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The Baptist Theological Seminary of Rüschtikon

RETROSPECT AND PROSPECT

RÜSCHLIKON, Switzerland, is sometimes referred to as "the Baptist centre of Europe." This is not only because geographically it is near the heart of the continent, but because Baptists from so many countries turn to Rüschtikon for a theological education and for international fellowship. The Seminary has become a very important part of European Baptist life.

1. The History of an Idea

When did the idea of such a school originate? The first public mention of it was apparently in 1908, at the first European Baptist Congress. This body, meeting in Berlin, passed a resolution which, among other things, voiced hope for the establishment of "an international Baptist university college in a central place" ("Baptistenhochschule").¹ The only Baptist seminaries then on the European continent were those in Sweden and Germany.

At about the same time some far-seeing people on the other side of the Atlantic were thinking along similar lines. Soon after the opening of this Seminary, Dr. W. O. Carver, professor in Southern Baptist Theological Seminary, wrote to Dr. George W. Sadler expressing joy over what had been achieved and adding:

More than forty years ago Everett Gill and I discussed much the desirability that Baptists have a European centre in Zürich. . . . We were thinking about this as a centre for the dissemination of Baptist concepts of freedom in religion and in all ecclesiastical matters. That early base of our Anabaptist forebears holds geographical and cultural relations to the whole of Europe not matched by any other point, not even Geneva, certainly so far as our message and mission are concerned.²

The enthusiasm for an international Baptist seminary in Europe reached a high peak in the Baptist World Congress of 1911. The delegates were deeply moved by accounts of the difficulties and heroism of Russian Baptists and by seeing a number of them in the congress. The Russian pioneer, Pavloff, spoke on the Christianization of his land, and he said, "We must have a college for education of our preachers, but under the present conditions it is not

possible to establish it in our country."³ Rev. A. J. Vining of Canada gave an impassioned address on "A Baptist Training School for Europe," in which he said :

They plead—these patient veterans of Jesus Christ—for millions who wait for the coming of the trained evangelist, and the pastor who is "apt to teach." Must these men call in vain? Shall we not gladly answer their appeal? There is one way in which their pleadings may be answered—a way in which every man here may make himself heard. Establish a great cosmopolitan Theological Seminary in the heart of Europe! Make it possible for the young Baptist men of the different countries of Europe to receive training that will qualify them to take the continent for Him who is worthy "to receive glory and honour and power." Give the peoples, whose representatives these men are, a training school, in which young Baptist ministers may receive help that will fit them for leadership, and in this hall are hundreds who will live to see Europe a great Protestant, Christian continent, and Russia the mightiest Baptist stronghold on earth . . .

Men of the North, men of the South, men of the East and men of the West, kindle a fire of hope on every mountain peak in Europe today! Send the good news to millions of waiting, watching people, that we have this day decided to establish without delay a training school for the Baptists of Europe.⁴

The Chairman of the Congress announced that a delegation would be sent by the Baptist World Alliance to Russia to negotiate for the establishment of a Baptist university there. Pledges of gifts to start the school were then and there received, and in a short time \$66,000 had been promised. Further pledges were given before the congress was over. With the accumulation of interest the fund now held by the Baptist World Alliance for this purpose amounts to \$150,000.⁵

At a later session of the 1911 congress a committee of the Southern Baptist Convention presented a plan for the establishment of a Baptist seminary "specially for the training of Baptist Pastors and Evangelists in Southern and South-Eastern Europe." Funds would be furnished mainly by Southern and Northern Baptists, and property would be held by trustees appointed by these two conventions, but contributions by British and Canadian Baptists were foreseen. The school would be managed by a committee of Americans and British appointed by the trustees.⁶

Conditions in Russia at the time and then the first World War made impossible the establishment of the seminary as planned. By the time the Executive Committee of the Alliance and other representative Baptists met in London in the 1920 the enthusiasm for an

international seminary had apparently been lost. However, the importance of theological education was fully recognized. The following resolution was passed : " We regard an educational policy as of primary importance for the extension of the Baptist denomination in Europe, and we consider that the establishment or strengthening of Baptist seminaries for the training of pastors and evangelists should be undertaken without delay."⁷ Interesting also is the opinion expressed that Baptist seminaries " should be established, where possible, in the neighbourhood of universities."⁸

2. The Establishment of the Seminary

The idea of an international seminary seems to have lain dormant until the time of the Second World War. Its revival and implementation are to be credited mainly to Dr. George W. Sadler, the statesmanlike Secretary for Africa, Europe, and the Near East of the Southern Baptist Foreign Mission Board. Influenced little if at all by previous thinking along this line, he and other Southern Baptists, notably Dr. Theron M. Rankin, General Secretary of the Board, began to think and talk of a school where men from many different European countries could be trained for the ministry. This would be a significant contribution to the evangelization of Europe, the strengthening of the Baptist denomination, and the achievement of international understanding and world peace.

When the war ended, action was taken to make the dream of an international seminary come true. On April 7th, 1948, the Southern Baptist Foreign Mission Board endorsed Dr. Sadler's recommendation for the " establishment of a Baptist Theological Seminary of graduate level in Europe, probably at Geneva."⁹ It was anticipated that the original investment would amount to \$200,000 and that \$50,000 a year would be needed for maintenance.

When in August of 1948, at a European Conference in London called by the Baptist World Alliance to consider post-war strategy, Southern Baptists announced their intention to establish a seminary in Switzerland, considerable hesitation was expressed. Many people thought that if an international seminary were established it should be under the auspices of the Baptist World Alliance or at least of an international committee. They were suspicious of the motives and distrustful of the ability of Southern Baptists. However, Dr. Sadler announced firmly but courteously that Southern Baptists had decided to establish the seminary and would carry out their plans.

The Conference then adopted the report of its Committee on Theological Education, which included the following :

The Committee stress the need for seminaries where national groups can teach their ministers in the languages in which they

will preach the Gospel to their people and with special reference to the problems of their own nation.

It was agreed, however, that beside these, and in no way replacing them, there is need of a seminary in Europe which shall be more than a national institution, a seminary which may satisfy the educational needs of several countries and which may be more of a graduate school than some of the smaller seminaries.

The Committee recognize with gratitude the generosity of the brothers of the Southern Baptist Convention of the United States in their plans to establish a seminary in Switzerland which will serve wider than national interests.¹⁰

It is rather generally recognized now that the Seminary would not have come into being if one Baptist group had not taken the responsibility for it. Because of their numbers, Southern Baptists were better able than any other body to make the kind of investment that was called for. In the first Rüschtikon Trustees' Meeting (1950) Dr. Sadler said :

It might seem impertinent for one Baptist group to decide to establish an institution of this sort in a distant land, but we knew that such an institution was needed and decided to go ahead. We hope that you do not think that we were unduly impertinent or presumptuous. We certainly have no selfish ends to serve. We have no desire to supplant any other seminary. There should be ample evidence of this in the gifts that have been made to the seminaries in Oslo, Hamburg, Rivoli and Holland, the support given to the seminaries in the Balkans and in Hungary, and the small amount contributed to repair the cloisters of Spurgeon's College. We are not thinking in terms of supplanting but of supplementing the educational efforts of this continent.¹¹

The London Conference of 1948 adopted a resolution abolishing the system established in 1920 of having specified Baptist groups co-operate financially and otherwise with particular European Baptist unions.

It was decided that any national Baptist organization should be "free to co-operate with any other Baptist bodies or Mission boards within the fellowship of the B.W.A.," with the understanding that there would be consultation and co-operation to avoid duplication or neglect.¹² Though not intended specifically to do so, this opened up the possibility of a more thoroughly international institution than was at first envisaged by Southern Baptists. They had originally thought that students would come mainly from those countries of

southern and eastern Europe for which the Southern Baptist Convention had been given responsibility in 1920.

Not long after the London meeting the seminary property in Rüsçhlikon was purchased. Other sites in the Geneva and Zürich areas were considered, but none seemed nearly so adequate as the Bodmer estate, with its forty-room mansion. The purchase price was approximately \$240,000.¹³

Two faculty members, Dr. John D. W. Watts and Dr. John Allen Moore, had already been appointed. Dr. J. D. Franks, who had been serving for some time as Southern Baptists' relief representative in Europe, was made business manager of the seminary and chairman of the seminary committee. These men and their wives took up residence in the newly acquired building and made arrangements for the opening of the seminary. The building had to be furnished, household and office staff members employed, seminary standards and curriculum determined, satisfactory relations with European Baptists established, new faculty members enlisted, and students enrolled. All of these things, and still others, were accomplished.

One of the most significant early developments was the formation of a Board of Trustees made up of Baptists from many different European countries. They were nominated by national Baptist unions and elected by the Southern Baptist Foreign Mission Board. That most unions nominated their best men in education or denominational administration indicated that European Baptists took seriously the new venture in Rüsçhlikon. Since the trustees were not responsible for raising funds, their functions were different from those of most trustees. Their duties as outlined in the first trustees' meeting were as follows: to act as a liaison between the seminary and national Baptist groups, to select students who would profit from study in Rüsçhlikon, to advise the seminary concerning needs in the various countries and ways in which Rüsçhlikon might help to meet those needs, to help correlate the different school systems and set up standards for admission, and to serve on advisory committees.¹⁴

The seminary began its first session in September of 1949 under the leadership of Dr. Sadler, who had agreed to serve as acting president during the first year. Besides Dr. Watts and Dr. Moore, the faculty included Dr. Arthur B. Crabtree of England and Claus Meister of Switzerland (soon to receive a doctorate in the University of Basle), who was engaged to teach in a Preparatory Department. Dr. Franks was administration secretary and chairman of public relations.¹⁵ Twenty-eight students, including two Methodists, of sixteen nationalities were enrolled during the first session.¹⁶

Dr. Sadler (speaking of what the seminary ought to become) declared to the trustees in March of 1950:

1. We do not believe that there is any conflict between Christianity and sound scholarship. We do not want to be high-brow, but we do want to offer the best in Christ-centred education and scholarship.
2. We are now thinking in terms of offering a Bachelor of Divinity Degree. All three of the Southern Baptist Seminaries in America have agreed to recognize and give full credit for all courses and work completed here.¹⁷

3. The First Fourteen Years

In April of 1963 the Seminary will complete its fourteenth academic year. What has happened during the past fourteen years?

Since no educational institution can rise very far above its faculty, the building up of a strong teaching staff in Rüsçhlikon has been a major concern through the years. The Seminary, being supported by gifts for missions, has not been in a position to compete with great universities and seminaries so far as salaries are concerned, and it has not offered the challenge of dealing with large numbers of students; but some unusually competent people have appreciated and accepted the opportunity of teaching here.

Dr. Sadler says, "Perhaps the most outstanding event of the first year was the election of Dr. Josef Nordenhaug as president."¹⁸ His Norwegian birth and education, his training in Southern Baptist Theological Seminary, his editorship of *The Commission*, and his American citizenship qualified him well for the leadership of an international seminary. During the ten years of his presidency (1950-1960)—terminated to accept the position of General Secretary of the Baptist World Alliance—he rendered distinguished service in many ways, some of which will appear in the remarks which follow. The point to be emphasized just here is that he was a member of the faculty as well as an administrator and that one of his achievements was the building up of the faculty. Of great assistance to him was Dr. J. D. Franks, who served as business manager of the Seminary until his retirement in 1954.

Three of the original faculty members—Dr. Watts, Dr. Moore, and Dr. Meister—have provided the continuity so necessary for a school by remaining in Rüsçhlikon (except for periodic absences) until the present time. Dr. Crabtree left in 1957 to accept a position in America. Since 1957 Dr. Watts has held with distinction the position of Dean. Dr. Vella Jane Burch has been librarian since 1952; Dr. Günter Wagner of Germany has been teaching in the Seminary since 1958, Dr. Byron A. Clendinning since 1959, and Dr. Joseph R. Estes since 1961. I joined the faculty in 1952 and became President in 1960. The following persons have been members of the teaching staff: Dr. Heber F. Peacock, 1950-55; Dr. G. R. Beasley-Murray, 1956-1958; and Dr. Thomas E. McCollough,

1958-1961. The school has profited from the services of several visiting professors, including Drs. Sydner L. Stealey, Gunnar Westin, R. C. Briggs, Theron D. Price, W. O. Lewis, J. P. Allen, Jesse J. Northcutt, Dale Moody, Gaines S. Dobbins, Pope Duncan, Wayne Ward and Gordon R. Lahrson.

During the years the curriculum has experienced significant developments—but always in the direction originally foreseen. A small bulletin issued during the first seminary session states :

The curriculum of the Seminary is based on four years of study comparable to courses in the U.S.A. and England leading to the Bachelor of Divinity degree, and to the regular theological courses in continental universities. The prerequisites for this course include graduation from a recognized Gymnasium with courses in Latin, Greek, History and English (or the passing of an examination to show a proficiency in these subjects . . .) . . . Recognizing the needs of many men for training in Christian service who do not yet have the full classical background of the Gymnasium, the Seminary has established a preparatory course for instruction in the most necessary subjects.¹⁹

After two years the Preparatory Department was abolished, since it was thought that students could best do their pre-university or pre-seminary work in their own countries. The four-year B.D. course became the heart of the Seminary curriculum. It was decided not to admit students to it on the basis of examination but only, as in the case of most universities, upon completion of the *matura* or similar programme of pre-university study. However, the Seminary has always been open to men who do not meet university entrance requirements. For a while all students who completed at least 24 semester hours were granted certificates of study, but in 1959 it was decided to abandon this practice and to give diplomas to those who completed a specified course extending over six semesters. Since 1957 a research degree (Th.M.) calling for at least one year beyond the B.D. has been offered by the Seminary.

From the very beginning the value of good relationship to the University of Zürich has been recognized. Four Rüschnikon graduates have earned doctorates at the University, all being excused on an individual basis from taking certain examinations there. In February 1962 the Theological Faculty of the University decided that *summa cum laude* and *magna cum laude* B.D. graduates of Rüschnikon will be granted a reduction in the number of fields on which they are examined for the doctorate and that the language certificates which the Seminary now gives its better students will be accepted as evidence that the University language requirements have been fulfilled. This is a significant recognition of the quality of work in the Seminary.

It is apparent to all who come to Rüschtikon that much progress has been made in buildings and equipment. A student dormitory and a library addition to the main building were completed in 1953. The library has been growing steadily, until with its nearly 16,000 classified volumes it is beginning to compare favourably with the better theological libraries of Europe. In 1954 an apartment house, with sixteen apartments for married students and their families, was constructed. In 1956 the president's house was completed, and in 1959 the chapel. A house in Thalwil and land in Rüschtikon for faculty houses have been purchased. The property owned by the Seminary represents a total investment of nearly one million dollars, and the present value is far greater than that. During his administration Dr. Nordenhaug had the satisfaction of seeing the Seminary become the best equipped Baptist school in Europe.

All of the money for property and also the funds for operating expenses (now about \$135,000 a year) have been furnished by the Southern Baptist Foreign Mission Board. Slight progress has been made towards participation by Europeans in the cost of the Seminary. Everybody is now required to contribute to his expenses in either money or work and more and more students are paying in cash at least a part of their expenses. One European Baptist Union makes a small annual contribution to the Seminary budget.

Buildings, equipment, curriculum, faculty—all exist mainly for the sake of students. From the standpoint of numbers of students, and what they have received, has the Seminary proved worthwhile? Without doubt the answer should be affirmative, though the enrolment has never passed fifty-nine. Since the number of Baptist seminaries on the European continent has grown from two to fifteen during this century, the majority of ministerial students can study in their own countries, and only a few come to Rüschtikon for all or a part of their theological education. There is no shortage of seminaries in most other parts of the world, but a few people from Canada, the United States, New Zealand, South Africa, the Middle East and Japan, have come to Rüschtikon to take advantage of the special opportunities in an international seminary. Seminary alumni are serving effectively as pastors, teachers, editors, youth leaders, and missionaries. At least thirteen are engaged fully or partially in theological education. Several have held or hold now offices in their national Baptist Unions. Many have become useful, creative parts of the international Baptist fellowship.

Mentioning international fellowship reminds us of the Rüschtikon summer programme. Beginning in the summer of 1950, under the direction of Dr. Franks, summer conferences became a regular feature of the Rüschtikon schedule. A partial list of the international Baptist groups that have met in the Seminary, some of them several times, includes pastors, laymen, women, young people, mis-

sionary leaders, Sunday school workers, church musicians, theological teachers, writers, school teachers, and persons interested in broadcasting. Since 1959 a summer school has been conducted each year for the benefit of pastors, theological students, and others who want a brief period of intensive theological study in an international environment.

Not only have hundreds of people been instructed and inspired in the conferences and summer schools; they have formed international friendships that have enriched their lives and broadened their influence. The Rüsçhlikon summer programme, together with the regular academic sessions, has much to do with the fact that European Baptists know each other better and have more ways of co-operating than do the Baptists of any other continent.

Since September of 1961 there has been a European Baptist Press Service in Rüsçhlikon under the auspices of the European Baptist Federation, with Dr. Moore as director. He gives half of his time to teaching and half to the Press Service. The Seminary pays his entire salary and much of the expense of his office. This is one more way in which the Seminary is serving the European Baptist cause.

European Baptists now realize that the Seminary does not represent an attempt to make Americans or Southern Baptists out of Europeans. It has become at least partially indigenized in Europe. It has not lost all traces of American influence, and most people do not want it to do so; but it has been moulded to a great extent by the thinking, traditions, problems, and needs of Europe. Yet it is not just European; it is truly international. The faculty represents three nationalities and the board of trustees sixteen. Students have come from twenty-eight countries. Representatives of at least that many nations have attended conferences and summer schools. Hundreds of people remember Rüsçhlikon with gratitude, and thousands speak of it as "our Seminary."

4. The Prospect

What is the prospect for the future? No radical re-orientation is necessary, but the Seminary still has far to travel in order to reach some of its goals, and there are old and new problems to solve.

The co-operation between Americans and Europeans in the Seminary needs further development. Since it is a very expensive institution to operate and since European Baptists are few in number and have many other financial obligations, assistance from America will probably be needed for many years to come. However, the ultimate goal of every mission-sponsored institution is that it shall be supported (and, of course, controlled) by those it serves. Those who study in Rüsçhlikon will be encouraged to pay just as

much of their expenses as possible. It is hoped that other European Baptists—individuals, churches, and unions—will in time contribute to the support of the Seminary.

As European Baptists gradually assume financial responsibility for the Seminary their participation in its operation will increase. The trustees, through a recently instituted committee system, are already taking a larger share than formerly in Seminary affairs; and they are now elected directly by the national Baptist Unions instead of being nominated by the Unions and elected by the Foreign Mission Board. The board of trustees must probably continue for some time to be an advisory body, but through recommendations to the faculty and Foreign Mission Board it can play almost as decisive a role in the life of the Seminary as if it had direct administrative control.

The non-academic functions of the Seminary are likely to increase. To the summer conferences and the Press Service there will be added a studio for the preparation of radio programmes to be broadcast over commercial or perhaps national stations. The studio will be owned and operated by the Southern Baptist Foreign Mission Board for the use of any interested Baptist groups and will be supervised by the Radio Committee of the European Baptist Federation. Some members of the Seminary faculty, besides especially employed persons, will be involved in the operation of the studio.

We rejoice over the prospect for development of such non-academic functions. We want Rüsçhlikon to be more than a centre of theological education. However, it must continue to be that. The number of part-time teachers who will also do other things must be increased, or people must be brought here to give their entire time to non-academic projects. It may be necessary eventually to organize separate administrative departments—academic and special services—for what might be called the Baptist Centre of Rüsçhlikon. Certainly regular faculty members must be protected from demands upon their time which would cause them to neglect research, writing, and teaching.

We hope for further improvement in academic quality and reputation. High standards have been maintained from the beginning, but the Seminary has probably at times fallen somewhat short of being a "university college." There is a good chance now for it to become precisely that. European university methods which the Seminary faculty regards as inefficient—lectures without course requirements or semester examinations, for example—will not be followed; but the number of seminars will be increased and an effort will be made to enrich lecture courses and to put the work of the Seminary, even for the B.D., on a graduate level. As more and more European Baptists complete pre-university requirements,

the number of B.D. students, and perhaps also post-graduate students working on the Th.M. degree in the Seminary or a doctorate at the University, should increase. We hope the work in Rüscliikon and in the various national seminaries can be so co-ordinated that students will come to Rüscliikon readily, and without undue repetition, for a B.D. or diploma after studying in their own countries. We shall try to keep a faculty which with respect to ability, training, and literary output will compare favourably with university faculties. We hope for an extension of the recognition already granted by the University of Zürich and perhaps for eventual recognition of our B.D. and Th.M. degrees by the education authorities of the Canton of Zürich.

Our aim is to develop scholastic excellence without in any way compromising the Baptist character of the Seminary. Can that be done? Many of our Baptist forefathers and even contemporaries would say no. In the first meeting of the Swedish Baptist Seminary faculty in 1866, it was decided that no degrees such as "Magister" or "Doctor" would ever be granted and that no member of the faculty would ever, and that no Swedish Baptist should ever, receive such a title.²⁰ Fortunately for Swedish Baptists a broader viewpoint prevailed, and in time even one of the first faculty members received an honorary doctorate. However, in Europe there is still much Baptist distrust of universities—some of it justified, since many young people who go to them are lost to the Baptist cause. One of the most capable Rüscliikon trustees warned recently that university theology and Baptist theology are two different things.

There are Baptist insights which must not be lost: for example, the personal and voluntary character of true religion, the church as a fellowship of believers in Christ baptized on profession of their faith, full religious liberty for everybody. The evangelistic and missionary spirit which accounts for Baptist growth, and also for the early enthusiasm for an international seminary, must be nourished and expressed. The history, traditions, and practices of our denomination need to be made known. The Rüscliikon Seminary is unashamedly a denominational school. Its task is the education of persons who will serve—not blindly but loyally and creatively—within the Baptist fellowship.

Professor Fritz Blanke of the University of Zürich recognized the special function of a school like this when at my inauguration as president he said:

All the [theological] faculties of our country form one concert, and every faculty is playing its instrument. The instrument of Rüscliikon is also an essential one. Every one of our Swiss faculties would like to give its contribution to the understanding of the Bible, of the Christian faith, and of church history. Your Seminary is fulfilling a particular contribution, indeed.

It is your task to underline points of view and aspects which have been neglected until now. Go on, on your way!

This we shall try to do but, of course, not in an exclusive, sectarian way. We shall take all theological knowledge to be our province but shall give special attention to our Baptist heritage.

One thing remains to be said: we shall maintain and strengthen the international character of the Seminary. We shall try always to have a faculty which is international in experience, outlook, knowledge, and understanding. If still other European Baptist Unions begin sending students here, they will be offered representation on our board of trustees. We hope that our student body will become even more international than it has been, including students from eastern and western Europe and from other parts of the world as well.

With a strong faculty, capable trustees, loyal alumni, faithful friends on both sides of the Atlantic—and, above all, with the help of God—the Rüschnikon Seminary will serve more and more effectively as a centre of Baptist education, fellowship, and co-operation.

FOOTNOTES

¹ F. W. Simoleit (ed.), *Offizieller Bericht über den 1. Kongress der europäischen Baptisten*, Gehalten zu Berlin vom 29 August bis 3 September, 1908 (Berlin), p. 330.

² *Minutes of the First Annual Meeting of the Board of Trustees of the Baptist Theological Seminary, Rüschnikon-Zürich, March 10-11, 1950* (Mimeographed), p. 1. (Hereafter referred to as *Minutes of the First Annual Meeting*).

³ The Baptist World Alliance, *Second Congress, Philadelphia, June 19-25, 1911, Record of Proceedings* (Philadelphia: Harper and Brothers, 1911), p. 233. (Hereafter referred to as Baptist World Alliance, *Second Congress*).

⁴ *ibid.*, pp. 240f.

⁵ Information furnished by Dr. Josef Nordenhaug, April 5th, 1962.

⁶ The Baptist World Alliance, *Second Congress*, pp. 264f.

⁷ Baptist World Alliance, *Minutes of Meeting of Executive Committee, and Other Representative Baptists, Held at the Baptist Church House, Southampton Row, London, W.C.1, from 19th to 23rd July, 1920*, p. 20.

⁸ *ibid.*

⁹ Clipping in files of Dr. Josef Nordenhaug, without name of newspaper, dated Richmond, April 7th (AP).

¹⁰ Baptist World Alliance, *Minutes of European Conference called by the Baptist World Alliance and of Meeting of the Executive Committee of the Baptist World Alliance Held at the Baptist Church House, London, England, From August 13th to 17th, 1948*, p. 7. (Hereafter referred to as *Minutes of European Conference*).

¹¹ *Minutes of the First Annual Meeting*, p. 2.

¹² Baptist World Alliance, *Minutes of European Conference*, p. 6.

¹³ *Christian Index*, November 18th, 1948.

¹⁴ *Minutes of the First Annual Meeting*, p. 8.

¹⁵ *Biblical Recorder*, Vol. 115, No. 39, 1949.

¹⁶ *Minutes of the First Annual Meeting*, p. 4.

¹⁷ *ibid.*

¹⁸ George W. Sadler, *Historical Sketch of the Baptist Theological Seminary, Rüsçhlikon-Zürich, Switzerland* (Mimeographed, 1960), p. 4.

¹⁹ *Baptist Theological Seminary, Rüsçhlikon-Zürich (Switzerland)* (1949-1950).

²⁰ The Minute Book of the Bethel Seminary Faculty, photographic reproduction in *Svensk Baptism Genom 100 Ar*, p. 94 (Information furnished by Ingvar Gustafsson).

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