the end of a pencil with an air of perplexity, as he looks at a book before him. The caption reads, "They never look puzzled when you show them pictures." On the contrary, visual aids can and should arouse interest, attention and expectancy that are the prerequisites of effective learning.

These are the essentials for the establishing of those Christian attitudes out of which the motivations of conduct arise. We are learning that the major motivations of life are not intellectual but emotional. They arise out of attitudes and appreciations that are based sometimes on understandings, sometimes on prejudices, that are picked up—no one knows where. But we act as we do because we feel as we do about certain things. Knowledge alone, even Biblical knowledge, is quite inadequate an objective of education, either secular or religious. Socrates tried to teach men that "To know the right is to do the right." Rather have we learned with St. Paul to deny just that, for our experience corroborates that of the Apostle when he wrote, "The good I would, I do not; but the evil which I would not, that I do." John Drinkwater put it in a "Prayer" for the will to fashion as we feel, and strength to

labour as we know. We need motivations that are aroused by the deepest feelings of religious devotion and loyalty, for "out of the heart are the issues of life," and for this purpose, among the most effective modern media of instruction, particularly "mass media," that will enable us to "teach more, faster" and to create the attitudes and appreciations necessary to the development of Christian character and the motivation of a way of living that is Christian, is the increasingly effective use of visual aids in the teaching of religion.

L. CLAYTON KITCHEN.

McMASTER AND THE RURAL CHURCH

McMASTER was one of the first Canadian colleges to offer a course in rural church polity, when, in 1946, Dean Stewart asked me to co-operate with him in planning a series of lectures and field trips for the divinity students. This was done because of the importance of the rural church, and yet also because of the serious problems with which it is faced.

Unlike the case in Britain, the Baptist Church in Canada has been established in the farm communities as much as in the industrial ones. Wherever pioneers have pushed back the frontiers of the wilderness, Baptist ministers have been there preaching the Gospel, and building churches, to serve the people. Consequently Baptist work is represented in villages and market towns, in mining centres and lumber camps.

However, the main contrast with Britain is the number of "open-country" churches. These have been created to meet the need of the Canadian pattern of settlement, which is very open, and consists of a grid of roads, spaced about a mile apart, where the farms are scattered. For many miles there are no villages. At more important road meetings there may occur a store and garage, but there is no grouping together of rural institutions, characteristic of the highly nucleated settlements of Europe. Instead, the little one-room schools, the churches, halls, sales agencies, etc., are distributed unevenly throughout the countryside. Each school or church was built to be within walking distance of the farms it served. Thus if any one denomination wished to embrace the whole countryside, it had to scatter a great number of small open-country churches throughout the land, as well as establish larger churches in the villages and market towns. Since most denominations were anxious to attempt this, the country was literally peppered with churches.

As long as the rural population was growing, and as long as it was limited to within walking reach, or at best horse-and-buggy distance, from its churches, no serious problem was involved. But Canada, like other western nations, has become gradually more urban and mechanised in its way of life, and everywhere the rural

population is falling off, even in the so-called rural Prairies. Few people outside Canada appreciate this fact. They think of Canada's vast wheatlands and cattle ranges, and of its exports of dairy produce and fruit, and fail to realise that its financial and industrial interests are greater still. The truth is, more than half the population lives in cities, and even agriculture itself is becoming more commercialised and mechanised until the country districts are quite "citized."

In our province, the southern townships had already reached their peak of rural population between 1865 and 1881; and even the northern townships began to show a loss of population to the towns by 1891. Ontario is suffering from widespread, and in some cases serious, rural depopulation. As a result, the population has now generally fallen below what is needed to maintain the rural schools and churches. The schools have overcome this by enlarging school districts, building consolidated schools, and running a free bus service to collect the children. But the long and affectionate attachment of individual families to their churches, and the pressure arising from denominational rivalry, have made it a much more difficult thing to abandon failing churches, or re-group the rural fields. Consequently many districts are over-churched. Yet at the same time, they may suffer from a lack of church participation.

This is partly explained by the growing mobility of the population. Farmers are no longer limited to walking or driving range of rural institutions. If they are not satisfied with their former church, lodge or general store, they can motor to the nearest market town, where the services rendered may be more to their liking. This trend has already ruined thousands of small concerns in open-country districts, and has led to a marked decline in the rural population of millers, carpenters, smiths, doctors and mortgage agents. These occupations have seen the writing on the wall, and have fled the countryside to concentrate in the country towns.

The churches will have to acknowledge the trend as well. People want something more from a church to-day than a place simply of worship and prayer. Without casting any reflections upon the tastes of the rising generation, we must recognise that they expect a church to be a social centre, an adult education institute, and a community recreation organisation, all in one. Now city churches offer this fuller programme of church activity, but the rural churches are usually precluded from doing so by their very history and structure. They are mostly small, one-roomed buildings, without a basement, kitchen or Sunday school hall, entirely without space or equipment for social and recreational programmes. The older members are frequently too conservative to permit the conversion of the church to secular uses, and would, apparently, prefer to continue in the old tradition even at the risk of losing the support of the youth.

Actually, of course, with a dwindling population, there simply is not the financial support to put on a fuller programme. Already a great number of churches which were formerly independent have had to seek the support of the Home Mission. In order to supply some sort of coverage for the rural field, and to make the money go round, it has become customary to commit two or three charges to one minister. I myself took charge one summer of a rural field in which I was expected to preach to four different congregations, separated apart on a circuit of about 45 miles, every Sunday. A minister who has to do this sort of thing year in and year out either wears himself to exhaustion, or else fails to give adequate pastoral care and leadership. And no one could blame him, far less expect from him a social and recreational programme.

What often happens is that he will preach in each church only on alternate Sundays, or that he will preach at the outlying churches for only one season of the year. Surveys show that about two-thirds of the churches are served by absentee ministers. Often the pastor concentrates his attention upon the main charge, and devotes much less care to the others. The sheer effort and cost of getting around to his widely scattered parishioners are a major problem, especially as he has to spend so much of his salary upon the maintenance and repair of his car.

The salaries are, unfortunately, too low. They are scarcely enough to support a growing family, car expenses and the buying of books. Consequently, the rural field has been left mainly to young ministers, who regard it as a stepping stone to something better, or retired ministers, who have already done their best work. Many of the ministers are untrained, or are able to afford only a short course at college. The lay readers are also generally untrained. Yet the rural problem really calls for training, as well as devotion, if it is to be solved.

Still another difficulty in the Canadian scene is the changing composition of the population. The rapidly growing, pioneer fringe has a serious excess of males and a lack of family life, whereas the depopulated parts are excessively female and old, and suffer from the frequent disintegration of the family, as members drift to the cities. Most of the people moving into the pioneer belt are Catholic French-Canadians. Anglo-Canadians and British immigrants make for the city. In the older parts, the families which are selling out and going to the city are British, Dutch and German Protestants. Their farms are either left abandoned or are bought out by Catholic Ukrainians, Poles, Belgians and Italians. Rural Canada, which has been so staunchly Protestant in the past, is swiftly becoming Roman. Such tremendous changes in the nature of the population cause grave concern, and demand the perpetual readjustment of the rural churches to the situation, and the use of new techniques of evangelism, and new methods of church organisation. A church quite adequate to Baptist demands may

have little place in the community if the English Canadians leave and their farms are taken over by Central or Southern Europeans. Even if the total population has not fallen, the position of that particular church will be a difficult one.

It was to meet problems such as these, and others which space does not allow us to mention, that the course on the Rural Church was instituted at McMaster. Its main purpose is first to analyse existing conditions, then to explore re-alignments of policy, and finally to inspire a consecrated and better trained rural ministry.

Some suggested plans call for a redistribution of effort from dying and un-needed country churches to more limited but more promising fields; for a re-allocation of missioners and missionary funds in an overall plan of development; for the formation of strong consolidated churches from amongst weak, scattered ones, which would be well equipped for a full community programme and able to support a mature and vigorous pastorate; for the exploration of joint action with other denominations, especially in mid-week meetings, Sunday school and youth work; for the integration of the church with other community organisations, such as schools, social service agencies, service clubs, recreational programmes, etc.; for the establishment of special training courses for rural leadership, both lay and ministerial; for the development of a programme particularly suited to the rural field; and for the guidance and help of the church in assimilating New Canadians into rural Canada.

Given these conditions, the rural church, though not so large as in former days, will be equally influential, and will continue to supply vision and leadership to the Church as a whole.

J. WREFORD WATSON.

MADE IN THE IMAGE OF GOD

IT has always been a basic affirmation of Christian thinkers that God made man in His Own image. This means, when freed from anthropomorphic suggestions, that man's moral and spiritual nature is a divine endowment and evidence of his divine origin. Christians, however, have not been equally agreed as to what has happened to this image in the course of man's history on this planet. The opinion we hold in this matter is of far-reaching significance and will be found to influence the whole of our subsequent theological thinking as well as determining the sort of attitude we are likely to take towards our fellow men and women. The issues may be summarised in three questions:—

(a) Has the divine image been so distorted by sin that neither intellect nor conscience is capable of leading man to apprehend the requirements of the moral order ?

(b) Is the image completely intact so that man can be considered intrinsically good with both the ability to apprehend the moral requirements and the power to fulfil them ?

(c) Has the image been partially distorted so that man, though rendered impotent to fulfil adequately the requirements of the moral order, is still able to recognise and apprehend them ?

The doctrine that the image is completely destroyed, or that man is totally depraved, would appear to have little support either in the Biblical revelation or from general experience. Jesus admits the element of real evil in human nature, but asserts also that we know how to give good gifts unto our children. This implies some knowledge, even if limited, of what is right. The great prophets who preceded Him might insist that men's notions of right and wrong were inadequate or containing error, but they believed that he was capable of recognising truth and righteousness when it was presented to him.

As far as St. Paul is concerned, Romans ii, 14, does surely imply that the Gentile races, though without the Torah, are able through their conscience to know the requirements of the moral order and to discern in the wonders of created order the marks of God's transcendent majesty and power. It is true that St. Paul does not regard such knowledge as giving man the power to do the will of God effectively in actual practice, but man is not totally ignorant of moral and spiritual knowledge as the doctrine of the destruction of the image would seem logically to imply. A totally depraved man, in whom both intellect and conscience have been completely destroyed by sin, would be quite incapable of making any sort of response to God's act in Christ. He would be non-moral, and conversion could take place only through a miracle of transformation effected solely from the Godward side and from which every human factor has been eliminated. Even Calvin, unlike some of his modern exponents, asserts that God is everywhere manifest and that His nature and perfections are revealed both in the world around and in the body and soul of man.

Our conclusion, then, is that "the world is not wholly corrupted by evil; it still bears traces of its divine origin and God's will for it." This judgment of William Temple's is in our view correct, and the horrors of the period through which we have just passed ought not to betray us into extremes which ultimately will serve ill the true cause of the Gospel.

What, however, of the second view which regards the image as intact ? It might seem fantastic to imagine that anyone after an honest observation of human life could seriously defend this contention, but the fact remains that it has been and still is maintained by many. The most logically complete exposition of this point of view was made by the old Chinese thinkers, of whom Mencius deserves special mention for having committed himself to the following astonishing statement: "The tendency of man's

nature to good is like the tendency of water to flow downwards." Pelagius argued that man could be good if he really wanted to be and set his will resolutely to it. There had been sinless men in the Old Testament and there could be sinless men now. Every child came into the world unsullied and untainted with the complete and perfect freedom which Adam had before the Fall. The idea occurs in a new dress in the eighteenth century in the person of Rousseau, who believed man to be intrinsically good until society corrupted him. The idea still lives among those who share a complete and naïve confidence in the ability of man to shape and remould human society nearer to the heart's desire solely through planning and the manipulation of environment. It is hardly likely that such optimism can permanently survive an honest facing of the facts. Jesus was more realistic, the Rabbis developed their doctrine of the evil imagination, Kant was compelled to admit the existence of radical evil, and Freudian psycho-analysis has restated the facts in psychological rather than moral terms.

The truth would seem to lie somewhere between the two extremes and was implied in our third question. The fact of individual moral failure and the solidarity of the race in such moral evil must be admitted, whatever explanation may be given as to how this came to be. On the other hand, it is equally true that man is not incapable of knowing what goodness is. When all allowance has been made for the infinite diversity of moral codes, and for the fact that conscience itself has developed through an historical process which witnesses to growing enlightenment, man as man possesses this sense of values which are binding upon his life, despite all the solicitations of self-interest and physical instinct. However crude or refined, man never seems to have been entirely without this sense of obligation. Such moral and spiritual knowledge as man possesses does not, however, mean that he has the power to fulfil all the obligations to which such knowledge calls him. This indeed is the tragedy of our human situation—the nobility of human idealism, an idealism possible to man because he is a creature of God, and his impotence to fulfil in his own strength the life to which his ideals call him. The failure to recognise this latter fact is the cardinal weakness behind the ideals of liberal democracy which derive from the French Revolution. They failed to see that when everything has been done to secure a favourable environment, human personality is not infinitely plastic to external pressure and that something else is needed to act potently on the inner life to redeem man from that inherent self-centredness which is the core of sin. Thus the fear that with the removal of the doctrine of total depravity the need for redemption will become less urgent or acute is quite ill-founded. The reality of sin is not so easily to be gainsaid, and we only confuse men if we present a doctrine of the total destruction of the divine image in man which seems to deny the obvious reality

of human conscience and human ideals, even in the non-Christian and the unconverted. What, then, do we mean when we say that apart from our redemption in Christ, men are incapable of achieving any good at all? Here it must surely be admitted that much modern theological emphasis must be extremely puzzling to the ordinary man unversed in the subtleties of theology. If it is meant that a man can't obey any moral command as a matter of actual practice, it would seem to be plainly untrue. The Fathers had to admit that there were virtuous pagans, and it is a begging of the question to call their virtues splendid vices. We all know non-Christians who seem to be successful in avoiding theft, murder, adultery and other of the grosser sins, nor does their conduct seem explicable simply by reference to the fear of public opinion or of the policeman. What, then, do we mean when we say that man is impotent to fulfil the call to goodness apart from the redemption which is in Christ? As a matter of the external observance of a certain moral code or standard, men are able to achieve this, and frequently do. The nature of the impotence must therefore lie deeper. It can only be his inability to effect that total transformation of his character and that cleansing of all the springs of his being which is the striking result of true Christian conversion.

Though man may succeed in observing externally a certain code, introspection, observation of others, and the creative literature of the world, all seem to confirm the conviction that men cannot effect a re-orientation of the whole life without an external fulcrum by which they can lift themselves from their self-centredness. Thus men may succeed from the civic point of view in presenting a respectable character to the world as far as *legal* standards are concerned, but a man cannot make himself anew in the sense of a profound transformation of his nature. The power of love which issues in sacrificial living, the glory of the Christian missionary enterprise which finds such monumental expression in Latourette's volumes, all this is not the fruit of a self-confident moralism but of the grace of God in human lives.

Whilst then the Christian must continue to insist that moral and spiritual power, in the deep sense of the New Testament "agape," as distinct from the apprehension of the moral order, is effectively generated only through that conversion which is effected by the divine redeeming act in Christ, he must not unbalance his case by a total denial of any capacity for moral apprehension in man as such. The fact that this latter still exists in man as a real vestige of the divine image makes it possible for God's word of pardon and renewal in Christ to get through to man and produce that response of obedient and penitent faith which enables God to make a new man of him.

R. F. ALDWINCKLE.

BOOK REVIEWS

Baptist World Alliance. Seventh Congress Report. Copenhagen, 1947. Illustrated. 170 pp. (Carey Kingsgate Press; 12s. 6d. net.)

Delegates and non-delegates alike will want to have a copy of this official report of the Copenhagen Congress of the Baptist World Alliance. The speeches, the Congress sermon and the reports of the proceedings are given fully and they include such important things as the new constitution of the Alliance and the declaration of world Baptists on freedom of religion. The report is thus both a reference book and an inspiring record. It is interesting to read some of the speeches which were heard at the Congress. Some of them read extremely well, for instance those by the Rev. E. C. Rust on "The limitations of science"; by Dr. E. H. Pruden on "The world responsibility of English-speaking Baptists"; the sermon by Dr. Harold Phillips and the reports and speeches of the various commissions. Photographs of all the leaders of the Alliance and of scenes from the Congress are included.

A Very Gallant Gentleman. Charles Thomas Byford. By H. L. Hemmens. 12 pp. (Carey Kingsgate Press; 6d. net.)

The remarkable story of one of the best beloved members of our Fellowship. Those who knew C. T. Byford will want no persuading to buy this. Those who did not know him will be proud when they get it of the company to which they belong.

The Angel on the Feather, and other poems. By William T. Thorpe. (From the author; 1s. 6d.)

We have few men in our ministry who write verse. Those who have tried and those who have not will appreciate these poems of Thorpe's, which are marked by simplicity, sincerity and sympathy.

Heroes of the Baptist Church. By Ronald W. Thomson. 157 pp. (Carey Kingsgate Press; 5s. net.)

It is good to have this reprint of Thomson's book, which has steadily proved its worth as one of the best of its kind. As a prize, or a present, or a book for study by young people or for their club library, it is admirable, for it introduces them to the leaders of our denomination through the years, from Smyth and Helwys and Bunyan, to Spurgeon, Clifford, Shakespeare, as well as to outstanding missionaries.

The Teacher's Film Strip Guide. (Religious Education Press, Wallington, Surrey; 3d. net.)

The use of visual aids in Sunday School teaching, youth clubs and religious education generally has greatly increased in the past

few years. The latest form is that of film strips. The above guide gives valuable information about the use of film strips, projectors, screens, etc., with a catalogue of prices, and, in its main section, provides a list of film strips all of which have been examined and approved by a committee representing the youth committees of the churches. Such a guide is sure of a welcome, especially in view of the varying quality of some of the film strips now on sale or hire.

The Scottish Journal of Theology. A new Quarterly obtainable from Tweeddale Court, Edinburgh 1. 3s. 6d. per copy (3s. 10½d. post free), or 14s. per annum (15s. 6d. post free).

The purpose of this excellent journal is to meet the demand for more theological reading by ministers in this day when theological preaching is again coming into its own. The editors, a group of younger ministers in Scotland, are supported by a most imposing list of Scottish theologians, Biblical scholars and preachers. Judging by the first number we can assure readers of excellent fare. Here is a sample of the first diet: "The Office of Christ in Predestination," by the Rev. J. K. S. Reid; "The Christian Understanding of Truth," by Prof. D. M. McKinnon; "The Exposition of Holy Scripture," by the Rev. G. S. Hendry; "The Doctrine of the Holy Spirit in the New Testament," by Prof. G. S. Johnston, of Hartford, U.S.A.; and an important article on missionary evangelism by Bishop Stephen Neill. To the minister who is always promising himself that he will do more theological reading this journal offers the chance to exchange the deed for the will.

Eighteen Axioms concerning New Testament Baptism. By F. Cowell Lloyd. (Carey Kingsgate Press; 2d. net.)

Cowell Lloyd, the veteran minister and Pastor Emeritus of Kingston, Jamaica, has gathered together the main principles of Believers' Baptism in this booklet, which should be of great value to ministers who wish to help young people to understand the meaning of the sacrament and to face its challenge. The booklet has already proved its usefulness on both sides of the Atlantic and now enters its third edition.

Other books received:—

Going on Together Here and Hereafter. By C. E. P. Shearman. (Stockwell; 95 pp.; 3s. 6d. net.)

The Perplexing Problems of Genesis I and II and our 20th Century Minds. A pamphlet by S. Pearce Carey, M.A., obtainable from the author, Dawlish.

WALTER W. BOTTOMS.

The Personality of Man. By G. N. M. Tyrrell. (Pelican Books; 1s. 6d.)

G. N. M. Tyrrell has been president of the Society for Psychic Research since 1945, and has given a life-time's study to such investigations. In this little book he gathers together the objects of such research. He emphasises that scientific materialism is incapable of giving a satisfactory account of human personality, and strongly censures so-called scientific attitudes which are committed in advance to the total denial of the spiritual world. The evidence for extra-sensory perception is summarised, and shows that there are still realms of mental activity almost entirely unexplored. Discussing paranormal faculties and activities of discarnate spirits, popular spiritualism is brought under criticism, although in a certain minimum of cases definite claims for such activities are made, and alternative explanations of the data are not easily formulated. Whether in fact these claims are convincing or not, and if so, what is their theological significance, lies beyond the scope of a brief review; this book is commended for its lucid summary of what appears to have been satisfactorily established.

K.E.H.

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