

A WORD TO SUNDAY SCHOOL SCEPTICS

Sunday School as a Key Form of Effective Small Group Ministry for the Modern Church

Samuel J. Mikolaski

The Canadian Baptist, June 1988

Is it true that the Baptist Union of Western Canada is on a plateau, as I stated ("Cooperative Christianity," CB Feb. 1988), along with observations that recent trends to bureaucratization, conciliarism and granular individualism are important causes of this unhealthy trend?

Concrete data show -that the trend is not only worrying - it is time to ring the alarm bells. Despite our pattings on the back for arithmetic growth, most of it has been transfer growth; the percentage of non-resident members has rapidly increased, the growth rate through evangelism has declined, and our presence in Western Canada (indeed, Baptist Federation presence in all of Canada) has significantly declined as a percentage of population.

In other words, our diminishing response to Christ's Great Commission is making ours to be a significant contribution to the paganization of Canada. I am reminded of the front page story in The New York Times several years ago (11 July, 1980) entitled "An Evangelical Revival Is Sweeping The Nation But With Little Effect." Despite all our talk of renewal, little has happened since to change the thrust of that notation.

Some Facts

Baptist Union church membership in 1986 was 21,297. In 1970 it was 17,256, which is an increase of a mere 23%. In those years membership ought to have more than doubled. The sobering truth is that in the past 50 years Baptist Union church membership has declined from nearly .5% of the population of the West to less than .3%. Canada is growing; the Baptist Union, relatively speaking, is declining. Growing overseas and home missions challenges cannot be sustained on an inadequate home base.

Worst of all, the baptisms ratio has risen to an unhealthy 39:5. This critically important ratio measures the number of members it takes to produce one baptism each year. Thus, a ratio of 30 (the approximate maintenance or standstill level in Canada) means that it takes 30 members in a given year to produce one baptism (divide the total membership by the number of baptisms). Consider that in 1970 the baptisms ratio in the Baptist Union was a healthy 18, in 1975 a healthy 17, and even in 1981 a healthy 25. The 1986 ratio of 39:5 is disastrous. Note that the baptisms ratio measures actual evangelistic growth, excluding transfer growth.

An important factor in all of this is the maudlin Sunday School data: despite the 23% arithmetic growth of the Baptist Union since 1970, Sunday School enrolment has remained fairly constant, with a downward bias. Enrolment figures are:

13,218 (1970), 12,154 (1975), 11,898 (1980), 12,310 (1986). (Actual attendance remains a fairly constant 73% of enrolment).

I am convinced that despite the flurry of activity to create small group Bible studies, electives (which should be auxiliary to a curriculum, not the curriculum), and other innovations, actual Bible teaching programs among the churches are suffering a decline. Bear in mind that in the modern history of Baptist denominations in North America, enlargement of the total Bible teaching programs of the churches (chiefly Sunday School) invariably can be correlated with and is a key factor in rapid church and denominational growth.

It is very hard to convince sceptics of this fact but the data are indisputable. One can play around with all sorts of innovation; nevertheless, Sunday School remains the most effective component of sustained church growth. But it will have to be Sunday School different from that which most Baptist churches in Canada currently conceive.

What Is Sunday School?

Sunday School is not an organization of the church.

Sunday School is not a teaching program for children -- you cannot build Sunday School on children.

Sunday School is not an inherited program to be kept at maintenance levels while energies are concentrated on "more creative" approaches.

Rather, *Sunday School is the whole church teaching and being taught*. Draw a rectangle on a piece of paper to represent the church. Draw another rectangle over the first rectangle. They are exactly the same: *the Sunday School is the church in Bible teaching and outreach ministry*.

Sunday School is a splendid expression of the priesthood of all Christians -- the lay people leading and teaching one another.

Sunday School can be built only by adults and youth (about 60% of total enrolment will be in these departments).

Sunday School can be built only with the direct, ongoing involvement of the pastor - not necessarily to teach, but to recruit, co-ordinate, encourage.

Sunday School is not merely a teaching operation (if so, it will fail).

Sunday School is the backbone of *fellowship, teaching, care, and outreach* -- whatever else you have should be considered auxiliary and supplemental. Remember: in these days of two-job families and high costs of baby-sitting,

Sunday School is the *only* thing to which we invite the whole family together for a common activity.

Sunday School enrolls catechumens (membership restricts enrolment to baptized believers). Catechumens, i.e., those on the way to Christian commitment, must be enrolled and kept track of in some way. Sunday School does this so that *no one* is lost track of, no matter of what age group in the church.

This is why, for effective growth to occur, Sunday School enrolment must be equal to or must exceed church membership. Example: The Christian and Missionary Alliance in recent years has 22,000 members but 27,000 in Sunday School attendance and a baptisms ratio of 10. Example: Canadian Southern Baptist Churches in Western Canada have 5,500 members, 6,500 enrolled in Sunday School and a baptisms ratio of 11.

Concept, Mission and Structure

Consider each department as the entire segment of that age group of church life: normally having four departments, namely, adult, youth, children, pre-school. To this some churches nowadays may wish to add a singles department. This means that the staff and teachers of the adult department (for example) care for, teach and reach out to *all* the adults connected with the church, and link the week-day activities.

The same applies to each of the other departments, with relevant age-group organizational differences which I cannot here detail. Department leadership should include a superintendent (director), secretary, teaching improvement leader, and outreach leader. Professional staff should not lead -- they should recruit, train, facilitate, encourage, stimulate vision.

Each class *must* have more than a teacher to lead. It ought (i.e., for adult classes) to have a class leader to organize the social activities and fellowship of the class, a teacher, and an outreach leader who, together with the other outreach leaders of the department, is concerned to arrange visits to absentees, the sick and needy and new prospects. This structure co-ordinates into one working unit many functions which are now allocated to isolated committees in churches (i.e., evangelism committee, pastoral care committee, etc.).

I love to preach expositively, doctrinally and topically. I love to arrange special events and programs. I love to see strong adult and youth choral programs develop. Nevertheless, the key to sustained growth is not what I as a professional or others on the church staff can do, but what the people can do.

Sunday School is the most cost-effective, staff-efficient, lay-intensive, growth-triggering ministry that churches have discovered during the past century. It is an offshoot of the Evangelical Awakening. It is not specialist-oriented. The key to

growth is not what professionals can do *but what is ordinarily duplicable by ordinary people under ordinary circumstances.*

Go for it -- but don't bother unless you have an inner burning passion to win Canadians to Christ.

Dr. Samuel J. Mikolaski has been teaching historical theology at Carey Hall, Vancouver, and has just retired.

**ATLANTIC BAPTISTS
AND
ATLANTIC BAPTIST COLLEGE IN THE 1980s**

Installation address of Dr. Samuel J. Mikolaski
as President of Atlantic Baptist College
Moncton, New Brunswick
October 21, 1980

Then, as I was saying, our youth should be trained from the first in a stricter system, for if amusements become lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens ... I mean such things as these: when the young are to be silent before their elders: how they are to respect to them by standing and making them sit; what honour is due to parents; what garments or shoes are to be worn; the mode of dressing the hair: deportment and manners in general. You would agree with me? Yes. (Plato, *The Republic* 424-5)

These sentiments sound aptly contemporary, but they were spoken by Socrates—at least, attributed to Socrates by Plato—nearly 400 years before Christ. They reflect the never-ending tension between old and young as the young move up to take their places side by side with their elders and then very quickly displace them.

Plato envisioned a tightly controlled, rigidly stratified, optionless society as the best for mankind. From their founding centuries ago, Baptists have been in the forefront of those who advocate not a monolithic, but plural society; not an optionless, but composite society, in which freedom under law not rigid social, educational and political control prevails, and, in which the individual is regarded as being of infinite worth to God and to men. As modern societies revert to optionless models, what have Baptists to say about the education of their youth? Specifically, what goals have we set at Atlantic Baptist College?

Only a fool would claim complete knowledge of the maturation process in our society. We know that radical social changes are occurring -- changes which deeply concern us and which at times appear to outstrip our skills to deal with them. It is clear to me that we need a new theory of the life cycle -- of the maturation process -- and I have not found the literature on this subject to be large.

Robert Coleman of the University of Chicago has observed that “We could well become the first large society in history to forget -- or be indifferent to -- the task of regenerating itself through socializing the next generation.” Canadian patterns on these questions parallel those in the United States. Coleman headed a blue-ribbon Presidential Committee to enquire into the question of the transition from youth to adulthood in modern society. Their too-little noticed report (*Youth: Transition to Adulthood*. University of Chicago Press, 1974) reached a startling conclusion: Up until recent decades young persons were educated by their families, their communities (including church) and their work. They had a daily relationship with adults and with the realities of the world of work. The schools

were auxiliary institutions which most persons attended for only a few years.

Today, however, television, the peer group and the schools and colleges almost monopolize the world of maturing youth. Young persons are legally and socially cut off from adult society, from the larger business of life and work, and from responsibility for their actions. We have pushed adolescent behaviour as far as age 22 or even 24, as against former responsibility for life from the age of 12 or 14. Coleman regards the adolescent as “one of the last persons in modern society to be bound under a monolithic authority structure.”

If the institutional framework for maturation in our society needs overhaul (and I think that it does), what contribution does the Atlantic Baptist College key feature concept and style hope to make to this?

I hope I have learned something from close involvement along with my wife Jessie, in the rearing and education of our four children through the completion of their university studies and entrance upon adult life. And, as well, from the delightful experience of several thousand young adults with whom I have been associated in graduate school, seminars and training centres as their teacher. I have learned the truth of Eric Erickson’s observation that in the transition to adulthood young persons need a moratorium, a time within time, during which they, metaphorically speaking, stand back from all the values and traditions they have known, and then choose, consciously or unconsciously, some of them to internalize. These then become the foundation and structure of their own adult life. This happens either by design or else through other means, such as reactionary or aberrant behaviour, but happen it will. In my view society must give attention to such a moratorium and provide for it. It is fascinating that in the Israelite social code of the Old Testament such provision was made. When a young man married, he was excused civil and military responsibilities for a year to enable him to establish his own identity and household. The critical task of aiding young persons to make the transition from youth to adulthood is the function of Atlantic Baptist College. We have done it well in the past. We propose to do it even better in the future.

The Greeks called the maturation process *paideia*. In the Scriptures great store is set by character formation. Maturity, personal wholeness, moral uprightness, intellectual competence, altruism, and the freedom of each person in Christ are powerfully enunciated ideals in the New Testament. Evangelicals dare not, as has happened in recent years, give the impression that they care about human salvation but not about intellectual excellence and character formation. In the New Testament these go hand in hand.

For example, the Apostle Peter joins faith which brings new life in Christ to godliness which knowledge of Christ ought to produce (I Peter 1:3). Thus, he observes, we ought to supplement faith with virtue, virtue with knowledge, knowledge with temperance, temperance with steadfastness, steadfastness with

godliness, godliness with brotherly affection, and brotherly affection with love. What a splendid character inventory! However, these qualities are not proposed as options. They are mandatory. Says Peter, “whoever lacks these is blind and shortsighted” and has failed to grasp the meaning of redemption through Christ (I Peter 1:9).

Here are some key things we strive for at Atlantic Baptist College. Allow me not only to state these, but in doing so to invite you to join hands with us in the task of accomplishing them.

First, we strive for intellectual stature. Knowledge is never depreciated in the Bible; human vanity which superciliously claims independence from God through knowledge is frequently rebuked. Our task is to help students to stand on our shoulders to reach higher than we have been able to reach. I believe that we fail in education unless we teach more than we know. We strive to avoid grade inflation, sand-box courses, rote learning, the current cheating fad, and teaching that reinforces illiteracy. The best education does not measure learning by the student reciting a percentage of what the teacher said, but encourages a private compact of enquiry between the student and his or her world of knowledge and experience. The best education stimulates the imagination and the freedom of the mind. The best education does not discourage, but encourages the art of criticism and discrimination between ideas. The best education does not claim to make creative persons (which is educationally impossible) but does strive not to harm them. The best education encourages the gnawing, growing hunger of discontent until the student is ready to sacrifice himself or herself in order to master a discipline or find a solution to a problem. The best education acknowledges that pursuit of good scores is not synonymous with the pursuit of significant excellence, as the disturbing trend to grade inflation in Canadian and American education shows. The best education sets before the student objective ideals and norms which are superior to the piddling, narcissistic, self-gratification of the past decade.

Second, we strive for moral stature. This means ensuring a wholesome relation between the process of education and our concepts of effective adulthood. The pursuit of knowledge is never purely an intellectual venture. It demands from us moral commitment as well. P. T. Forsyth, the British theologian, once observed that “the truth we see depends on the men we are.” Test scores are only a part, albeit a useful part, of valuation criteria. Reliance on scores distorts the education process. As much as I want academic excellence I want that excellence to include development of the moral dimension of life as well.

Educationally we now know that test grades and scores are only remotely related to what we term after-graduation success. After-school success is best predicted by factors related to ingenuity and inter-personal skills (better acquired, it seems, through extra-curricular activities) all of which are difficult to measure by objective tests. Nevertheless they are crucial issues. Just here is a strength of Atlantic Baptist College: a warm, supportive community life, small classes,

professors fraternally known to students, and mutual commitment to the good of the individual, individually monitored and encouraged. Courses do not make men and women, people do. Christian professors who give themselves selflessly not only produce good students, by God's help they create men and women of stature. One university administrator told me "Atlantic Baptist College students who come to us are as good as any and better than most and they seem to know what they are here for."

Third, we strive for spiritual maturity. In this we stand in a common tradition with our friends in all the major Christian denominations, Catholic, Protestant and Orthodox; namely, that the chief end of man is to know God, to love Him, and to serve Him. There is no secret about the essential confessional elements of the Christian faith. Why then does talk of spirituality in our time evoke embarrassment, as if spirituality is a closet matter? Today sex and deviant behaviour (which are the proper closet topics) pollute the environment while spirituality has become an odd-ball subject. Thus has our generation inverted values and flaunted the inversion as social and ethical norms. Should we then be surprised that young persons are angry and puzzled when they are expected to make commitments and sacrifices which are inherent in important work, family, and social life? After all, school and home and church and community did not demand commitment and they've succeeded thus far without much faith or effort. We believe the time has come for public Christian discipleship. We believe that of the major modern competing alternatives the Christian perspective, biblically based, is the best. The time for public statement of Christian belief is here -- statement that epitomizes the central features of Christianity, not merely peripheral or sectarian issues. Christ said that man cannot live by bread alone but by the word which comes to us from God.

Modern man is no exception. Consider the statement of belief spoken by Malcolm Muggeridge:

I believe that without God, and the humility that goes therewith, man is in the process of destroying himself, and perhaps his world as well; that having no sense of a moral order, he will increasingly find it impossible to create any order whatsoever; that separated "from God, he must either fall into sin of pride, imagining himself to be God-like, and like Icarus flying disastrously into the Sun, or relapse into animality, seeking ever more frenziedly and hopelessly to find satisfaction through his appetites, especially sex. In either case, despair must set in, from which the young particularly will go on seeking a refuge in narcotic or erotic stupefaction. I watch this process, as I consider, inexorably working itself out, confident that the light will shine in the darkness as it has before, and that I—even I—may hope to keep a tiny flame burning, signifying my confidence in that light of the world which first shone 20 centuries ago and cannot ever be extinguished.

What do we hope for at Atlantic Baptist College?

We want the respect of our colleagues in post-secondary education that we are committed to the best in the education we offer.

We want the admiration of society that in this private educational venture, which we fund without tax dollars, we are producing competent, goal-oriented, community-minded young adults.

We want the respect and loving support of our churches, who along with us believe that as Christians we can bring about change for good in our society in the name of Christ our Lord. And that we can do this through the imagination, flair and dedication of young adults who care about their fellow man and want to make a contribution of their talent to the common good.

We want the affection and commitment of our students. My closing remarks are to you, our students. Atlantic Baptist College is not a monastery that shelters religious illusions. Nor is it a factory that churns out emotional cripples. Nor is it a bastion whose walls separate students from the real world. I admire many of you and covet your youthful opportunity. Don't come to College strapped to mental and emotional wheelchairs. Don't allow yourself to grow old emotionally or to become arthritic mentally before you graduate from adolescence. Keep a youthful outlook. Cultivate diligence, zest for learning, imagination, awareness of the needs of others, and commitment to Christ the Lord, whose servants we are.

In the Wall Street Journal of a year ago George Steiner the noted literary critic of Cambridge University wrote a powerful indictment of humanity. "It could be," he says, that human history is an experiment which can go on only at an intolerable cost in moral atrophy." Is this true? It is really true that the universe can no longer tolerate man, and that the human species might as well be abandoned? Several weeks later a columnist for the Journal replied to the Steiner essay. "What has failed," he said, "is the optimism of the Enlightenment; the view of human perfectibility without God. There is, he added, a darker view which is really the brighter one. This is the Christian view that man has been infected by evil and that his true help lies not in his own mind but in God his Maker and Redeemer. Where that light shines there is charity and humanity and decency.

I love the words in the Bible that talk of letting a light shine. At Atlantic Baptist College we want to shed a little light.

BAPTIST IDENTITY AND MISSION IN CANADA

Samuel J. Mikolaski

A paper presented to the International Symposium,
BAPTISTS IN CANADA 1760-1980

and

the Hayward Lectures

sponsored by

Acadia Divinity College

Wolfville, Nova Scotia

October 15-18, 1979

Published (less footnotes) in:

BAPTISTS IN CANADA,

J. K. Zeman, ed., (Toronto: Welch, 1980).

A review of the Conference and Hayward Lecture series appeared in the
Atlantic Baptist, December 1, 1979

+++++

Contents

I IDENTITY: CANADIAN AND BAPTIST

II BAPTISTS AND EMERGING TRENDS

III BAPTIST FAITH AND BAPTIST MISSION

1. New Mind-Set
2. Kerugmatic Clarity
3. People Concern
4. Committed Churchmanship
5. Spiritual Grace

+++++

BAPTIST IDENTITY AND MISSION IN CANADA

Samuel J. Mikolaski

I IDENTITY: CANADIAN AND BAPTIST

The sense of identity and mission of Baptists in Canada during the early years of this century appears to us today to have been almost idyllic. Witness the excellent statement of Dr. J. L. Gilmour as he describes Baptist life and faith in a general encyclopaedia on Canada in 1914:

The Baptist people seek to found all their doctrine and procedure on Biblical teaching and practice, and they refuse to bind or be bound by creeds; they make the individual local church self-governing, and independent; they insist on credible evidence of regeneration as a prerequisite to church membership; they have two kinds of church officers -pastors and deacons; they have always stood for the separation of church and state, believing in a free church in a free state; they

believe in government, and teach the duties of loyalty and good citizenship; they have always opposed persecution by the state for religious beliefs; they do not believe in state support for religious works they hold that the ordinances should be "outward and visible signs of an inward and spiritual grace," which grace can reside only in those who have intelligently and personally received it; and they maintain that baptism should be by immersion ... In polity the Baptists hold to independence and voluntarism, so that any encroachment on the autonomy of the individual church is met with prompt and decisive opposition.¹

Baptist life in Canada seems to have been remarkably coherent and stable: The growth pattern relative to population trends was acceptable. The public role of Baptists in Canadian life, though small, was visible and influential. Baptist unity was a growing, even received, dogma. Whatever disunity emerged was within the bounds of confessional Christianity. Cultural identity was unshaken due to the dominance of the British charter group. Nationhood aspiration and ideals were burgeoning. Canadian identity was something concrete to aspire to and to lay hold upon. Theological instincts as to Baptist beliefs and church practices were clear. The lines between classical evangelical Protestantism and sacerdotal Catholicism and Anglicanism were clear, and Baptists were thought of as handmaidens of the Canadian Protestant scene. The excellent joint Hymnary of the United Church and Canadian Baptists which served Baptists so well for so long was a product of that mood.

Of course, things were not so simple. Nevertheless, compared with today they were much more coherent and stable. One can now reverse many of the foregoing points as indicators of changed Baptist circumstances in our time.

The substance of religious identity should not be confused with its accoutrements nor with peripheral activities of special interest groups. Identity is best reflected in a powerful current that sets the direction and pace of a religious tradition. In this sense it has a clear theology, is deeply religious and is powerfully motivated to mission. The recent publication of a new Canadian *Baptist Hymnary* is significant, but will be cosmetic unless the deeper elements of identity which it is supposed to reflect are present. The cessation of the joint agreement between the United Church of Canada and Canadian Baptists on the production of Sunday School materials is important. But is it more than a defensive move unless Canadian Baptists produce more Christian Education materials of their own as positive expressions of their identity and mission? Charismatic Movement influences have been only marginally influential on Baptist life in Canada and have not altered either fundamental Baptist theological perspectives, churchmanship, or spirituality. Indeed, the changes which are taking place among those who call themselves charismatics are far more extensive and radical than any change they have wrought upon Baptist life in Canada. The same applies to the various renewal groups that have sprung up in recent years. Their relation to evangelical life in general and to Baptist life in particular is more as effect than as cause.

Baptist identity in Canada was forged from its British Baptist and British Free

Church antecedents, with little historical awareness of the parallel Ana-Baptist tradition. In Canada, Baptists were, thought of as part of the mainstream of Protestant life. In Canada liaison with this tradition meant the English Free Church tradition (Scottish and English Presbyterian, English Methodist, and English Congregational) rather than the European theological symbol and religious antecedent, the European Reformation and its Reformed tradition have never had the impact in Canada that they have elsewhere in the Protestant world. Thus, when the Canadian Protestant tradition moved massively into the theological liberal camp Reformation tradition as was more evidently the case in the United States. As a, and at the same time into international ecumenical ranks, Canadian Baptists remained checkmated and puzzled for a generation or more, not because they were frustrated in seeking their identity in ecumenical dialogue, but because they no longer sensed the confessional and religious link with the Free Church tradition that had in the past nourished the invisible tie between Baptists in Canada and their non-Catholic brethren. It is thus wrong to say that Canadian Baptists sought their identity in the ecumenical movement, though some Baptist leaders may have.

Dr. Gilmour's statement also reflects a coherent and stable view of government and of the state. It conveys a sense of dedication by Baptists to good citizenship. To be a good Baptist meant, as well, to be a good Canadian.

To this I can attest as the atmosphere of my childhood and youth in Ontario in the years before and after World War II. As part of the work for this essay I visited Toronto last May for a round table discussion with a group of Baptist leaders at Baptist Church House (Toronto) on Canadian Baptist identity and mission. Their impressions parallel my own. In comparison with the upbringing of the middle-aged and older generation of Canadians, we seem in this generation to have lost the patriotism and emotion of our emblematic moments, and we increasingly suffer the public trivialization of our language and traditions. Public events are less occasions for commemoration and reflection and more for personal enjoyment and gratification.²

The meaning of Canadian identity is today elusive and problematic. Some Canadian sociologists question the appropriateness of the term "Canadian Society," and whether there is a Canadian identity. Factors that bear on this are many and complex. A few of them are: Was Canada's genius as a nation a counterrevolutionary spirit, which the United Empire Loyalist tradition suggests?³

And does this spirit continue to be a significant force in Canadian society? Or, is Canadianism centered in a counter-nationalist mood, especially vis-a-vis the United States?⁴ There has occurred a strong emotional detachment from British ties and a significant decrease in the prominence of the British charter group and its traditions, paralleled by increasing American cultural influence. Despite the emphasis on the cultural mosaic, Canada's growth is due more to natural increase than to immigration. There has been a displacement of class and status as criteria of citizenship in favour of definition in relation to the state (as in a number of

modern industrial societies). Expanding economic organization aims at a modern integrated society, which generates conflicts about one's personal share of the economic pie rather than about political, societal and cultural ideology. There is increased population mobility. Regional economic and political aspiration has arisen in a new, strident way: Is Canada's economy one or many?⁵ Should Canada have a weaker Federal system, or a stronger one as some outside observers say?⁶

Fraternity is the corollary of cultural cohesion and national identity. Fraternity is essential to significant religious growth -- certainly to regional or national renewal. I mean not only religious but also societal fraternity. Religious leaders have failed adequately to grasp this point: that societal granularism is as injurious to the Christian mission as is religious granularism. In light of this, consider the view of Calgary sociologist, Harry H. Hitler, on the state of Canadian society:

It is clear that Canadian society does not consist of a homogeneous group of people with manifestly similar backgrounds who have lived together in the territory for a long period of time. In fact, just the opposite is true. The society has been constantly changing and has never attained a period of social stability and calm in which coherence and a common tradition could emerge naturally and throughout the society.⁷

The critical importance of this -- of Canadian cohesion and identity -- should not be lost sight of in any discussion about Baptist mission. Identity shapes mission and mission shapes identity. There cannot be effective, nationwide mission without regional and national fraternity. Social cohesion has diminished in Canada in my lifetime.

The integration of a society is more a spiritual, social and cultural reality -- an issue of social and cultural ideology and of faith -- than of politics, jurisprudence and consent. In Canada like interests of language, custom, belief and history have not generated a strong national consciousness of one's own kind, except in Quebec. Unlike interests tend to divide the regions rather than to rally them around a common cause. Federal policies aimed at enforcing biculturalism and multiculturalism have simply skirted the sympathies necessary to develop a societal consciousness and cultural homogeneity. Political expedients have exacerbated the problems rather than fostered enduring spiritual bonds.⁸

It is unlikely that a Christian religious awakening can occur within national borders that lack social coherence. At least I know of no such case in history. This may be in part why national awakenings have occurred in Britain and in the United States but not in Canada, with the exception of the Atlantic Provinces in the late eighteenth and early nineteenth century where there was present a strong regional cultural awareness and identity. Societal fraternity is a precondition to regional and national religious awakening.

II BAPTISTS AND EMERGING TRENDS

Evangelicals, including Baptists, are not trans-cultural. We are not a generalized,

socially neutral international group as some Canadian evangelicals suppose. We think not only as evangelicals and as Baptists, but as Canadian Baptists who are evangelical. Our culture and trends within our society affect, and sometimes afflict, our conception of mission and the effectiveness of our ministry.

First, signs of, unrest are discernible in the population about Christianity and the churches. Many Catholics disagree with the moral teaching of their church, yet remain loyal Catholics and show keen interest in biblical studies. Many people feel that churches and clergy are losing their spiritual character and that they need to be more open to renewal. There is growing distaste for mores strictures, each in their own way among Catholics and evangelical Protestants, though not necessarily distaste for moral discipline. Interestingly, such liberalization of attitudes has not stimulated a resurgence of liberal churches and Liberal Theology. Conservation of fundamental Christian beliefs and respect for authentic Christian religious experience seem to be of profound concern to many. Many, believe that church leaders and theologians of major denominations are out of touch with the faith of the people. There is an incipient faith, but without religious experience, among the un-churched which is heightened in periods of crisis, change and uncertainty and which offers outstanding opportunities for evangelism.⁹

Second, radical unrest is shaking the evangelical establishment of the northern United States, which inevitably affects Canadian evangelicals because this is the major source that nourishes Canadian evangelicals. A new, young evangelical religious left is coming in from the cold and is invading the traditional evangelical churches. They demand concern for social justice and third world justice, disarmament, greater personal flexibility as to mores (a better word in this case than 'freedom'), increased diversity of the evangelical cause even on the ways faith is expressed in the authority of Scripture, examination of the impact of affluence on the life-style of evangelicals, reach-out to minorities, reach-out to Christians of other major communions, and broader ranges of biblical interpretation that will furnish alternatives to slavish literalist viewpoints. These are but a few of their concerns. North American evangelicalism -- a powerful religious force -- is now being reshaped in the United States and Canada.

Third, new forms of political, economic and military radicalism have invaded the world church community. I shall not here speak of the furor caused by the World Council of Churches financial support for the military activities of certain African revolutionary groups. Edward Norman in his Reith Lectures on the BBC during the autumn and winter of 1978 drew loud protest for his critique of ecumenical support of leftist and Marxist causes in South America and Africa, and of the undigested economic and political clichés that are widely accepted among left-thinking Christian leaders.

Let me concentrate on the Canadian scene. Last May Peter Brimelow, columnist for the *Financial Post* (May 19, 1979), analyzed a broadsheet circulated jointly by

leadership of the Anglican, Roman Catholic and United Churches on the Federal election. The attitudes to election issues were significantly left wing. Beyond such generalizations as the demand for more effective re-distribution of income, it advocated economic isolation for Canada (especially as to international trade in food and energy), economic sanctions against several countries, more open immigration even for radicals, and self-determination for northern native people. It drew conclusions such as that self-reliance in food via subsistence farming as against industrialized agriculture would solve world hunger, that multinational corporations are perverse, that competition exploits and generates repression, and that Canada should not refurbish its defence forces. The list of omissions from the sheet is long and noteworthy, including: the plight of the South-East Asia boat people, the persecution of Christians and Jews by communist, revolutionary and reactionary regimes, the growing international body of prisoners of conscience, the intense arms race among the Communist countries, and the monolithic character of Marxist and Moslem states.

These examples indicate increased radical activity on the part of religious leaders and increased puzzlement by Christians as to the role of the churches in such matters.

Historically, Baptists have been radicals. They originated through the sacrifices of the Radical Reformation. However, in North America during the past fifty years they have become identified with the cultural, political and economic establishment. Should we therefore take the advice of today's religious and social radicals? Should our former spiritual and theological radicalism now shift into cultural, political and economic radicalism? There are certainly many individual elements of contemporary radical protest that no thinking Christian can evade (such as the socially detaching and careless affluence of today's elite lay and clerical evangelicalism). Nevertheless, I call into question the theory behind some contemporary radicalism, and some priorities. I urge that we renew our commitment to elements of the primitive radicalism that produced us.

Baptist radicalism is supremely person-preserving. The freedom of the individual and of the individual conscience based on a philosophy of man that derives from the biblical doctrine of creation is central to Baptist faith. The extension of this premise is that Baptists are, as well, radically anti-monolithic and are pluralist socially, politically and religiously. Baptist radicalism today should show itself in extreme skepticism about uniform utopian schemes, whether of the right or of the left.

New forms of monolithic uniformity plague the world not only politically, but culturally, religiously and in economics. The alleged utopian hedonist societies advocated by some today are as optionless and monolithic as their classical, medieval and modern totalitarian counterparts were.¹⁰ An important difference is that we are at a greater disadvantage than our forefathers and our situation is potentially more horrific than theirs. Whereas ancient and medieval closed

systems allowed man to be man even if degraded and enslaved, the modern monoliths have the power scientifically and technologically to re-fashion man biologically, psychologically and socially to match their theoretical image of him.¹¹

Baptists need to voice again their defence of diversity. In this they will keep company with many humanitarians who have not succumbed to utopian schemes.¹² The first lesson of modern man should be that the study of human behaviour can never be an exact science; that history can never be organized in the way in which biology or physics or mathematics can be organized. Thus, those theories and schemes which claim that the study of man and society can be an exact science, and who claim that total planning for a society is not only possible but necessary, are simply incompatible with the mental assumptions by which we live and act. Baptist radicalism must re-assert the uniqueness and infinite value of the individual against new forms of historical, psychological and social determinism. Better poverty-stricken, starving and free than pre-programmed, gorged and happy.

The implications of Baptist radicalism for society are of great consequence. These principles nourished the political and religious structure of the new society that formed in the United States and Canada in contrast to the European models. They entailed rejection of the medieval ideal that a monolithic culture (the spiritual and temporal as two sides of a single coin) is prerequisite to social stability, as well as to political and theological integrity. The progress of the Believers Church tradition in Canada with its voluntarist emphasis and pluralist social and religious outlook calls for the re-orientation and re-education of the public mind. In this Baptists must take the lead. We are strategically placed to do so.

Baptist pluralism impinges directly on questions of Canadian identity and the functions of the social contract. Pluralism cannot work without fraternity, and fraternity requires equality and liberty for its operating framework. Without these, contemporary forms of radicalism will become more oppressive than what they claim to cure.

A sense of national identity can be reactivated within the Canadian cooperative political and cultural structure. Canada's current malaise is due in part to a delayed reaction to the challenge that created the American national spirit. We have been dramatically cut off emotionally and culturally since World War II from our British charter group past. Britain herself has turned to Europe. While we are a mosaic, we did up until my generation share a common past with the cultural and political traditions of the dominant British charter group in Canada. We are now increasingly a people, as the Americans have been, who do not share a common past, but who do share a common future. The eschatological motif of our forefathers -- the hope of the kingdom to come -- must rekindle within us a new urgency to enter into a deliberate compact with the future.

III BAPTIST FAITH AND BAPTIST MISSION

A glowing opportunity confronts Baptists in Canada in our time. This calls for a new sense of who we are and what our mission is in Canadian life. Baptists need a renewed sense of their historical roots, of the apostolic character of their Christianity, of their faith and polity, and of the greatness of God, the God of righteousness and love who searches the hearts of men. Baptists in Canada should set about to call the nation to God. Their task is nothing short of national evangelism and their mandate is the Great Commission of the crucified, risen and ascended Lord.

1. New Mind-Set

The new post-World War II Canadian mosaic calls for massive new effort and deep dedication by Baptists to overcome the social and economic stratification which characterizes Canadian religious life, including the evangelical tradition.¹³ Our track record in ethnic ministries has been excellent. It needs urgently to be better in relation to the solitudes created by culture and class. Baptists in Canada are not primarily a Canadian cultural expression, but must profess a faith and practise a life-style which infuse and transform cultures. The goal of the Gospel is to unite all men in Christ, in whom barriers of race, language and culture are overcome (Ephesians 2:11-16; Galatians 3:26-28). Let us strive therefore in a new way for greater inter regional cooperation, less establishmentarian frame of mind, less withdrawal and defensiveness, and more identification with the traditions of the Believers Church ideals and the commission to evangelize the world. The most public issue to confront us as a nation in recent years is multi-culturalism. Nevertheless, another somewhat muted issue, that of class, is probably of equal if not greater critical importance religiously. Baptists in Canada must recover their place among the working class people of Canada. Let us be in the forefront of a new wave of people-appreciation, of whatever culture, status or class. Let the multitudes move our spirits to compassion.

A corollary is the need to reactivate the Baptist art of private and public criticism, combined with a cooperative spirit. Baptists in Canada have come through deep waters since the 1920s. We rightly fear the demagogue. We rightly deplore the catastrophic and fratricidal battles which have divided us and blunted what could have been explosive growth during the past two generations. Nevertheless, we must re-develop the art of criticism targeted to results and deep loyalty to each other as well as to Scripture and our Lord. We need more trust and less edginess and a larger sense that we all stand under the judgment of mission. We need as much orientation to results as we now have to activity.

This cannot be accomplished without leadership. Historically, a nice play can be discerned between leadership being produced and leadership being thrown up. We do need urgently a new mood in theological education that embraces a partnership between theological educators, pastors and the people. Important to this is the post-seminary development of able leadership. But the schools cannot educate

what they do not get. Pastors and dedicated lay Christians are the key to recruitment and development of leadership. Thriving church programs -- especially rural and small town ones -- invariably throw up new generations of leadership who are subsequently able to encompass the new challenge of changing times. We must understand, however, that competent growth-leadership is often abrasive -- or appears abrasive. It has always been this way. Certainly the prophetic ministry in Scripture was almost invariably thought to be abrasive. We need to develop and accept leaders who, while loyal to the denominational cause and to us all, have the art to discern trends and the moral courage and drive to compel attention to strategic issues. For example, is it really true that Baptists in Canada declined numerically between 1977 and 1978 as reported by the *Baptist World*?¹⁴ What are we going to do about it? Or do we take a ho-hum attitude and carry on as usual? In a mid-election campaign editorial on the Canadian scene the editors of the *Financial Post* (May 5, 1979, p. 6) wrote,

The leader who admits there is something wrong in the way we go about our economic affairs and has the mettle to propose excellence as the test, hard work as the means and equitable prosperity as the end merits a lot of attention. Too demanding? No.

Can we frame a parallel demand for Baptist witness and ministry in Canada in our time? Let us pledge ourselves to rigorous program effectiveness analysis, measured against Christ's mission mandate and the growing Canadian population.

2. Kerugmatic Clarity

The vast majority of visible evangelicals in Canada are of the Believers Church tradition. Baptists are the backbone -- historically and numerically -- of the Believers Church tradition in Canada. Baptists in Canada have the opportunity to re-affirm their Free Church heritage through a clear statement of the Gospel and enthusiastic proclamation, practise and living out of the Gospel. A critical issue in Canadian evangelicalism is the truncation of the Gospel. While personal faith is emphasized, baptism and church membership are thought to be optional.

Agreement as to essential characteristics of evangelical faith is widespread. This includes: faith in the uniqueness, authenticity and authority of the Bible as God's saving word to men; belief in Jesus Christ as Lord and Christ, in grace, and redemption through Christ's Cross; and personal faith in Christ as Saviour. Baptist faith impinges upon criticisms that many modern radicals have made of recent evangelicalism in two important respects. First, Baptists have always stressed discipleship and character formation. Not that others have not; only that traditionally *Behave* has been the corollary of *Believe* in Baptist evangelicalism. The resulting stewardship is seen to embrace the whole of life including personal habits, life-style, relationships, and the handling of the created order. All of this is conceived to be under the Cross and under the Holy Spirit. Second, such faith and discipleship are seen to be inconceivable if private and granular. According to Baptist understanding of Scripture, granular faith is a truncation of the Gospel. The life in Christ makes secret, invisible Christianity impossible. This was a

strategic issue in Ana-Baptist restitutionist theology. For Baptists, following New Testament practice, faith entails public confession in baptism as part of the Kerugma, identification with the people of God in the believing fellowship of the Church and obedient discipleship combined with sacrificial ministry. Thus the discipline of discipleship comprises not a set of rules or mores, but the call to forsake all and follow Christ-and, nevertheless, to claim all for Christ.

No other priority can surpass the evangelistic one in our time. This is a simple and direct mandate, but not at all simple-minded. To relegate to the periphery that which is central, or to make what is central one among equal priorities, is neither theologically sound nor strategically astute. Kerugmatic clarity is essential to the Baptist mission and task. At the risk of being repetitive, I re-state the following from my paper at Winnipeg last year as to our mission:

To preach the word of love and grace and redemption. To call men to repentance and faith in the Lord Jesus Christ. To baptize them without delay, upon the profession of their faith, which in the New Testament is the door into the church and into ministry. Conversion, baptism, reception of the Spirit, and membership are one event in the New Testament and in the post-apostolic church. Further, the task is to lead believers to develop the life in the Spirit which they have received, the life of obedient discipleship, and to teach them the biblical necessity of the local church of believers. This simple pattern needs to be repeated over and over again.¹⁵

3. People Concern

People concern today must wed compassion to keen sociological insight. We minister to need. To profile groups and communities in our society calls for a different set of assumptions than, say, secular social planning, but the growing importance of statistical population data and sociological research for the work of the church needs to be understood and acted upon.¹⁶ No pastor, no Association, no Convention can now do without such information in order to achieve specific local program effectiveness. And if some pastors or leaders are successfully implementing growth-oriented ministries it is because they intuitively, if not formally, have sensed strategic areas of need and have tailored programs to meet need.

As an example, consider the changes that are taking place in the structure of Canadian households, classified by age of head, as these trends affect religious work.¹⁷ A household is a family or a single individual living alone. In 1951, 40% of the population 20 years old and over was classified as a household head. By 1979 this ratio had increased to 49%. Significant increases have occurred in the youngest age groups. That of ages 25-34 has increased from about 25% to 47%, and that of ages 20-24 has doubled (from about 12% to about 25%). Today, young people leave home to set up on their own, and often they get married, at an earlier age. Correspondingly, marriage breakdown and divorce have rapidly increased.

Similarly, there is a significant rise in headship rates among the 65 and over age group as well (a rise from about 52% to about 58%). Formerly, many of these would have lived with their children. Now, not only changing extended-family

patterns, but also improved pension payments, mean that more above 65s maintain their own separate household.

The implications of such data for ministry are great. First, it quantifies reasons for the increase in loneliness in our society (which correspondingly affects the suicide rate), but as well it points to reasons for financial hardship, loss of practice in developing and maintaining extended family and primary personal relations (which contributes to marriage breakdowns), and loss of contact with religiously oriented groupings in favour of the secular, impersonal social context.

Here is evident the strategic function of the local church as a *koinonia* and teaching center. Just as in, the generations of the early church during the first three centuries, so today the increased depersonalization of modern man affords to us a marvellous opportunity. We cannot win people to the lord impersonally. We must as much win them to ourselves as to the Lord. We must open our lives to them. That is a strategic function of the body of Christ. Conversion isolates people unless the body of Christ becomes surrogate family to them. Is this not the intent of the New Testament?

In an age of decreased sensitivity to suffering and increasing brutality, as well as of increased economic pressure due to inflation, Baptists must care about people. Our churches should renew their sense of community and become radically egalitarian. Here emotional and social security should be found. In an age of increased impersonal behavioural control, the local Church needs to be supremely person-centred and person-preserving.

4. Committed Churchmanship

Baptists have been so consistently identified with Protestantism in Canada that their distinctive ecclesiology and view on discipleship have been blurred. This occurs precisely at points where the Radical Reformers declared that the Reformation cry of "Scripture alone" and "Grace alone," though key issues, diverted attention from the Reformation being a half-way house. Baptists and Ana-Baptists resisted Protestant monolithic uniformity as much as they resisted Catholic monolithic uniformity. Canadian establishment-minded religious attitudes perpetuate the situation.¹⁸ The modern dress of religious attitudes serves simply to obscure deeper questions, whether from the religious right or left. Baptists in Canada must make up their minds whether they will remain in the camp of their forefathers and take the lead in the modern Believers Church movement, or whether they prefer the status accorded the mainstream Protestant and Catholic traditions. I do not believe that Baptists in Canada can have it both ways and survive as authentic representatives of their own heritage.

Contemporary Baptist beliefs and ideas parallel those outlined by Dr. Gilmour, with which I began this essay. Some of them are: the belief that Christian faith and practice must be biblically based; non-creedal association which is

nevertheless strongly confessional in theology; the principle that each local church is self-governing, but also that each church cherishes and cooperates with churches of like faith in associations and conventions; church membership based upon credible evidence of regeneration and baptism by immersion; the duties of discipleship and good citizenship; separation of church and state and rejection of state money for religious work.

Fundamental to Baptist faith is the view that the church is a local body of believing people. It is a fellowship of those who have personally professed faith in Jesus Christ the Lord and have been baptized by immersion. Thus, Baptist understanding of the church makes it socially, religiously and politically discontinuous with the rest of Christian-oriented society. Discontinuity claims honour for the rights of the individual.

Baptist concern for freedom of conscience and the freedom of the individual spring from an understanding of the biblical doctrine of creation and grace. This view is supremely anti-reductionist and is person-preserving. It contrasts with modern reductionist and behaviourist trends which undercut, inhibit and in some cases eliminate spirituality and freedom.

New opportunities are open to Baptists in Canada to express their dedication to pluralism, to regionalism, to self-determination, to the priesthood of the believer and to the ministry into which baptism places each Christian. Nationally, the cultural mosaic is increasingly a problem. It should be seen by us as a great opportunity. Baptists can make of diversity an ally. Personal commitment, the conventicle, the autonomy of the local assembly, respect for the individual, and appreciation for the cultural values of others are traditional Baptist convictions and methods which are of great current value.

Other attacks on churchmanship are more subtle. Distortions of the doctrine of the invisible church provide an excuse for many evangelicals to flee local church responsibility. Where spiritual inertia enervates churches, trans-church movements appear to be attractive alternatives, though in the long run no method is as fruitful and efficient as the local church. Para-church organizations are espoused by others; however, their self-perpetuating boards develop a dynastic character and they tend to be culturally exclusive. Church union has been the avocation of many, especially of clergy, notes the British sociologist Dr. Brian Jones, but such movements have the dull sound of modern industrial takeovers rather than of spiritual power. The results we achieve are only as good as the assumptions contained in the model. Simplicity and lay duplicability dictate the terms of growth, as all major revivals and church growth movements have shown historically. Spirit-inspired worship, effective Bible teaching ministries, fellowship that generates primary personal relationships, loving concern that embraces people along with their problems -all of these are traditional forms of Baptist ministry. They are still the key to new growth for a new day.

5. Spiritual Grace.

As evangelicals, Baptists in Canada are ideologically committed. Commitment to theological and spiritual principles is essential to convincing ministry. Paradoxically, such conviction can draw the worst out of people as well as the best. Humility befits Baptists.

The "permissive generation" of the 1940s and 1950s have become the working husbands and wives of the present acquisitive and need-satisfaction oriented generation. Ours is the generation of the instant cure, instant gratification, instant fulfillment, and instant genius. North Americans have become morbidly self-loving, cut off from communion with the past, feeling little responsibility for the future. How can we minister to the conflicting and rapidly changing moods of our time?

First comes repentance. But is repentance consistent with a strong self-image? And image today is everything. Of course we thank God for the faithfulness of pastors, lay leaders, and ministering members. A great deal has been accomplished. But I cannot recall that the devastations of our spirit during the past half-century have called forth from us nation-wide public declaration of our failures and public commitment to new attitudes and new goals. Baptists in Canada need to look to themselves.

Anyone who has lived through Baptist events of the past half-century in Canada knows full well of what I speak. Some have been strident, self-righteous, unloving, given to controversy, schismatic, and even fratricidal in spirit. We still continue to be suspicious, unbrotherly and defensive in inter-Baptist relationships. Pride in holding to the truth has at times made us look ridiculous. Class consciousness inhibits a wider-ranging witness and ministry.

Let us renew our commitment under the covenant of grace. We do not merit God's grace, nor are we lords of it. As the objects of Christ's mercies, what have we that we have not received? The gifts of grace, the qualities of life in Christ, should surely enhance our growth in Christ. They should build our relationships with others in Christ's body for the harmonious development of the body. We are saved as individuals, but not to individualism. There are no granular Christians in the New Testament. When God redeems us, He is concerned not only that goodness in us spring from good motives, but also that our lives take on a beautiful form. Let the beauty of the holiness of God be our image in modern Canadian society. The life in Christ is its own vindication and witness.

Let your light so shine before men, that they may see your good works and give glory to your Father in heaven.

Let us move into a new era of cooperation. Let us generate a new missionmood to reach Canadians for Christ. Let our loving concern be patterned after that of Christ's self-giving. Let us put the Cross to centre in our lives.

If any man would come after me, let him deny himself, and take up his Cross and follow me.

NOTES

¹J. L. Gilmour, "Baptists In Canada," *Canada And Its Provinces*, Section VI, Volume 11. Toronto, 1914, p. 346-348.

²Witness Caravan Week in Toronto. Its form inevitably stresses ethnicity rather than Canadian identity (reported in the *New York Times*, March 11, 1979). The July 1, 1978, issue of the *London Free Press* included a special feature section entitled "What Is A Canadian?" In a page and a half several opinions were secured by interview. The editorial definition of Canadian identity included "cultural smorgasbord," "mutual concession," "uneasy marriage of disparity and compromise," and "diffusion and tolerance" as key concepts. Nevertheless, the editorial writer could still plead that multiculturalism (which is the "in" word since 1971) "could lock Canada's ethnic parts into their existing positions or even alienate them from the Canadian centre." Neither the editorial nor the comments of those interviewed defined the Canadian centre in contrast to the danger of the mosaic. The remainder of the section of several pages was devoted to entertainment, including two pages of (American) movie ads under the caption "Canada Day," and "Canada -- It's You and Me."

³S. M. Lipset, *Revolution and Counter Revolution: Change and Persistence, In Social Structures*, revised edition. New York: Basic Books, 1968.

⁴I. L. Horowitz, "The Hemispheric Connection: A Critique and Corrective to the Entrepreneurial Thesis of Development With Special Emphasis on the Canadian Case," *Queen's Quarterly*, 80 (1973), p. 354.

⁵*New York Times*, February 4, 1979

⁶*Financial Post*, February 17, 1979 (written by an American analyst).

⁷H. H. Hiller, *Canadian Society. A Sociological Analysis*, Scarborough, Ontario: Prentice-Hall of Canada, Ltd., 1977, p. 37.

⁸The *Financial Post* published a special fourteen-page Federal Election issue on May 5, 1979. The features included written statements (not interviews) by ten prominent Canadians on the Canadian scene. They were: John Robarts, Marie-Josie Drouin, Peter C. Newman, Morton Schulman, Walter Gordon, J. Peter Gordon, J. V. Clyne, John Crispo, Adrienne Clarkson, and Robertson Davies. Their views comprise a biting litany on the image of politics and political leadership in Canada. The pervasive mood of the essays (which were written about the whole campaign, not about any one party or candidate or slate) is reflected in the following aphorisms: "slogans without substance," "superficiality," "cautious intentions," "unconvincing promises," "images not issues," "failure of will," "moral glaucoma," "going to seed rapidly," "feminism ... a tiresome threnody," "breakup on our own San Andreas fault," "dismaying triviality." They universally call for leadership, coherent loyalty and a cause, and they concentrated questions on substantive issues of the social contract and its purpose for Canadians.

⁹Current figures specific to Canada are not available. Those who have developed rapidly growing ministries in Canada will attest to the truth of these observations. Recent attempts have been made in the U.S. to gauge attitudes (Princeton Research Center, a division of the Gallup Poll. Reported in the *New York Times*, June 25, 1978). In this poll, 89% of the churchd and 64% of the unchurchd believed that Jesus Christ is the Son of God (only 6% of the churchd and only 21% of the unchurchd believed that he was simply a religious leader). 43% of the churchd and 24% of the unchurchd said they had had a religious experience. Many observers note that while church structures and leadership are losing ground, there is a powerful undercurrent among constituencies

to conserve fundamental elements of the faith and for renewal (cf. *Evangelical Newsletter*, Vol. 5, No. 18, September 8, 1978).

¹⁰Note, for example, the landmark studies in and criticisms of the closed social systems of Plato, Hegel, and Marx by Karl Popper, *The Open Society and Its Enemies* (London: Routledge and Kegan Paul, 1966, 2 volumes).

¹¹There is in principle no difference between Pavlovian doctrine (which the Russians employ in conditioning men) and Skinnerian doctrine (which our own behaviourists employ to create their North American utopian counterpart).

¹²Consider the essays by Isaiah Berlin, *Four Essays on Liberty* (Oxford, 1966). His latest defence of pluralism is *Against the Current. Essays in the History of Ideas* (ed. Henry Hardy. London: Hogarth, 1979).

¹³See my study paper for the May 1978 Believers Church Conference (the full text was privately circulated): "The Believers Church In Canada: Present," (*The Believers Church In Canada*, ed. J. K. Zeman and W. Klassen (Baptist Federation of Canada and Mennonite Central Committee of Canada, 1979, pp. 41-53); and my essay on developing multicultural ministries and fellowship in Canada (*Enterprise*, Toronto, Spring 1979, No. 284, pp. 25-28). Note also the data concerning Baptist growth patterns in Canada in my two articles "Peeking Over The Baptist Horizon," (*Canadian Baptist*, May and June 1979). Recent sociological studies should be noted, including: *Introduction To Canadian Society: Sociological Analysis*, (ed. G. N. Ramu and S. D. Johnson, Toronto: Macmillan of Canada, 1976). This important symposium includes an essay by Harry H. Hiller of the University of Calgary (and a Baptist) entitled, "The Sociology of Religion in Canada," (pp. 349-400) to which is appended an excellent bibliography. See also *Religion in Canadian Society* (ed. Stewart Crysdale and Les Wheatcroft. Toronto: Macmillan of Canada, 1976). Special mention should be made of the work of S. D. Clark, *Church and Sect in Canada* (Toronto: University of Toronto Press, 1948).

¹⁴*Baptist World*, February 1979. The figures were compiled by the Baptist World Alliance. They require more detailed analysis and interpretation.

¹⁵*The Believers Church In Canada*, Op. Cit., p. 49.

¹⁶Statistics Canada publish detailed population. statistics, demographic characteristics (such as ethnic concentrations and use of Mother Tongue), and detailed data on Canada's religious composition including age and economic factors. No pastor, lay leader or denominational worker can afford to ignore such data. I have already referred to the growing body of literature Canadian sociologists have published, plus large numbers of unpublished papers which are stored in College and University libraries. In addition, many Canadian companies and business groups have commissioned studies of national and regional population trends and characteristics.

Statistics Canada data are available from the several Government of Canada book stores (Vancouver, Winnipeg, Toronto, Montreal, Halifax) and from Ottawa. For example: *Immigration And Population Statistics* is important, as are *Profile Studies: Canada's Religious Composition* (1971 Census), and *Population: Demographic Characteristics* (Mother Tongue, 1976 census). There are many other detailed studies of the population. *Catalogue Supplement Statistics Canada* currently lists available studies.

¹⁷Data which follow are drawn from a study by Clarence Barber, *Financial Post*, July 14, 1979.

¹⁸Modern religious establishment attitudes derive from a coherent set of long-established principles. These have become embedded in the religious consciousness of the Western nations. They derive from the Constantinian fusion of the temporal and the spiritual, of the secular and religious power in the *Corpus Christianum*.

Reformation insistence on the authority of Scripture and the primacy of grace undercut the medieval concept of the institutional church as the Ark of salvation and salvation's authorized dispenser. The Reformation rejected ecclesiastical continuity and an heirarchical structure; nevertheless, the Reformers and their successors believed that the (now Reformed) unity of the church was essential to cultural cohesion and political stability. This idea has persisted in Christian lands to our time. Pluralism is hard to grasp. The concept of unity, whether religious or political seems, to some, to preclude diversity. Today we are moving into a new era of enforced, monolithic uniformity internationally. Baptists are among those who continue to champion pluralism on biblical grounds.

There is a growing body of literature on the Believers Church which, in part, is the product of several study conferences convened in recent years. Useful bibliographies appear in *The Believers Church* edited by Donald F. Durnbaugh (New York: Macmillan Company, 1968) and *The Believers Church In Canada* which has already been mentioned.

II

CANADIAN BAPTIST ORDINATION STANDARDS AND PROCEDURES

Report of the Atlantic Baptist College, Moncton, N.B., Cluster Group
Dr. Samuel J. Mikolaski, Chairman and Editor

McMaster Divinity College Canadian Baptist History Conference
Hamilton, Ontario, October 25-29, 1982

The Report, less Dr. Murray's appendix, was published in the proceedings of the Conference,
Canadian Baptist History and Polity, Murray J. S. Ford, ed.,
Hamilton: McMaster University Divinity College, 1982

The Cluster Group

The Atlantic Baptist College, Moncton, N.B., Cluster Group comprised the following:

J. Kenneth Allaby, B.A., Senior Minister, Highfield Street United Baptist Church, Moncton, N.B.

A. Paterson Lee, M.A., B.D., D.D., Senior Minister, First United Baptist Church, Moncton, N.B.

Byrna MacKinnon, member of First United Baptist Church, Moncton, N.B., retired teacher.

Jessie C. Mikolaski, B.Ed., Secretary to the Cluster Group.

Samuel J. Mikolaski, M.A., B.D., D.Phil., President, Atlantic Baptist College, Chairman and Editor.

Stuart E. Murray, M.A., B.D., D.Min., late President Atlantic Baptist College, Instructor in Biblical Languages and Philosophy.

Ralph Richardson, B.A., M.Div., M.Th., Instructor in Biblical Studies, Atlantic Baptist College.

George Rideout, B.B.A., L.L.B., Barrister, member of First United Baptist Church, Moncton, N.B., and Legal Counsel to the United Baptist Convention of the Atlantic Provinces.

Ernest J. Sperring, B.A., B.D., M.Th., Pastor at Large, Westmorland-Kent and Albert Counties, N.B., United Baptist Convention of the Atlantic Provinces.

Several others were consulted in the course of this study. Thanks is expressed to Dr. Keith Hobson, Executive Minister of the United Baptist Convention of the Atlantic Provinces, who read the report in draft and offered helpful criticisms and suggestions.

Outline

1. What is ordination?
2. Who ordains?
3. Ordained to what?
4. Ordained Status
5. Ministry of Women
6. Education
7. The Ordination
8. Discipline

9. Development

Appendices: Study Papers on the Practice of Ordination

Dr. Samuel J. Mikolaski
Ordination Among Canadian Baptists

Dr. A. Paterson Lee
Ordination Among British Baptists
Ordination to the Ministry: The Idea of Call

Rev. Kenneth Allaby
Ordination Among Southern Baptists

Rev. Ernest Sperling
Ordination Among American Baptists

Jessie Mikolaski and Byrna MacKinnon
The Ordination of Women

Dr. Stuart Murray
New Testament Terms for Ordination

+++++++

TEXT OF THE REPORT

1. What is Ordination?

- 1.1 In the NT, the concepts of ordination, appointment and commissioning seem to be congruent. Care is exercised to appoint fit persons to various ministries, which is viewed in the context of spiritual gifts more than of office. There appears to be nothing signified by the terms which are employed to suggest the formal ordination procedures we go through.¹
- 1.2 The laying on of hands probably means nominated or chosen by a show of hands, or signified by hand.² This is a way of consent by the congregation to add their voice, "We agree" to the nomination. The person nominated is fit and consent is voiced to appoint or commission or, as we have come to say, to ordain to a task. Awareness of God's choice appears to have preceded the laying on of hands. The laying on of hands appears to have been the act of consent and perhaps commendation, as in Acts 13:1-3.
- 1.3 For centuries in the Christian church it has been held that since the instances of commissioning to church ministry which are cited in the NT concern men, the procedure is reserved to men, particularly as pastors. A broader understanding of the range of cognate terms which mean appointment or commissioning for various forms of ministry compels many to discount the reservation.

2. Who Ordains?

- 2.1 In the NT there appears to be equal weight given to God's call of a person to ministry and to God's call to a church to recognize and attest to gifts and to ordain. Baptists have sought to make coincidental God's call and the church's call.
- 2.2 Ordination is a local church right and function. It is a public not private event. Responsibility to ordain can never be fully delegated by the local church, though it will seek counsel from sister churches and individuals in what it does. Nor can sister churches take from the local church the right to ordain even though they may disagree with a particular action. However, it is within the right and at times the responsibility of sister churches to discount the action of a local church in the interests of the Christian ministry and the reputation of the Christian faith.
- 2.3 Canadian Baptists have attached undergraduate and graduate theological education requirements to ordination in an attempt to ensure

¹ Many studies of the NT yield these conclusions. Note background papers prepared for this study by Dr. Stuart E. Murray.

² As in Acts 14:23 and 2 Cor. 8:19. Several lexicographers interpret in this way. Note also Lohse in Kittel, F. W. Meyer and other commentators. This is consistent with the mood of fraternity and congregational input implicit in *I Clement*.

an adequately educated ministry for the churches. While this is commendable and is part of the ethos of this report we believe that wider interpretations of ordination and fitness for ministry are legitimate and should be cultivated. We believe this could enhance and complement the goal to increase the numbers of ministerial candidates who complete full formal studies.

- 2.4 Aspirations for Baptist unity in Canada within emerging new conventions early in this century generated policy which made of uniform ordination practice a tool for denominational unity. Those reasons are no longer pertinent today. While generalized patterns of common practice are desirable, uniformity of procedure and of standards country wide or convention wide are unnecessary and are often honoured in the breach of them. Differences from one association to another should be recognized and welcomed and in some cases encouraged. This is especially the case as ministry needs and opportunities vary considerably from one part of the country to another, or even within our cooperating conventions. This is already partially recognized since exceptions are allowed and the needs of some ethnic groups are a substantial part of the reason for these exceptions.
- 2.5 Resistance to what is thought to be undesirable local practice should be expressed denominationally not as a matter of policy but of custom. This is already widely occurring. Regardless of a candidate's formal standing vis-a-vis present ordination

standards, churches now elect to reject or accept candidates as they see fit whether the candidate is well educated or little educated, male or female, divorced or remarried.

- 2.6 What is deemed best for churches by those who ponder these matters ought to be urged for consideration through publication, argument, persuasion and counsel. In the past half-century too little of this has occurred among churches. Instead, detailed policies have been put into place which a few persons on a board seek, often vainly, to administer effectively. All the while the procedure has become bureaucratic and abstract. If an individual or a church or an association believes that a particular church is acting inappropriately in its ordination practices he or they should do as Baptists have done historically: meet fraternally to resolve the matter and to learn from each other rather than to refer all local problems to denominational staff or a select board. The latter, as the primary resolution of problems, should occur less frequently than has been the pattern during recent decades.
- 2.7 Normally ordination should be undertaken by the church where the candidate serves. Ordination is to a specific ministry, not to ministry in general. In some cases, as in the case of Paul and Barnabas, the church of which the minister is a member will ordain or commission the person to a task where there is not a congregation to do it; i.e., ordain the person to mission. Responsibility for the ordained person belongs to the church where the minister is serving and is a member.

- 2.8 No Baptist church should ordain any candidate who is not a member in good standing of a Baptist church, normally of the church which is ordaining. This should apply equally to delegated or commissioned ministries to which a person is ordained, such as overseas missions or home missions.

3. Ordained To What?

- 3.1 It is our consensus that in the past Baptists have understood from the NT and from their own tradition that ordination is reserved for pastoral ministry. It has traditionally been the act of the local congregation to publicly identify and commission the person whom they believed God called, equipped and sent to be their minister. To this has been added the interpretive gloss of required undergraduate and graduate education. The logic of the practice of requiring certain advanced education as a necessary component of fitness for ministry and ordination is indefensible. It remains to ask whether ordination should be reserved to pastors of congregations.

- 3.2 Baptists have diversified ordained functions. Some of these are: the minister of the church, minister of christian education, minister of youth, minister of music, minister of social service, minister to senior citizens, minister of pastoral visitation, minister of recreation, minister of administration, minister of counselling, missionary, chaplain. The foregoing list is illustrative of certain practices, and is not indicative of policy. Argument against ordination of persons other than the pastor of the church centres upon the fact that ordination is understood by many to be restricted to those who exercise the senior pastoral function and who teach. This has been enshrined in policies which distinguish educational requirements for pastoral ministry as against adjunct ministries. There have evolved multiple kinds or levels of ordination which were not intended to allow for sideways transfer. For example, Canadian Baptists in principle at present do not allow Christian education ministers to become pastors without educational upgrading. This rule like many others has been honoured in the breach.
- 3.3 Nevertheless, some among us continue to argue strongly that ordination properly applies to persons commissioned to preach the Gospel, that is, as ministers of the Gospel, not to ancillary church functions.
- 3.4 Baptists in Canada have been reluctant to accord ordained status to bi-vocational ministry. Beyond fostering clericalism, this attitude has seriously limited flexibility for and adaptability to ministry needs outside the context of traditional anglophone, socially establishment-minded congregations. Present policy increases the detachment of Baptists from the majority of Canadians. There seems to be no valid reason not to ordain bi-vocational persons. One Texas Baptist Convention (Southern Baptist) middle-level executive who had for

- years directed new home mission work estimated a few weeks ago that of the thousands of Texas Baptist Convention pastors at least half are bi-vocational. This will surprise many Canadians who think of Southern Baptist churches as being usually large. In fact, Southern Baptist growth is chiefly due to multiple small, new churches which are led by ordained bi-vocational pastors. The need for this was expressed to a member of our group recently by a senior state convention executive of the American Baptist Churches as well.
- 3.5 Urgent and vigorous steps should be taken to encourage the development of bi-vocational ministry among Canadian Baptists. Ordination should become, and be perceived to be, identification of persons with gifts and commissioning them to all sorts of ministries. Life-time, full-time ordained ministerial status, which is a desirable and honourable status, should have divested from it the present clerical aura. Full-time, ordained ministerial status should not preclude the ordination of many bi-vocational ministries. It would be well to detach considerations of tax

relief, insurance and pension benefits, and convention voting privileges from ordained status in the interests of unshackling the ministry of the Gospel in Canada.

- 3.6 Ordination should be seen to be more inclusive of all sorts of ministries which are acknowledged and honoured in the local church and by the association and convention, and which are open to those whom the church perceives to have been called by God to lead and minister. Ordination should be perceived to be primarily commissioning to a specific task rather than to clerical status.

4. Ordained Status

- 4.1 Canadian Baptist clericalism should be allowed to decline. Pastors and the constituency should divest themselves of the aura of the religious person as a kind of *tertium quid*. The terms "Reverend", "Rev." should rarely be used, if ever, even on calling cards and never as forms of address. The term "Pastor" as a form of address, or simply "Mr." or "Miss" or "Mrs." or simply the full name without title, are deemed to be adequate.
- 4.2 The ordained person whom the church calls or the person the church ordains should be accorded ministerial status in the Association and the Convention. Canadian Baptists should freely accept ordination credentials from other fellowshiping Baptist conventions without let or hindrance. Such persons should declare their common faith with Canadian Baptists and loyalty to Canadian Baptist cooperative ministry. When a church calls a previously ordained person it must be presumed to agree with the act in which it had no part. Therefore induction has a greater significance than is usually attached to it. Information about all ministers should be published with sufficient clarity to enable the constituency to know any minister's qualifications in relation to recommended guidelines which convention may adopt.
- 4.3 Ordained persons should have no *ex officio* right of vote in the church, association or convention beyond that of any other member of a

13

Baptist church.

- 4.4 The right of ordained persons to be heard and the persuasiveness of what ordained persons say should be in virtue of intrinsic value as to logic, truth, leading, counsel, challenge. This basis is no different from that which is allowed to lay persons. The weight of authority must be primarily the Word of God rather than office.
- 4.5 In the present circumstances of Canadian Baptist life which include need for accurate information it is important that there be maintained a published

- ministerial list. The purpose of this is to identify accredited ministers of the convention and to provide some information as to qualifications. This will enable others to know in a preliminary way what qualifications a minister brings to the task in relation to recommended convention standards and the needs of the church. Such a list may be divided into classifications which pertain to types of current ministry.
- 4.6 The sense of personal call, which some regard as life-long, should be distinguished from the responsibility of the church to recognize gifts and calling. Attestation of the call by the church confirms the call, or the church may question the call. Call and attestation are indispensable sides of ordination. Ordination is to vocation (which begins as a deeply personal conviction of call) and consequently ordination is to a specific task (which entails attestation by the church).
- 4.7 Ordination is valid only so long as one is active in ministry in the church. Ordination lasts so long as the function for which one is ordained lasts, which the church corroborates. The validity of ordination status is open to question if the person by choice ceases to serve in active Christian ministry. If the person leaves ministerial vocation or is disqualified the person loses ordained status. This may be reactivated by means of re-commissioning such as in an induction service.
- 4.8 Thus ordination, commissioning and induction are seen to be congruent concepts. Induction is a, ratification of ordination, whether the former ministry was very recent or in the distant past. Ordination, commissioning and induction mean "we agree," "we think so too," as expressed by the congregation publicly. Allowance should be made for ministry for which one may variously be prepared in life, or for which one may prepare, then perform (even briefly), from which one then withdraws in order to do other work (the prophet who comes out of the hills, ministers, and then resumes ordinary vocation).
- 4.9 It is clear from long established Baptist usage, in all Baptist conventions, that persons with gifts for ministry regardless of some standards have been ordained and have been accorded full credentials when such persons have established reputations for effective ministry. On the other side, cases can be cited of persons who fulfilled formal theological education requirements but who were later shown to be unsuitable for ministry. Thus, along with other factors, custom, usage and experience must remain as important factors for Baptists in their understanding and practice of ordination and ministry.
- 14
- 4.10 Salary range, tax relief, pension and life insurance benefits, should be separated from questions of education and should be tied solely to actuarial and service considerations: so much service, so much benefit. The matter of tax relief should be left to settlements with Revenue Canada as to whether other than "full time" church ministers are entitled under current regulations to clergy tax relief, but

there should be no concession to government to determine what ordination is as judged by Baptists in contrast to other religious bodies.

- 4.11 Baptists have maintained the right to freedom of choice by the congregation and in inter-congregational matters. Baptists thus reserve the right to call or not to call, to ordain or not to ordain ministers regardless of formal credentials. Nevertheless, such liberty should be safeguarded against abuse. This is done by influence based upon established patterns of usage among the churches. Entailed as well is the right of sister churches to discount the status of individuals whom churches may call or ordain whose fitness for ministry is questioned.

5. Ministry of Women

- 5.1 The ministry of women in Baptist and other evangelical churches in Canada is varied and universal, except that only in recent years have some women been ordained to pastoral ministry. Canadian Baptists generally reluctantly accept the practice of ordaining women, and there are only isolated instances of women being accepted by churches as senior pastors.
- 5.2 Objections to the ordination of women center upon the received tradition held by most Christian bodies that in the NT only men are senior pastors or have charge of congregations. Most Baptists who reject the ordination of women for ministry at home rejoice in the effectiveness of women as leaders in home and foreign mission church ministry. No formal policy has been formulated among Canadian Baptists on the ordination of women. Isolated instances of ordaining women have established policy in an ad hoc manner. It can fairly be said that Canadian Baptists do not wish to make of this a controversial issue, but at the same time the majority of Canadian Baptists reluctantly accept women pastors.
- 5.3 The variety of service performed by Christians in the NT church included ministries by women. Ministry in the NT church was neither hierarchical nor restricted to men. Women may not have been chief ministers but they were ministers and fellow-workers with the apostles and in the church. Included at the least are functions of deaconess, prophetess, utterance in the church assembly, and spiritual care.
- 5.4 The NT is not clear on the question of women being pastors or leaders of congregations. The best answer that can be given is a mildly positive one, in view of the many forms of ministry in which women engage in the NT. There is no instance cited of a woman pastor; however, the fact that no woman is identified as a pastor does not

mean that a woman could not have been a pastor. The question is whether on this issue the NT is descriptive, or whether aspects of the NT descriptions are also prescriptive.¹

- 5.5 Paul's statements against the public ministry of women have been variously interpreted. Two considerations of interpretation are offered here: First, Paul intends that women in ministry should not assume authority over their husbands. This would leave unrestricted the ministry of women in associate capacity with husbands, or as widows or as single. Paul's intent, on this reading, is not to create confusion at home. Second, that the meaning of the objectionable authority of women over men in public ministry concerned the cultic use of sexual wiles in public assemblies.² In the first case, the integrity of marriage and the home are in view; in the second case immoral practice is proscribed. Given the reasonableness of both points, there is left wide scope for the legitimate ministry of women.
- 5.6 Objections to women senior pastors are probably more in the abstract than the concrete. This could be no different than objections to some men who happen to be of cultural, racial or national background other than those to which we are accustomed. Discrimination is a function of the call of any pastor. Concrete situations will determine the course of events. These situations may be good or bad, for men or for women. Ministers, whether men or women, must cope with the risks of ministry as practised by Baptists and then, along with the church membership, reach new levels of understanding and appreciation.
- 5.7 It is clear that detailed regulations cannot be found in the NT because the NT is not clear on many questions respecting the ministry, including women and the ministry. The plain fact is that most Baptist churches depend substantially -- probably more than 50% -- upon women for their various functions and ministries. Women need to develop themselves in ways appropriate to their own gifts, capacities and personalities. Forceful intrusion of the women's ordination question simply makes of Christian ministry a feminist issue which can be as macho as the attitudes of some men are. Women in ministry should not become the pale imitations of men. In this respect, theological education programs have failed to develop imaginative and appropriate programs for women's ministry. Women should be free to be all that God intended that they should be, including ministry for Christ based on their relationship to Jesus Christ and the example of the New Testament.

¹The traditional arguments based on NT practice that only males should be senior pastors are strong. These include the fact that no woman pastor (elder or bishop) is cited and that all the references to these are of males (e.g., I Tim. 3:1-7; 4:14; 5:17-20; Titus 1:5-9; Acts 14:23; 15:4,23; 16:4; 20:17-18, 28). Most Christian bodies (Protestant, Orthodox, Catholic) *including* Baptists have deemed NT practice to be prescriptive. At the same time, all Christian traditions have readily acknowledged leading roles of women in the NT church, including the ministry partnership of Priscilla and Aquila (Acts 18:24-28; 2 Tim. 4:10), the strategic didactic roles of Eunice and Lois (2 Tim. 1:5) and the functions of deaconess, prophetess, public utterance and spiritual care.

²The prohibition against women teachers in I Tim. 2:11-15 must be understood in the light of the major concern over false teachers and teaching as it is stressed repeatedly in the pastoral epistles. Note the work of Richard and Catherine Clark Kroeger, *Reformed Journal*, October 1980. Their study of *authenthein* (I Tim. 2:12) is particularly helpful (*Reformed Journal*, March 1979).

6. Education

- 6.1 Beyond calling, the major qualification for ordination is fitness. Canadian Baptists have developed argument and evolved policy which link fitness almost necessarily to formal undergraduate and graduate education. Alternatives to such established norms are often treated as exceptions rather than as possible gifts of God. Attempts to strengthen ministerial training chiefly through post-graduate internship have had mixed reception and success.
- 6.2 Most Baptist denominations have voted standards for ministerial education and have then been compelled to allow exceptions, equivalencies and other ad hoc compromises which reflect the complexity of life and the impossibility of enforcing uniformity. The difficulties faced by administering boards to interpret and enforce rules have been immense. It is here urged that we move away from the perception that we are controlled by rule and bureaucracy back to *voluntarism* and idealism as key factors. We believe that this will strengthen rather than weaken our hand and our ministry.
- 6.3 As a standard for young adults, we urge that undergraduate and graduate theological degree programs continue to be the norm among us. More effective recruitment, apprenticeship and development programs need to be devised. We urge, nevertheless, that we drop the connection by rule between degree education and ordination and concentrate on other factors which motivate to fitness for ministry. Experience has shown that thereby it is possible for Baptists to increase the flow of candidates through college and divinity school and to strengthen equipping programs.¹ Too much money and energy have gone into enforcement of rules which has limited the amounts of intelligence, skill and time applied to development.
- 6.4 The more able young, middle-aged and older adults are inspired, motivated and trained through multiple level development and leadership programs the more will be available for formal college and divinity school education. Ordination is a function of gifts which fit for ministry. Canadian Baptists must enlarge their horizons as to the meaning of fitness, ministry and ordination. It is certain that if this were done the task of the colleges would become easier. Our colleges would not be put into the shade. That most candidates will opt for the easiest route is not borne out by the facts and is no compliment to higher education.
- 6.5 The need in Canada for multi-level ministries is urgent. Some estimate that most M.Div. graduates are unable to communicate effectively with over half the Canadian population. Whatever may be said about modes and content of higher education, it is our desire that the number of M.Div. candidates increase. Along with this are needed literally hundreds of lesser educated but skilled pastors and workers and bi-vocational workers. Providing ministers for various socio

¹The most noteworthy example which may be cited is that of Southern Baptists.

logical levels and contexts calls for greater flexibility than we have shown. This process will tax the capacity and skill of our educators and leaders to develop the more educated leadership needed where the one level leaves off and the other begins. While many of our key pastors and leaders were privileged to acquire undergraduate and graduate education, enough who were not so privileged but who brought to the task native skill and other vocational experience have demonstrated that we must leave the door open for such gifted individuals. The risks of abuse in doing this are less than the risks of missing the contribution of some.

- 6.6 Inducement to fitness for ministry including adequate formal education is achieved better through key motivating factors than by rule. We have all believed this; nevertheless, we have tended in the past generation to work to rule too much and to devote too little of our time, creative thinking and resources to other factors. We believe that five key factors rank as primary motivating factors: (a) modelling by competent ministers, (b) personal sense of divine call and mandate, (c) affirmation by the local church, (d) satisfaction and confidence in one's fitness for the task, (e) productivity, (f) persuasion. Other important factors include pride of status, peer pressure, the expectations of the constituency and the higher pay scales which educated persons usually command.

7. The Ordination

- 7.1 The initiative to ordain should be taken by the local church. Usually the need and propriety to act will emerge from the cradle of relationships and service in which the person ministers. The issue should fasten itself upon minds and hearts as a conviction, "Here is God's man," "Here is God's woman." "We have the responsibility and the privilege to commission the Lord's servant into his service." The matter should arise less from the desire of the person for recognition or status and more from the thanksgiving, joy and sense of mission in which the church and the candidate see themselves. Baptists should ceaselessly strive to depress bureaucratic and formal elements which accrue to procedures and should highlight the work of the Spirit, the authority of the divine call and the challenge of fruitful ministry.
- 7.2 Customarily, ordination services are infrequent and have concerned pastors and Christian education ministers. If a broader interpretation of ministry and ordination is accepted by Canadian Baptists, then such services will occur more frequently. Normally, services will be planned so as to encompass a number of fellowshiping churches. Variety of procedure need not jeopardize associational unity and can advance it under the general umbrella of mission.
- 7.3 Traditional Baptist procedures should be preserved and their significance

heightened. The local church should convene an Examining Council which is made up of representatives of sister churches and others the church may invite. Procedure should provide a public

18

public forum in which the candidate can give testimony to conversion and faith in Christ, church membership, attest to a sense of divine call to ministry, outline major elements of his or her beliefs, and give evidence of spiritual fitness to serve and lead in the church. Statements of belief are arid and at times vapid unless they complement devotion, prayer life, purity, integrity, soul-winning, evidence of ability to lead, and unflagging dedication to the task. The report of the Examining Council will usually be one of commendation and praise, given prior attention by the church to the fitness of the candidate. If the Council is reluctant to recommend that the church proceed, then the church is advised to heed the advice of brethren and to by-pass it only for sound reasons. Whether the public act of ordination or commissioning takes place on the same day or on a different, emblematic day is a matter of local choice.

- 7.4 The public service of ordination should tie spiritually and programmatically to the field of service in which the candidate ministers. Such empathy is essential if prime elements of Baptist ordination are to be well served. It is a service of praise, of recognition, of dedication, of commissioning, of commitment to the ministry of the Gospel. It should include praise, prayer, preaching, attestation, commendation and ordination. The public act should affirm the candidate in calling and service and commend the candidate to the blessing of God. The candidate may stand or kneel. The meaning of the laying on of hands is biblically uncertain but need not be discouraged. Its practice should be encouraged as affirmation and as a sign of brotherhood and partnership in ministry.

8. Discipline

- 8.1 Baptist churches have traditionally protected their right to ordain fit candidates. Few churches clutch after the right to discipline aberrant ordained persons. When failure or abuse occurs churches are quick to call upon denominational staff or boards to deal with problems. We believe congregations and associations should take more responsibility to discipline aberrant behaviour when it occurs.
- 8.2 Discipline in a Baptist church is first and foremost of members; only consequentially is it of leading members. Any discipline of a pastor arises from the context of the church's responsibility spiritually to the pastor as to any other member. Thus the major responsibility for discipline rests with the church where the person whether lay or ordained is a member. In such action the church may well seek the counsel of sister churches or denominational leaders. If removal from ministry is voted by the church the matter should be reported to the associational and denominational record for removal of the name from the

accredited list.

- 8.3 Much of procedure to investigate complaint will be, it is hoped, with a view to clarification, reconciliation and restoration. There remains the thorny question of whether any offences permanently disqualify either from ministry or from ordained status for ministry. Notable

19

cases of notorious persons who, following conversion, became eminent and fruitful servants of Christ may be cited. More opaque is the question whether Christians who occupy public leadership roles and fail grossly are disqualified from public ministry roles. Most Christians do not deny forgiveness to such and most would earnestly pray and work for restoration of such unhappy persons to God's fellowship. But many Christians feel compelled to separate forgiveness from qualification to serve in such roles as pastor or other ordained office. Betrayal of trust and modelling are seen to be decisive for the sake of the Gospel. It appears that some sins such as certain sexual sins are seen in the NT to be uniquely disqualifying. Many believe that Paul's warning about the king's messenger running the risk of becoming a castaway is particularly sombre, as is James' warning that the teacher stands in double jeopardy. It is urged that Christians remember that along with the freeness of grace and forgiveness is the sobering fact that heinous sin may disqualify from ministry.

- 8.4 Considerable weight must be allowed to informed *moral sensibility* within regions and congregations. It is virtually impossible for divorced persons, for example, to preach convincingly about the inviolability of marriage. Thus for many congregations not the forgiveness of the divorced person but the impossibility of the person's modelling and proclaiming the truth of the sanctity of monogamous marriage is the key issue. We recommend that whether to call a divorced person should best be left to the local congregation. Nevertheless public persons must face the inevitable discounting of their role and the fact that for some there will be legitimate offence. In our time Christians have paid little attention to the meaning of not giving offence not only to those inside the church but also to those in the world. Does a person have a right to minister if he or she is an offence? We think not.
- 8.5 Classification of disreputable or unacceptable behaviour is difficult. The study of the biblical doctrine of sin has not been popular in our time. Gross sins which jeopardize ministry and the reputation of the gospel include (a) fornication, adultery, homosexuality, molestation, besetting, (b) dishonesty, lying, cheating, criminal offence, (c) marriage breakup, (d) addiction, (e) schism, factiousness, (f) heresy. Purity, integrity, and wholesomeness ought to be stressed constantly to Christians and must become ingrained thoughtpattern in the Lord's servants. No one can discipline beyond what the moral sensibilities of the social grouping will bear. It is the task of the Christian minister to *heighten and sharpen moral*

awareness. Leaders must be alert lest having preached they be cast aside.

9. Development

- 9.1 Nothing is more urgently needed in Canadian Baptist life than the diversification of the scope and levels of ministry, greatly expanded awareness of the need to discover, identify and train workers and

20

vastly increased effort and programs to achieve these goals.

- 9.2 Canadian Baptists, especially at the level of the individual church member and the individual local church, must accept greater responsibility to discover and develop Christian workers. It has been axiomatic among Canadian Baptists that God calls persons to ministry. Baptists look for declaration of that call from the individual somewhat passively. It is our contention that Canadian Baptist members and churches must take a more active role to discover and develop Christian workers. The future of the denomination does not rest primarily with the divinity schools but with the local church. The churches ought to set more of the thought patterns and practices of candidates than does the college. No divinity school can give as much as 50% of what candidates need to fit them for ministry. Most of what they need must and does come from the local church and the constituency.

- 9.3 Churches more frequently than rarely should lay hands on young men and women and say to them, "We believe that God is calling you to ministry," or "We believe that you should consider Christian vocation as a career." The church should call in the name of the Lord. This should complement large expansion of ministry roles and bi-vocational ministries from the age of high school upwards. As these workers are apprenticed they will grow in capacity to lead, witness and teach and in the conviction that God is leading them. Many of them will be ordained while in their early years of vocation or college education. Add to these significant numbers of second career persons and there will be available very large reserves of manpower from which many more than at present will accept formal theological education as a goal. The formative years of high school, Bible college and college and the earliest years of work experience out of high school comprise the largest reserves of potential ministry candidates, which Baptists elsewhere have more effectively tapped than have we Canadian Baptists.

- 9.4 Present ministers and lay leaders ought to re-structure their priorities and work habits. Theirs is the task to recruit and develop those who succeed them, and this is a priority task. As master-craftsmen they need to invest themselves in apprentices who as a result, in many cases, will be well on the way to becoming craftsmen in ministry before they enter formal theological training. It has been easier for ministers in Canada to do most of Christian ministry themselves than to recruit and train others to minister. This is utter folly. It is cheaper and easier but it spells

disaster for the future. Nothing is more important or more expensive in time, effort and resources than that those who are fit for ministry transmit fitness to others. But this is the better way. The remarkable growth of Baptists and other evangelical witness in the USSR and many third world countries attests to the truth of these things.

- 9.5 Keeping track of those who are on the way to ministry capability is the necessary complement of recruitment and development. This is

21

especially needful in the case of those who leave home for college or divinity school. Canadian Baptists have over the years been protective of their own divinity schools (which is proper) and have therefore tended to lose track of candidates who attend other schools. Efforts have been made in recent years to correct this. Systems for regular contact with candidates, communication of information about Convention, programs of summer ministry and vehicles for placement following graduation should be expanded and be made more efficient. Many Canadian theological students have been ignored and have felt isolated during their education programs. Practical concern is a fertile bed in which to grow loyalty.

- 9.6 Present boards of standards and ordinations in our conventions have served important but difficult roles: The role of these boards should be turned more to recruitment and continuing contact with and development of ministry personnel, along with the task of evaluating current and future ministry needs in relation to the mandate to the church to preach the Gospel to every creature.

+++++

APPENDICES

Ordination Among Canadian Baptists

Samuel J. Mikolaski

- (A) United Baptist Convention of the Atlantic Provinces (AUBC) Baptist
Convention of Ontario and Quebec (BCOQ) Baptist Union of Western
Canada (BUWC)

Canadian Baptists set a high, biblical standard for ordination. The identical preamble to the AUBC and BCOQ regulations says:

Spiritual standards for ordination shall be the profession of faith in Jesus Christ as Lord and Saviour; conviction of a call to the ordained Christian ministry, and a recognition of this call by the church of which the candidate is a member; a statement of doctrinal beliefs which testifies to the life of faith, and a quality of life in keeping with this faith.

The educational and other standards which follow are intended to serve the interests of the spiritual standard. Nevertheless, it may fairly be asked whether the subsequent regulations tend to override the preamble with formal requirements which, in some cases have become ends in themselves. Canadian Baptists have been proud of their high ordination standards. Almost invariably the term "high" is understood to mean advanced education (B.A., M.Div.). It is clear to many that as desirable as high academic qualifications are for some, other considerations compel rethinking Canadian Baptist regulations and attitudes. Some of these considerations include the need socially and ethnically for multi-level ministry, the need for bi-vocational ministry, the matter of fraternal relations with other Baptists, and a more consistent application of the

Baptist tradition to bridge the modern gap between clergy and laity as to the meaning of ministry.

Those who have served on Boards of Standards or Credentials in our respective conventions will attest to the long hours of work entailed in dealing with exceptions. Is it fair to ask what connection there is in our thinking between standards, competence, exceptions and gifts of the Spirit? We have rejoiced over those who have come through the system seemingly in good form, with a good mind-set and with noble aspirations for ministry. We have also spent hours upon hours, sometimes extending over years with some candidates, in a running dogfight on fulfilment of regulations which have been applied to a particular candidate. Most of us can attest to the fact that exceptions rule the day. Is there a better way? Can we devote more of our valuable time and money to development of ministry models and less to casuistry? Laurie Fenerty, minister of the Marysville N.B. United Baptist Church and a member of the AUBC Board of Standards, estimates that despite regulations we are losing ground as to ministerial standards. He compared the 1953 and 1979 AUBC year books and found that since 1953 in Atlantic Canada men with one degree have decreased from 56 to 50; those with two degrees have increased from 65 to 88; those with three or more degrees have decreased from 11 to 10; those with no degree have increased from 56 to 72. He does not indicate how many of the degrees are honorary, or from questionable schools. Nevertheless, the final statistic is important: despite all our efforts, the number of non-degree persons has significantly increased. This is but one small indicator among many which point to the need to re-assess our understanding of and attitudes to ministry.

All three English-speaking conventions recognize the importance of apprenticeship, lay ministry and ministerial internship. Licensing procedures traditionally have been more fully developed in Atlantic Canada. These include church and association licenses for lay persons. In Atlantic Canada the licentiate often carries the prefix title "Lic.". In the BUWC, licensing is now four-fold and embraces action by the local church, the area, and the Credentials Committee of

convention: licensed pastor, licensed lay preacher, accredited deaconess, and ministerial student. In the BCOQ, the local church grants to ministerial candidates the License to Preach. Licensing has served both as a permanent church-invoked status and as a stepping stone to ordination. Most licensing must be renewed annually by the church or association. The range of ministry needs in Canada seems to compel some re-thinking of licensing and ordination. In some parts of Canada the meaning of licensing is not clear to many Baptists. Questions have also been raised by candidates as to why practical ministerial experience before and during education, which is in part the intent of licensing, should not be regarded as fulfilling the requirements of internship.

All three conventions utilize Examining Councils to examine candidates and recommend courses of action to the applying and ordaining church. There are significant differences in procedure, however, between the AUBC and the BUWC on one side, and the BCOQ on the other. In all cases, nevertheless, examination of candidates for licensing or ordination takes place upon application of a local church.

23

In the AUBC the Examining Council is not a council of Convention, but of the Associations. It is made up of delegates voted by the Associations and meets annually on the day before Convention. It recommends actions to the applying church and reports its decisions to Convention. The Board of Standards informs the Examining Council of its dealings with candidates and of their status vis-a-vis regulations including their education and exceptions to regulations, but the Examining Council is bound by no other decision than its own in light of Convention standards. In the BUWC a parallel pattern has been adopted, except that the Examining Council is a committee of Convention. Its decisions go to Convention as recommendations to applying churches. The chief criticism of these two structures and procedures is that they are more Presbyterian than Baptist. The local church voluntarily gives up its right to examine and decide, but some argue that by custom this right is now pre-empted from the local church because the local church is expected to abide by the decision of the Examining Council. If the local church proceeds to ordain despite the Examining Council's negative decision, the ordination will not be accredited by Convention.

In the BCOQ the procedure is much closer to received Baptist tradition. The local church convenes an Examining Council made up of the Associational churches. At that Council a letter is read from the Department of the Ministry as to the Candidate's fitness in relation to Convention standards. If the church (or church and council) proceeds against the advice of the Department of Ministry, the ordination would not be accredited according to convention regulations.

Thus, amongst Canadian Baptists there continue to be significant differences as to examining procedures, and differences of opinion as to the role and authority of

the local church on ordination in relation to its associational and denominational links. This parallels ambiguities in other Baptists groups, including British Baptists and the American Baptist Churches.

The educational standards convey Canadian Baptist concerns for adequate ministerial education. As well, they reflect ambiguities which have become embedded in the standards and their interpretation. Canadian Baptists measure educational standards by the programs of study at Acadia Divinity College, McMaster Divinity College and Carey Hall, plus equivalent programs as measured by standards of the Association of Theological Schools and the American Association of Bible Colleges.

The norm for ordination is B.A., M.Div. For Ministers of Education, the M.R.E. is required, though make-up work is supposed to be required if the person subsequently wishes to assume the pastorate (which poses the problem of equivalents and enforcement).

The simple clarity of this standard is at once obscured by a wide range of other so-called minimum requirements for ordination. There follow a number of categories with declining educational requirements, all of which lead to ordination: (a) The Acadia B.Th (4 years), or 3 years at McMaster or at Carey Hall. (b) Bible College B.Th. plus B.A. (or one year of university) plus Baptist History and Polity. (c) After age 35: two years of university-level study. (d) After age 45: usually not less than one year of university-level

study. In BCOQ: the B.R.E., plus BA. (or 2 years of University) plus Baptist History and Polity (f) In BUWC: ethnic ministry educational standards exceptions in the interests of their work.

It is evident that a wide range of options is open to candidates, and that for not a few casuistry prevails. The questions are whether age is a legitimate factor of discrimination, whether matters other than enforcement should occupy us more in order to motivate candidates to more complete rather than to limited educational programs, and whether there are many levels of ordained ministry needed in our constituencies which will have recognition less denigrative than that of exceptions or minimum standards. In other words, do we need a new view of ministerial development?

On the average Canadian Baptists have enjoyed a more educated ministry than some Baptist groups can claim. The patterns of ordination requirements and of education have produced helpful social and religious cohesion, which cannot be claimed by separatists in the same way. Nevertheless, Canadian Baptists are threatened by ideological and theological dislocation not unlike the separatists

have been experiencing in our time unless Canadian Baptists provide effective ministerial development programs to meet the multi-level needs of the Canadian population. It is said that most Canadian Baptist divinity college graduates cannot communicate effectively with over half the Canadian population. Ordination must be seen as a function of meeting this need through the ministry of our cooperating local churches, not as the capstone of accomplishment for the elite.

(B) Union D'Eglises Baptistes Francaises Au Canada

The following is a summary of French Baptist Union practices, which have been abstracted from correspondence with the General Secretary, Rev. John S. Gilmour:

Regulations and practice relate to three aspects of implementation: (a) In all cases the local church ordains its pastor or member. (b) Sister churches send delegates to the Examining Council which is convened by the local church and they participate in the ordination. (c) The Union has an Ordination Committee which administers Union regulations and advises churches whether to proceed.

The local church requests that the Ordination Committee evaluate the candidate's fitness for ordination. The Ordination Committee reviews the testimony, educational qualifications, doctrine and ministry of the candidate and advises the church whether to proceed. The local church then invites sister churches to send delegates to an Ordination Council, which the local church convenes. The candidate is examined by the Ordination Council, which includes representatives of the local church and delegates from the sister churches and, if satisfied, recommends to the local church that it proceed with ordination. The ordination service usually follows immediately.

The recent establishment of their theological education program (CETE) in Quebec, in cooperation with Acadia University, provides a B.Th. seminary course of studies within the French Baptist Union. This, or its

equivalent, is the educational standard of the Union. In addition, one year of internship after completion of studies is required.

It is considered unacceptable among the churches that a pastor be separated or divorced or re-married following divorce.

Nothing has been specifically ruled as to the ordination of women; however, it is believed that no church would wish to call woman as pastor. Women are encouraged to enter auxiliary ministries such as Christian Education, visitation, or as pastoral assistants.

Thus far, auxiliary ministers, including men, have not been ordained and regulations would have to be changed to do so. Only pastors are ordained. Change in this policy does not appear likely.

In the past, Bible School graduates were tested in service for several years prior to their ordination. Now that the CETE program is in place, Bible School graduates are required to take 30 credits at CETE while in pastoral service, which takes about three years to complete.

Ordination Among British Baptists

A. Paterson Lee

Summary of a Report entitled THE MEANING AND PRACTICE OF ORDINATION AMONG BAPTISTS (submitted to the Council of the Baptist Union of Gt. Britain and Northern Ireland) published by Carey Kingsgate Press, 1957.

1. Nature of the Church

- a. An organism which receives and shares in all parts a common life. Analogies: The Body, The Vine, The Family of God
- b. Its members are free, responsible persons. The NT holds a + b in balance. It does not express incorporation into Christ in such a way as to deny the full personal response and responsibility of the individual (p.10).
- c. Likewise the plurality of "the churches" as well as the unity of "the church" is recognised.

2. The Function of the Church

- a. The People of God, its identity
- b. Fellowship
- c. Witness
- d. Ministry. Recognition of those "set apart", e.g.
 - i. The Twelve of the Gospels, also in Acts
 - ii. The Seven of Acts
 - iii. Apostles and their successors Timothy & Titus, and ordained elders
 - iv. Accepted gifts of the Spirit in operation among "laity"

3. Ordination

- a. New Testament:
 - i. Not exactly definable in the initial stages of the church's growth (p. 1) Until many

churches were established with an organised life, questions of the external forms of the Church's life did not emerge.

- ii. Emergences of 'presbyter' and/or 'episcopos', for management of churches.
- iii. Effectiveness. "The continuity is in life, not in form ... A combination of continuity and adaptability is a permanent feature of the Christian community" (p.17)

b. English Baptist history:

i. Seventeenth century. Generally the pastor was already a member of the local church before his invitation to become its pastor. Delay was deliberate. Laying on of hands done only by the ordained. Deacons, however, were also 'ordained'. If that pastor went to another church, again, after a lapse of time, he would be "re-ordained", so strong was the sense of validating a man's "call" by the local church.

ii. Eighteenth century. Baptist practice said to have been influenced by the Great Evangelical Awakening, by the "call" of William Carey and by the development of lay circuit ministries by the Methodists. There was now an increase in the changing of pastorates. Andrew Fuller recorded in 1804-5 that the "practice of dissenting ministers to receive ordination but once is now becoming common". Fuller also made the point that "while ordination is unprecedented in the NT, so is removal of a pastor from one church to another."

He also made the distinction between missionaries and pastors - the first being sent to a new area where there is no church, after which the founded churches would invite their own pastors.

iii. Nineteenth century. The appointment of evangelists, per se, became very common. The Metropolitan Tabernacle had its own Evangelisation Society and employed full-time evangelists. The use of the title "Reverend", which Baptists had used since the seventeenth century was now challenged. By about 1885 Ordination and Commissioning Services had given place to Welcome Meetings. Simultaneously, however, was the trend to strengthen the fellowship of Baptists through the Baptist Union and Associations. At this level attempts were being made to regularize procedures of ordination and since 1886 there has been a Committee of the Baptist Union for Ministerial Recognition.

c. Baptist Ministerial Recognition

The above named Committee set its objectives as follows:

- a. To prevent the unworthy or unfit entering the ministry
- b. To commend those qualified to the denomination
- c. To secure to those recognised eligibility for funds

Since 1923 a special statement ordination has been printed each year in the Baptist Handbook. Ministers are now ordained only once. At the taking

up of the pastorate of a particular church, a Service is usually held which is described as Induction. When a man is taking up his first pastorate the Service is frequently spoken of as an Ordination and Induction. Ordination is no longer practised for deacons, though a special Service of Commissioning is again taking place in a number of churches.

(A man can be ordained and inducted pending his final acceptance by the Ministerial Recognition Committee over a three year period, but in such a case he will have been approved by the church, the association and by another Baptist Union, e.g. Scottish, New Zealand or South African.)

Ordination To The Ministry: The Idea Of Call

Dr. A. Paterson Lee

Biblical precedents. That a call from God came to specific persons is clearly seen in the experience and testimony of the prophets. In contrast, of course, appointment to the OT priesthood was on the basis of Levitical succession. Elders of a city, and presumably of a synagogue, were appointed on the basis of experience seniority, if not of social eminence. Jewish rabbis employed the rite of 'laying of hands' on disciples who were authorized to preach, though laying on of hands could be for other and entirely different purposes, e.g. transference of a divine blessing (Gen. 48:14ff.; Nu. 27:18, 23; and Dt. 34:9); or passing on of a burden of guilt (Lv. 1:4; 4:3ff., 16:21ff.) The call to a prophet was usually understood in terms of the Word of the Lord coming to him (Ez. 1:3, 2:1; and Jonah 1:1, 3:1).

In the NT we have the primary call of Jesus to His disciples, involving them in a surrender of their rights to the point of leaving their given occupation, though it must be remembered that Peter still went fishing (Jn.21), while Paul used his tent-making craft to support himself from time to time. Nevertheless, with the emergence of the church body after the day of Pentecost, when all things were held in common, efforts were made to release the Apostles for prayer and the study of the Word (Acts 6:4). Indeed deacons were elected by the congregation to facilitate this division of labour. That the apostolate began to enjoy recognition in terms of special authority is beyond question. Whether this special status was "transmitted" to any successors is highly debatable. Indeed Paul commissions both Timothy and Titus to appoint elders in every city and to find men to whom they can commit what the Apostle himself has taught and who will be able to teach others also. It might be said that Timothy and Titus resembled evangelists and pastors but without possessing apostolic authority, as, for instance, in the right to write scriptures. Peter, too, appears to de-professionalize his own office by adding that he also is an elder (1 Peter 5: 1), at the same time rebuking those who exploit their pastoral position. In his second epistle to the Corinthians Paul goes to battle with those who consider themselves to be "super-apostles" (Chapter

ii), as though recognizing the danger of clericalism.

Paul's call to the ministry presents an interesting pattern.

1. He claims in Galatians 1:15, 16 that the God who separated him from his

28

mother's womb chose to reveal His Son in him, after which he did not confer with others but retreated to Arabia for three years. The reality of this *PERSONAL CALL* never left Paul's consciousness as witnessed in his address to King Agrippa towards the end of the apostle's life - "Whereupon, O King Agrippa I was not disobedient to the heavenly vision." Therefore we must conclude that a man in the ministry is a man specially called of God in distinction to other believers who nevertheless are to be Christ's witnesses. The same, then, will apply to a missionary. It might be remembered that Paul "magnified" his office as an apostle (Romans 11:13) though the real humility of the man is seen in such passages as 2 Corinthians 4:5-12, in which he sees himself merely as a servant of the churches. The point remains that he occupied a unique place in the purposes of God as an anointed servant or as a chosen vessel. Of significance in this regard is Paul's teaching in Ephesians 4 that apostles, prophets, evangelists and pastors, also teachers, are God's gifts to the church. This is not to be confused with the gifts of the Spirit which are widely distributed among all believers. Nor is it to be identified with the 'elected' offices of the church, e.g. deacons who are given administrative responsibilities. In this last case, no indication is given in the NT that either bishops, elders or deacons are given a special "call", though at Titus 1:5 reference is made to the ordaining (kathistemi) of elders. Kathistemi (appointed, or set down) is considerably weaker than, for instance, 'tasso' (Acts 13:48, "as many as were ordained to eternal life"; Romans 13:1, "the powers that be are ordained of God), Or "pro-orizo" (I Corin. 2:7 "which God ordained before the world...") At I Tim. 2:7 Paul speaks of himself as being ordained a preacher but he uses "tithemi", which simply means placed in position. This verse has to do with his appointment both as a preacher and as an apostle. On one hand, then, a special sense of call is implied as necessary for an apostle, pastor, evangelist, teacher or missionary (wherein, presumably, they recognize that God is equipping them and "giving" them to the church), yet their "ordination" doesn't seem to carry with it sacerdotal significance. Nor is it even considered to be irrevocable, since Paul is afraid that, after having preached to others, he might become a castaway (I Cor. 9:27).

2. A Preparatory Period Again in Galatians I, it is clear that Paul withdrew to Arabia for a three year period. No doubt he used this time to relate his Judaic and Biblical background to his encounter with the living Lord Jesus. Study is necessary for anyone entering the ministry. Paul urges Timothy to study to show himself approved unto God, a workman that needs not be ashamed, rightly dividing the truth. (2 Tim. 2:15). The extent to which a man or a woman must be educated may be difficult to resolve, but there is no argument against the

necessary discipline of study in the Word of God.

3. Confirmatory Elements At the expiry of the three year period in Arabia, Paul went back to Jerusalem to confer with Peter. While Paul contends for the essential "privacy" of his call (1:10-16), he was not unwilling to check out his Gospel with the preached message of Peter, and fourteen years farther on with those church leaders in Jerusalem who "were of reputation." This must surely indicate to any person who "feels called" to the ministry

29

that he or she ought to receive favourable indications from other leading Christians that his or her call is indeed valid. We must accept the principle of collective guidance, as over against an egotistical individualism. This might parallel with our current practices of accreditation.

4. Validatory Factors. In I Cor. 15:10 Paul asserts his claim to apostleship on the grounds that he has laboured more abundantly than the other apostles, "yet not I, but the grace of God which was with me." In Galatians 6:4 he calls everyone to account when he writes "every man shall bear his own burden." In Romans 15:20 he respects the foundation laid by other evangelists and avoids interference with their work. Jesus made it clear that in choosing His disciples He expected them to bear fruit (John 15:16). Fruitbearing, therefore, is a validating of their call to ministry. Our talents, God given as they are, must yield results or else we become unprofitable servants. Lack of spiritual fruitfulness and ministerial effectiveness is the strongest argument, for sure, against clerical professionalism. That there were "drop-outs" in the NT ministry is evident from Paul's reference to Demas having forsaken him (2 Tim. 4:10), while it has to be remembered that Jesus warned even a whole church that He would spew it out of His mouth if it remained in its lukewarm condition.

It behooves us, therefore, to walk in the Spirit as we live by the Spirit. Likewise, ethical imperatives for the specially chosen of the Lord for leadership abound throughout the OT and NT scriptures. To whom much is given, of him shall be much required.

Summation

1. The personal Call.
2. The period of Study.
3. Ordination or appointment by a local church, perhaps by laying on of hands, as at Antioch.*
4. The wider acceptance of other ministerial brethren, or accreditation.
5. The confirming evidence of fruitfulness.

*See separate article on "Laying on of Hands". That this was done for specific missions to which God's servants were being assigned is self-evident, but it could refer to the 'initial' setting apart of a person to the ministry as in the case of 2 Timothy 1:6. Laying on of hands was also a common practice in the NT for healing of the sick.

Ordination Among Southern Baptists

J. Kenneth Allaby

The general practice of ordination today among Southern Baptists has changed little from the approach commonly used by Baptists in these Maritime Provinces in the early years of this century. Some restrictions and refinements have introduced in recent years in certain areas and are gradually gaining acceptance.

"Ordination may be defined as the act by the church in a ceremony of worship of setting one apart to an office of leadership in the Christian ministry."¹ The New Testament is not viewed as requiring ordination as necessary for leaders in ministry, yet the practice of ordination is not seen as conflicting with New Testament principles.² "Ordination symbolizes God's call to ministry, the candidate's commitment of himself to the ministry in the will of God, and the church's approval of the candidate for the ministry."³ Ordination is considered the prerogative of the local church.⁴ It may be requested by the candidate himself or by a church that has called him as pastor or to some other ministerial staff position.⁵ In popular practice if a person is called as pastor of a church it is expected that he should be ordained.

The church where the candidate is a member, upon request, will call an advisory council,⁶ often simply referred to as an ordination council. The call will be issued to neighboring churches of like faith and order, but not necessarily including all churches in the association. Ministers of the home church and invited churches are expected to attend. Deacon or other lay representatives may be included, but not always. Denominational leaders and seminary professors may or may not be specifically invited.

The council will organize by electing a chairman and secretary. The chairman, or someone else requested by him, will serve as chief interrogator,⁷ though others will be given opportunity also to question the candidate. The individual will be examined concerning his conversion, his call to ministry, his views on doctrine and practice, and his loyalty to the denomination. Generally no specific standards of education or previous experience are required as qualifications.⁸ When the examination has ended, the candidate is asked to withdraw while the council formulates its recommendations, then he is invited back and informed of the decision.

When the recommendation is favorable, the church proceeds with the ordination. The first action at the service is to accept the recommendation of the council. The service then proceeds in familiar manner, including the ordination sermon, a charge to the candidate (perhaps including also a charge to the church, but usually as one charge), the ordaining prayer offered by a minister, and the laying on of hands by all ordained ministers and sometimes also ordained deacons. A typical practice is the presentation of a Bible by the home church.' The new ordained minister will pronounce the benediction.

In perhaps seventy-five percent of ordinations the council is called an hour before ordination service allowing inadequate time for examination, and assuming that the council will rubber-stamp the church's intention to

31

ordain the candidate.¹⁰ Printed guidelines, such as in *The Broadman Minister's Manual*, strongly urge churches to refrain from planning the ordination service until the advisory council has completed its examination. This gives the council freedom in its wisdom to recommend: (1) proceeding with the ordination; (2) deferring ordination for a specified time until certain conditions are met: or (3) advising against ordination of the candidate.¹¹

Some associations within the Southern Baptist Convention have adopted guidelines and procedures for ordination that the churches within those associations are expected to follow. In a few cases these include specified educational qualifications and an association appointed examining committee.¹² So far neither state conventions nor the Southern Baptist Convention itself have entered the field of regulating ordination, though they will publish lists of those whose credentials are recognized. Debate is still quite strong as to whether associations have the right to formulate policies governing ordination.¹³ Universally it is recognized that ultimate authority rests with the local church.

Until recent years ordination was primarily for the pastoral ministry and exclusively granted to men. Now it is quite common for men to be ordained as Ministers of Christian Education, Ministers of Music, Ministers of Youth, etc. First in 1964, then in 1971, and several times since, churches have ordained women to the ministry, though seldom have any become pastors of Southern Baptists churches.¹⁴

There is a growing call among Southern Baptists for churches to reexamine the meaning, qualifications and practice of ordination. There is a further call for state conventions to set up personnel and guidelines to help those who are ordained achieve satisfactory fulfillment in ministry.¹⁵ Likewise there is some discussion as to how meaningful disordination can be affected for those who conduct or subsequent vocations have disqualified them as credible ministers.¹⁶

Footnotes

¹Segler, Franklin, M., *The Broadman Minister's Manual*, Broadman Press, Nashville, Tenn., 1969, p. 86.

²*Ibid*, p. 85

³*Ibid*, p. 86

⁴Hobbs, H. H., article "Ordination" in *Encyclopedia of Southern Baptists*, Broadman Press, Nashville, Tenn., 1958, Volume II, p. 1057.

⁵Pettigrew, William R., article on Contemporary Baptist Ordination Practices, "Long Run Association of Baptist Churches," in *Review and Expositor*, published by the Faculty Club of the Southern Baptist Theological Seminary, Louisville, Kentucky, Volume LV, No. 3, July 1958, p. 295.

⁶*The Ordination of Baptist Ministers*, a paper prepared jointly by the facilities of the Southern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, and the New Orleans Baptist Theological Seminary (Broadman Press, Nashville, Tenn.) p. 7.

⁷Pettigrew, *op. cit.*, p. 295.

⁸*Ibid*, pg. 295.

32

⁹*Ibid*, p. 296

¹⁰Harris, John Morgan, "A Study of Contemporary Practices in the Ordination of Ministers in Long Run Association of Baptists," Louisville, Kentucky; Southern Baptist Theological Seminary Library, 1965, p. 41, quoted by Aldridge, Marion D., "Ordination-Disordination: A Current Issue Among Southern Baptists", *Search*, Nashville, Tenn., Volume 8, Number 3 (Spring 1978), p. 49.

¹¹Segler, *op. cit.*, p. 90

¹²Alley, Reuben E., article on Contemporary Baptist Ordination Practices "The Richmond Baptist Association" in *Review and Expositor*, *op. cit.*, pp. 297-298.

¹³Watson, E. C., "Keeping the Faith: What Is The Association's Role?," *Search*, Nashville, Tenn., Volume 1, Number 2 (Winter, 1971), p. 42.

¹⁴Newton, Jim, "New Ministry Roles in the Church", *Search*, Nashville, Tenn., Volume 2, Number 4 (Summer, 1972), p. 30.

¹⁵"The Ordination of Baptist Ministers, *op. cit.*, p. 15

¹⁶Aldridge, Marion D., "Ordination-Disordination: A Current Issue Among Southern Baptists", *Search*, Nashville, Tenn. Volume 8, Number 3 (Spring, 1978), p. 49.

Ordination Among American Baptists

Ernest J. Sperring

The following is a summary of a document, "Recommended Procedures for Ordination, Commissioning, and Recognition for the Christian Ministry in the American Baptist Churches."

1. Introduction

"Ordination is the act of the church by which, in the name of God, it delegates to a qualified person who has responded to the call of God a wide range of ministerial functions and responsibilities."

Prior to 1960 ordination practices varied widely among American Baptists Churches. Baptists have always held to the autonomy of the local church. They also have joined in voluntary association with each other for education, mission, and related endeavors of the church which can best be done jointly. The following principles are basic in the common ministry among all the churches.

1. It is the right and responsibility of the local church to ordain those whom it recognizes as being called of God. That ordination may be particular for the local church or it may be general on behalf of all churches of like faith and order. It is done in consultation with associated churches.

2. Because of the mobility and itineracy of the ordained clergy, it is physically impossible for the local ordaining church to be responsible for the faithful service of the ordained for the many years of an individual's ministry. The individual Regions, States, and Cities have been charged with this responsibility.

II. Historical Perspective

Among Baptists, ordination generally constituted a recognition by many congregations that an individual had a call to this representational and specialized ministry and met the necessary qualifications for carrying it out. Although most often a local congregation took the initiative in ordaining that individual, it did so in cooperation with other congregations.

III. Definitions Of Terms Used In This Document

1. "*Department of Ministry*" includes the functions of present commissions on the Ministry, Pastoral Relations Committes, Committees on Ordination, Area Committees, or equivalent committees of Associations and/or Regions, States, and Cities.

2. "*Licensing*" as used in this document, is a preliminary step toward ordination.

3. "*Sponsor*" is a person selected by the candidate to present the candidate and draw from the candidate his or her theological convictions and understanding of ministry for the Ordination Council.

IV. American Baptist Standards for Ordination

The most important prerequisite for ordination, the call of God to a specialized ministry, does not yield itself to particular standards which a denomination or local congregation might establish. This is why the *call must be tested* by other prerequisites or standards, especially those having to do with licensing as a first step toward ordination, meeting educational standards, and clarity about the

proposed type of service in which the candidate intends to serve as an ordained minister.

A. Licensing

The candidate for ordination should be licensed by the church in which membership is held, in cooperation with the proper Association at least six months prior to ordination.

1. Significance

- a. A local church, well acquainted with the candidate, is making public the fact that the individual apparently possesses the ability and the spiritual and emotional qualities necessary for ministry, and that the academic training required for ordination is being received.
- b. By receiving the candidate under their "watchcare," a local church and the Department of Ministry are expected to give regular counsel in regard to vocation and professional training.

2. Procedure

- a. The candidate makes known the desire to be licensed to the pastor and the appropriate committee of the church where personal membership is held. The candidate will then be interviewed to determine eligibility for licensing.
- b. The church then requests the Department of Ministry to meet with the candidate.
- c. Upon recommendation recognition as a Licensed Candidate for Ordination shall be granted to the candidate.

3. Duration

It shall be made clear to the candidate that the license is granted in anticipation or ordination and that it is valid for a maximum of four years unless the congregation revokes it.

B. Education

The candidate for ordination shall meet the following educational standards.

1. The educational prerequisites as adopted by the American Baptist Churches in 1961.

RESOLVED. That the "educational standards of four years of college and three years of seminary (the A.B. and B.D. (now. M.Div.) degrees or their standard equivalent) be the educational prerequisites for the recognition by the American Baptist Churches of candidates ordained, after and including January 1, 1965."

C. Types Of Service

The candidate shall have definite plans to enter one of the following fields of

service.

1. Parish ministry, including all staff who exercise pastoral functions.
2. Mission service on the home or foreign field in which pastoral functions will be exercised.
3. Specialized ministries, e.g., institutional, military, academic chaplaincy, pastoral counseling, or staff membership in a church-related institution, where preaching, teaching and/or pastoral work is required.

D. Provisional Recognition

The denomination has established that a person's ordination will be provisionally recognized until full college and seminary training, or the equivalent, have been completed.

In those instances in which the tradition is for ordination to follow the call to ministry, these persons will be listed in the Registry of Professional Leaders of the ABC, USA as provisional ordinands for a period of not more than five years, in order that the educational requirements may be met. In case of unusual circumstances, there may be a single two-year extension of time.

V. Steps Toward Ordination

A. The Candidate

1. The candidate should take the necessary steps for licensing.
2. The candidate should select a "sponsor".

B. The Local Congregation

1. Determine the eligibility of the candidate for ordination.
2. If the Candidate is eligible recommend that the Department of Ministry meet with the Candidate before calling an Ordination Council.
3. When the Department of Ministry recommends, the local church should then vote to call an Ordination Council.

C. The Department of Ministry

1. On recommendation of the local church committee, the Department of the Ministry shall meet with the candidate prior to licensing and

35

again prior to ordination.

2. The department shall ascertain.
 - a. Whether the candidate meets the standards for ordination.

- b. Whether the candidate understand the nature of an Ordination Council.
 - c. Whether the candidate has given proper attention in preparation, writing, and delivery of statements to be presented in Council.
 - d. Whether the candidate understands and subscribes to the Code of Ethics developed by the Ministers Council.
3. The department shall make it clear to the candidate and the candidate's church that a date for the proposed ordination service shall not be set until after the Ordination Council has met and has voted to recommend the candidate for ordination.

D. The Ordination Council

- a. The Standing Council on Ordination shall be composed of Clergy and Laity with membership established on a rotating class basis.
- b. The call for an Ordination Council shall come from the local church upon recommendation of the Department of Ministry.
- c. After the presentation of the prepared statements by the Candidate the "Sponsor" will take a leadership role in the question period. The council must recognize that it is called to understand the views held by the candidate, not to change them.
- d. The council then votes on a recommendation to the local church that:
 - Ordination should proceed, or
 - Ordination should be deferred to some future date, stating the reasons; or
 - Ordination should not take place.
- e. The clerk of the Council shall provide the ordination certificate which is available from the Commission on the Ministry.

IV. Experience As An Equivalent For National Recognition Of Ordinations

A. The Education prerequisite for the full recognition of candidates for ordination within the American Baptist Churches is reaffirmed to be four years of college and three years of seminary.

B. Exceptions to the education prerequisite are not encouraged, but in certain instances individuals may apply for full recognition or ordination without having completed four years of college and three years of seminary on the following conditions:

Experience as an equivalent to education preparation is granted on the basis of three years of satisfactory professional growth and ministerial performance for every one year of academic preparation that is lacking in the candidate's background, seven years of higher education being the norm.

The maximum experiential equivalency which may be granted is nine (9) years, the equivalent of three (3) years of higher education.

Conclusion:

It is important to note that this document is a "*Recommended*" procedure for American Baptist Churches and as of this date is not universally adopted and in practice by all the churches which comprise the American Baptist Churches. The exception, which is in effect here in the Atlantic Provinces, where a more lenient attitude is shown to men entering the ministry who are 35 years of age, is also in effect among American Baptist Churches. Furthermore, it is noteworthy that theirs is a reciprocal arrangement between State Conventions to recognize those pastors who have not met the recommended standards but have been ordained. Therefore, there is little problem for a pastor to move from one State to another State in response to a call from a Baptist Church and be fully recognized as a pastor in good standing.

The Ordination of Women

Jessie C. Mikolaski and Byrna MacKinnon

Some years ago women often sought only missionary service. They began serving churches as deaconesses, youth and children's workers and, eventually some were accepted as education directors. As well, many pastors' wives have worked side by side with their husbands in the church.

Now, however, an increasing number of women are expressing a preference for church ministry. Several reasons are put forward for this change. Our women are better prepared for church service than ever before. Some are already graduates of university and divinity college and, therefore, have been trained in pastoral skills. They are sensitive to spiritual needs and are as highly motivated to Christian service as our male graduates.

Our society faces great spiritual needs for Christian witness, aid to families, care of the lonely and needy and for all the ways in which our present-day churches reach out into their communities with the Gospel. More and more women feel God calling them to such ministry in a local church.

As well, women in our denomination are well aware of the changes in society which affect women. More women are remaining single for longer, more women are employed outside the home, and more women in other protestant denominations are being ordained.

Baptist have always been committed to the authority of the Bible, and to its

relevance to life situations. In the past we have emphasized the passages in the NT which restrict women while passing over the many instances in which they were cited as teachers and leaders in the early churches.

From the earliest days of the church women participated in worship and service, and the New Testament contains many accounts of their active leadership roles. Lydia (Acts 16), Euodias and Syntyche (Phil. 4:2, 3), Priscilla (Acts 18:26, Rom. 16:2), Pheobe (Rom. 16:1,2), Lois and Eunice (II Tim. 1:5) as well as others.

37

There has been a great deal written about the church situations which called forth Paul's admonitions in I Corinthians 14 and again in I Timothy 2, and based on research of the times the consensus is that the first of these injunctions was to bring order to the confused congregation in Corinth where women, who had had no opportunities to learn outside the home, were suddenly included in a religious community. These women were requested to seek answers to their many questions from their husbands.

There has been long argument concerning the statement in I Tim. 2:12 "I suffer not a woman to teach, nor to usurp authority over the man." Since a great deal of the material in I Timothy deals with heresy, is this prohibition directed against all Christian women everywhere teaching anything or is it addressed to women heretics who were teaching certain doctrines? There was a long tradition in ancient religion of female figures, both human and divine, who served as mediators. They were supposed to possess a special affinity for the divine - such as Pythia through whom Apollo spoke at Delphi. As well, a number of the Gnostics believed God had given special revelation to a woman and the Nicolaitans were influenced by a book said to be written by Noah's wife. In many cases promiscuity was part of the cult. In some instances prophetesses claimed to have received special revelation, superior to that of men, and even to that of Christ.

In Timothy reference is made to Priscilla who instructed Apollos, to Eunice and Lois who taught Timothy and in Titus older women are encouraged "to be teachers of good things." In the face of Gal. 3:23-28 can one assume that God speaks only through a person of a particular sex; that maleness gives a privileged position?

In regard to ordination our three English language conventions feel that there is no scriptural basis for the rejection of women and state that qualified women will be accepted on the same basis as male candidates. In our French convention the question has not arisen and women are not likely to be accepted as pastors.

However, at present most of our churches are not willing to entertain the possibility of a woman pastor. We are educating women who cannot find places

to serve.

There are some lady pastors in the BCOQ Convention; but one of our pastors-at-large in the Maritimes recently said that his churches consistently refuse to consider women candidates for their pulpits, no matter how well qualified they may be.

Nancy Collett for her thesis entitled "A Study of Women in Pastoral Ministry," conducted a survey of churches in BCOQ on this question. She concludes "It appears that intellectually some individuals approve the ordination of women yet emotionally because of tradition or other factors they do not feel they can be pastored by a woman."

Since traditional ways of doing things do not change easily, those women who have opportunity to be pastors will have to be very good in order to lead the way. In the face of present attitudes it appears that many women must be content with positions in the church short of ordination or bend their talents toward other professions and be willing to work as lay people in their local congregations. As society becomes more comfortable with women in leadership roles, our churches, too, will change, or the gifts and

38

talents of many women will be lost to our congregations.

We are not now educating women for the positions which are open to them, which leads to great frustration. Those who are not interested in Christian education have no choice but to enter the traditional maleoriented pastoral training program. Do we need some specialized training for aspiring female pastors to help them use their unique talents for the spread of the Gospel and the care of the churches? It is not enough for us to imitate the men and pastor in their pattern. We must bring something extra and minister in new ways to new needs. Since nothing in life is static our view of Christian ministry must adjust to changing needs. It is fruitless to continue to argue or defend our ministry. We shall just have to go ahead and minister as opportunities come our way. People may reject our arguments but they will rarely reject actual ministry that is caring and effective.

Bibliography

- Collett, Nancy. *The Study of Women in Pastoral Ministry*. Thesis, McMaster University, 1980.
- Hillmer, Melvin. R. *The Place of Women in the Bible and Ministry*. McMaster Divinity College, 1980
- Kroeger, Richard and Catherine Clark. "May Women Teach?" *The Reformed Journal*, October 1980, p.14-18
- McBeth, Leon, "The Ordination of Women." *Review and Expositor*, Vol. LXXVIII, 4, Fall, 1981, 515-530.

NEW TESTAMENT TERMS FOR ORDINATION

Study notes by Dr. Stuart E. Murray
May 1982

A summary, and examination for meanings, of the terms rendered "appoint" and "ordain" in the Authorized Version of the New Testament.

[Editor's note: I beg the Greek reader's indulgence: my word processor does not allow for Dr. Murray's use of a bar over certain transliterated Greek long vowels, specifically eta, omega.]

anadeiknumi

Luke 10:1, "... the Lord appointed (anedeixen) other seventy ..."

Bauer, Arndt, Gingrich (p.53): show forth; show clearly, reveal something hidden; appoint, commission someone to a position.

Grimm, Thayer (pp. 36-37): to lift up on high and exhibit, hence to proclaim any one as elected to an office, to announce as appointed.

Kittel, vol. 2, (p.30): to appoint, to institute, to proclaim someone, with some vacillation between the idea of "ordaining someone for something," and the more legal "instituting" or "declaring to be instituted."

-Luke 10:1, has the character of a public and official action.

-In Acts 1:24, to disclose or to reveal.

apokeimai

Hebrews 9:27, "And as it is appointed (apokeitai) unto men once to die"

Bauer, Arndt, Gingrich (p. 92): be put away, stored up.

Grimm, Thayer (p. 63): to be laid away, laid by, preserved.

ginomai

Acts 1:22, "... must one be ordained (genesthai) to be a witness with us of his resurrection."

Bauer, Arndt, Gingrich (pp. 157-159): to be, become, originate, be born or begotten, be made, created, happen, take place, become something, appear, etc.

Grimm, Thayer (pp. 115-117): to become, come into existence, begin to be, receive being, to come to pass, happen; to arise, to appear in history; to be made, done, finished, etc.

diatasso

Luke 3:13, "Exact no more than that which is appointed (diatetagmenoi) you."
Acts 7:44, "Our fathers ..., as he had appointed (dietaxato), ..."
Acts 20:13, "... for so had he appointed (diatetagmenos), ..."
I Cor. 7:17, "... And so I ordain (diatassomai) in all the churches."
I Cor. 9:14, "Even so hath the Lord ordained (dietaxen) ..."
Gal. 3:19, "... and it was ordained (diatageis) by angels in the hand of a mediator."
Titus 1:5, "... as I had appointed (dietaxamen) thee& ..."

Bauer, Arndt, Gingrich (p. 188): order, direct, command.

Grimm, Thayer (p. 142): arrange, appoint, prescribe, give order.

Kittel, Vol. 8, (pp. 34-35): Basic Greek meaning "to order;" then "ordain, decide, dispose, regulate."

Septuagint: "to order, arrange, draw up, allot, determine, measure, command."

New Testament: to order, to command, to issue an edict, to give official instructions, to charge with. Also means "ordain" in Gal. 3:19. Ordained or decreed by God.

diatithemi

Luke 22:29, "And I appoint, (diatithemai) unto you a kingdom, as my father hath appointed (dietheto) unto me."

Bauer Arndt, Gingrich, (pp. 188-189): to issue a decree, conclude an agreement, assign, confer; to dispose of property by will, make a will.

Grimm, Thayer (p. 142): to place separately, dispose, arrange, appoint, to dispose of one's own affairs; to dispose by will, to make a testament, to make a covenant, enter into a covenant, etc.

epithanatios

I Cor. 4:9: "... as it were appointed, (epithanatiou)
Bauer, Arndt, Ginprich (p. 292): condemned to death.
Grimm, Thaver (p. 238): doomed to death.

histemi

Acts 1:23, "And they appointed, (estesan) two ..."

Acts 17:31, "Because he hath appointed (estesen) a day ..."

Bauer, Arndt, Gingrich (pp. 382-383): to set, place, bring, allow to come; put forward, propose; establish, confirm, make or consider valid; make someone stand; set, fix; stand still, stop; come up, stand, appear before someone; offer resistance; stand firm, hold one's ground. etc.

Grimm, Thayer: to cause or make to stand, to place, put, set; to bid to stand by; to make firm, to fix, to establish, to set or place in a balance to weigh, i.e., to pay; to stand, to stand by, to stand near; to stand ready or prepared; to be steadfast in mind, etc.

kathistemi

Titus 1:5, "...and ordain (katasreses) elders in every city ..."

Hebrews 5:1, "Every high priest taken from among men is ordained (kathistatai) for men in things pertaining to God ..."

Hebrews 8:3, "For every high priest is ordained, (kathistatai) to offer gifts ..."

Acts 6:3, "... look ye out among you seven men ... whom we may appoint , (katastesomen) over..."

+++++

Passages where the King James does not render the verb "appoint" or "ordain."

Acts 7:10, "...and he made (katestesen) governor over Egypt..."

Acts 7:27,35, "... who made (katestesen) thee a ruler ...?"

Acts 17:15, "And they that conducted (kathistanontes) Paul brought him unto Athens..."

Romans 5:19, "For as by one man's disobedience many were made (katestathesan) sinners, ... shall many be made (katastathesontai) righteous."

Hebrews 7:28, "For the law maketh (kathistesan) men high priests..."

James 3:6, "so is (kathistatai) the tongue among our members..."

James 4:4, "...a friend of the world is (kathistatai) the enemy of God."

II Peter 1:8, "..., they make (kathistgsan) you that ye shall neither be barren nor unfruitful..."

Matthew 24:45, 47; 25:21, 23, "... make (katestesen, katastesei, katasteso) rule over..."

Luke 12:14, "... Man, who made (katestesen) me a judge or divider...?"

Luke 12:42 (44), "... whom his lord shall make (katastesei) ruler over his household,..."

+++++

Bauer, Arndt, Gingrich, (p. 391):

1. bring, conduct, take someone somewhere.
2. a. appoint, put in charge.
b. ordain, appoint.
3. make, cause.

Grimm, Thayer (p. 314): literally "to set down, put down, to set, to place, put.

1. to set one over a thing.
- 2, to appoint one to administer an office, to make one so and so.
3. to set down as, constitute,--to declare, show to be. to constitute, to render, make, cause to be.
5. to conduct or bring to a certain place.
6. to show or exhibit one's self; come forward as.

Kittel, Vol. 3 (pp. 444-446):

1. "To conduct," "to bring," "to lead to," (Acts 17:15).
2. "To set in an elevated position, in an office," to install. As in Titus 1:5, Hebrews 5:1, Acts 6:3, 7:27, Luke 12:44, Hebrews 7:28, Acts 7:10, 35; Luke 12:42, Hebrews 8 3.
3. With double accusatives: "to make someone something, to put him in a certain position or state; passive: "to be instituted as something, to become something,

kataskeuazo

Hebrews 9:6, "Now when these things were thus ordained (kateskeusomenon) ,..."

Bauer, Arndt, Gingrich (p. 419):

1. make ready, prepare.
2. build, construct, erect, create.
3. furnish, equip.

Grimm, Thayer (p. 336):

1. furnish, equip, prepare, make ready.

2. construct, erect, of ordaining and equipping with all things necessary.

keimai

I Thess. 3:3, "... for you yourselves know that we are appointed (keimetha) thereunto."

Bauer, Arndt, Gingrich (pp. 427, 428):

to lie; be appointed, set, destined; be given, exist, be'valid; occur, appear; find oneself, be in a certain state or condition.

Grimm, Thayer (p. 343):

to lie; to be set (by God's intent), destined, appointed; to be made, laid down.

krino

Acts 16:44, "... the decrees for to keep, that were ordained, (kekrimena) of the apostles and elders..."

Bauer, Arndt, Gingrich (pp. 452,453):

1. separate, distinguish, select, prefer.
2. judge, think, consider, look upon.
3. reach a decision, decide, propose, intend.
4. judge, decide, hale before a court, condemn.
5. see to it that judgment is done to someone,
6. pass judgment upon, express an opinion about; pass unfavorable judgment upon, criticize, find fault with.

Grimm, Thayer (pp. 360,361):

1. to separate, put asunder; pick, select, choose.
2. to approve, esteem.
3. to be of an opinion, deem, think.
4. determine, resolve, decree.
5. to pronounce an opinion concerning right or wrong; to pronounce judgment, to subject to censure,
6. to rule, govern, preside over with the power of giving judicial decisions.
7. to contend together, dispute, to go to law, etc.,.

horizo

Acts 10:42, "... it is he which was ordained (horismenos) of God to be the judge..."

Acts 17:31, "... by that man whom he hath ordained (horisen)..."

Bauer, Arndt, Gingrich (p. 584):

determine, appoint, fix, set; designate, declare; set limits to, define, explain.

Grimm, Thayer (p. 453):

to mark out the boundaries or limits; to determine, appoint; ordain, determine, etc.

poieo

[Used 535 times in the New Testament]

Mark 3:14, "And he ordained (epoiesen) twelve ..."

Hebrews 3:2, "Who was faithful to him that appointed (poiesanti) him, ..."

Bauer, Arndt, Gingrich (pp. 687-689):

Has some shades of meaning but means basically "do, make".

Grimm Thayer (pp. 524-527):

Gives two basic meanings:

(a) make

(b) do

[Thus in the case of both lexicons: produce, construct, form, fashion, etc.]

prographo

Jude 4, "...who were before of old ordained (progegrammenoi) to this condemnation..."

Bauer, Arndt, Gingrich (pp. 710-711):

1. Write beforehand.

2. show forth or portray publicly, proclaim or placard in public.

Grimm, Thayer (p.538):

1. Write beforehand.

2. to depict or portray openly.

proetoimazo

Ephesians 2:10, "...which God hath before ordained (progtoimasen) that we should walk in them."

Bauer, Arndt, Gingrich (p. 712):

prepare beforehand.

Grimm, Thayer (p. 539):

to prepare before, to make ready beforehand.

prothesmia

Gal. 4:2, "... until a time appointed, (prothesmias) of the father."

Bauer, Arndt, Gingrich (p. 713):
appointed day, fixed or limited time.

Grimm, Thayer. (p. 539):
set beforehand, appointed or determined before hand, pre-arranged;
the pre-appointed time.
the preappointed time.

proorizo

1 Cor. 2.7, "... the hidden wisdom, which God ordained (proorisen)."

Bauer, Arndt, Gingrich (p.716):
decide before-hand, predestine someone (of God) .

Grimm, Thayer (p. 541):
to predetermine, decide beforehand;
fore-ordain, appoint beforehand.

protasso

Acts 17:26, "... and hath determined the times before appointed,
(prostetagmenous) ..."

Bauer, Arndt, Gingrich (p. 725):
command, order, prescribe, give orders concerning someone, fix, etc.

Grimm, Thayer (p. 549):
to assign or ascribe to, join to; to enjoin, order, prescribe, command;
to appoint, to define.

Kittel, Vol. 8 (pp. 37-39):
"to order," of those who have the right to command.
Septuagint: "to command"
New Testament: "to command"

suntasso

Matt. 26:19, "... the disciples did as Jesus had appointed, (sunetaxen) them ..."

Matt. 27:10, "... as the Lord appointed (sunetaxen) me."

Bauer, Arndt, Gingrich (p. 799):
order, direct, prescribe.

Grimm, Thayer (p. 606):
to put in order with or together, to arrange, to constitute, to prescribe, appoint.

tasso

Matt. 28:16, "... where Jesus had appointed, (etaxato) them."

Acts 13:48, "... as many as were ordained (tetagmenoi) to eternal life believed."

Acts 22:10, "... of all things which are appointed, (tetagmenoi) for thee to do."

Acts 28:23, "And when they had appointed, (taxemenoi) him a day ..."

Romans 13:1, "... the powers that be are ordained (tetagmenoi) of God."

Bauer, Arndt, Gingrich (p. 813):
to place or station a person or thing in a fixed spot -- appoint to or establish in an office; to put someone over or in charge of someone or something; to order, fix, determine, appoint.

Grimm, Thayer (615):
to put in place, to station; to arrange, to assign a place, to appoint; to ordain, to order.

Kittel, Vol. 8 (pp. 27-31):
In Greek means "to appoint, order, hence to arrange, to determine."

Septuagint:
to ordain, to issue a prohibition, to appoint someone to something, etc.

New Testament:
to determine, to appoint, to order. God is the one who ordains -- no mention of God in the accusative, to institute. Used of those in office.

tithemi

Matt. 24:51, "... and appoint (thesei) his portion with the hypocrites,..."

Luke 12:46, "... and will appoint (thesei) him his portion ..."

John 15:16 "... but I have chosen you, and ordained (etheka) you"

1 Thess. 5:9, "For God hath not appointed, (etheto) us to wrath... "

1 Tim, 2:7, "Whereunto I am-ordained (etethen) a preacher..."

II Tim. 1:11, "Whereunto I am appointed (etethen) a preacher..."

Hebrews 1:2, "... whom he hath appointed (etheken) heir..."

I Peter 2:8, "...whereunto also they were appointed (etethesan)."

[Used 90 other times in the New Testament with varied meanings such as: put, lay, set, compare, make, bowing (the knees), lay up, sink down, lay down. Very common: put, lay, set, make.]

Bauer, Arndt, Gingrich (pp. 823-824):

1. put, place, lay; lay away, set up, put away.
2. bend (lay) the knees, kneel down.
3. put aside, store up, etc.
4. lay down or give up one's life.
5. make up (your) minds; in what figure of speech can we present (tithemi) the kingdom of God?, Mark 4:30. With accusative and the infinitive, "ordain by means of some that...", Matt. 24:51, Luke 12:46.
6. establish, give.
7. make (with double accusative) "make someone or something of someone."
8. destine or appoint someone to or for something.

Grimm, Thayer (pp. 622-623):

1. to set, put, place; to lay; to have one put or place; to place one's self; to lay a plan (advise), etc; to put down, lay down, bend downwards, to lay by, lay aside (as money), to set forth.
2. to make, to make (or set) for one's self, to appoint for one's use, to ?ppoint with one's self or in one's mind.
3. to set, fix, establish, to set forth; ordain, Gal. 3:19.

Kittel, Vol. 8, (pp. 152-158):

A. Profane Greek: to bring to a place, to place, put, lay; to establish, to bring to a specific state, to bring about, to institute, to make.

B. Septuagint: to put something somewhere, and with double accusative, to make someone something.

Meanings in Old Testament: to set down, to erect, to hang up, to place. In a transferred sense, to appoint, to advise, to come to a decision about something, conclude a covenant, reach an agreement.

[In more than a quarter of the instances God is the subject of tithenai.]

C. New Testament

General: put, lay, set aside, etc.

Luke-Acts: to bend knees, to take note of, to take to heart, to intend, to purpose, to resolve, to lay something at someone's feet.

John: to depart, to give or offer one's life.

Paul: Used rarely in Paul except to describe God's work, As in I Thess. 5:9, I Cor. 12:18, 28; Romans 9:33; II Cor. 5:19.

The idea of divine ordination in concert with the goal of election may be seen also in later writings. Christ put Paul into service, or elected him to it, I Tim. 1:12, I Tim. 2:7; II Tim. 1:11.

The eternal Son Himself is appointed the heir of all things, Heb. 1:2. Paul is appointed a light to the nations, Acts 13:47. The setting up of church leaders is traced back to the Holy Spirit, Acts 20:28. The eschatological hour is fixed by the Father and concealed from the disciples, Acts 1:7.

cheirotoneo

Acts 14:23, "And when they had ordained (cheirotoneantes) elders in every church, ..."

Bauer, Arndt, Gingrich:
choose, elect by raising hands; appoint, install (p. 889).

Grimm, Thayer (p. 668):
to vote by stretching out the hand; create, appoint by vote; elect, appoint, create.

Kittel, Vol. 9 (p. 437):
Raising the hand to express agreement in a vote; may also mean nominate; in the sense "to select" as in II Cor. 8:19.

But Lohse then notes that Acts 14:23 refers not to election by the congregation. The presbyters are nominated by Paul and Barnabas and then with prayer and fasting they are instituted into their offices,...

Summary and Cursory Conclusions

It seems evident that the use of the Authorized Version (King James) words "appoint" and "ordain" been responsible for much of our thinking re the "ordained ministry." Some recapitulation is necessary here.

1. First, the strong verbs *tesso* and *horizo*, with their compounds, are never used of the ordaining, commissioning, etc. of a pastor. That eliminates from our study 18 of the 43 times "ordain" and "appoint" are used in the King James New Testament.

2. *apokeimai*, Heb. 9:27; *diatithemi*, Luke 22:9; *epithanatos*, I Cor. 4:9; *kateskeuazo*, Heb. 9:6; *keimai*, I Thess. 3:3; *krino*, Acts 16:44; *prographo*, Jude 4; *proetoimazo*, Eph. 2:10; and *prothesmia*, Gal. 4:2; each used once in the New Testament where the King James renders "appoint" or "ordain". The context in each case is unrelated to the ordaining of ministers. That eliminates 9 more of the uses of the King James "ordain" and "appoint" from our list. That leaves 16 instances of "ordain" and "appoint" for examination.

3. Of the 16 uses left we make the following observations:

A. *anadeiknumi*, Luke 10:1, means appoint, commission to a position, to announce as appointed, to institute, and has the character of a public and official proclamation. It means the revealing or disclosing of an appointment as in Acts 1:24.

B. *ginomai*, Acts 1:22, is simply the copulative "become," "come into existence," etc.

C. *poieo*, Mark 3:14, Hebrews 3:2, has the unmistakable meaning of "do" or "make", hence "produce", "form", "fashion", etc. Very general agreement that root meaning and use is "do" or "make."

D. We have 13 instances remaining which involve: *histemi* and *kathistemi*; *tithemi*; and *cheirotoneo*. These words demand more careful study.

1. *cheirotoneo*: *cheir* and *teino*, to stretch out the hand. The Analytical Greek Lexicon (p.436) says "to constitute by voting," hence to "appoint," "constitute".

It appears twice in the New Testament: Acts 14:23 and II Cor 8:19; they are rendered "ordained" and "chosen," respectively. There seems no good reason why in both instances the verb should not mean "to create by vote" of the assembly. We have already noted that Lohse says this is the root meaning but then says it cannot mean this in Acts 14:23. He, however, gives no argument for his objection

to this meaning.

F.W. Meyer says that "Paul and Barnabas chose by vote presbyters for them, i.e. they conducted their selection by vote in the churches" (*Acts*, p. 275). He says that here, and in Acts 6:2-6, the appointment did not take place "simply by apostolic plenary power".

It certainly appears that the messenger of II Cor. 8:19 was appointed by agreement of the churches, and this interpretation is suggested by Meyer. Philip Hughes (*II Corinthians*, p. 316) says that these brethren were not selected by Paul alone, rather they were appointed by the churches. He feels that "ordain" is a faulty translation and the meaning is to "appoint" and that by vote. "Ordain" is due to a later interpretation. He insists that both here and in Acts 14:23, "the verb signifies the selection and appointment of the person or persons in question, and not an act of ordination by laying on hands."

2. Tithemi rendered "ordained" in I Tim. 2:7, and "appointed" in the parallel passage in II Tim. 1:11, should probably be appoint. It is these references in the Pastorals which are important to our study. Paul is talking of his divine appointment as a herald, an apostle, and teacher. The heretics said that Paul should not be considered an apostle, but Paul argues that God appointed him to this task among the Gentiles.

It is, I think, safe to say that tithemi does not mean "ordain" in the sense in which tasso and horizo are used. Yet, of the 8 passages noted, the doer of the action is Jesus or God. And it seems that "to make someone something," "to appoint to an office," "setting a day of reckoning," etc. are the meanings. The sense is one of "appointment" regardless of the particular use and the context.

In John 15:16, etheka should be rendered "have appointed" (Godet, Vol. 3, p. 170). Meyer says "appoint" is proper, and the meaning is that they will execute the work of apostles, and go into all the world. The same meaning holds for I Tim. 4:7 and II Tim. 1:11. Paul had been entrusted with an office. It was God's appointment of commission. That is, he was "set down" in a certain place (among the Gentiles) for a certain work (heralding, teaching, etc.) "The idea of divine ordination in concert with the goal of election" is seen here (Kittel, Vol. 8, p. 157). "Christ put Paul in service, or elected him to it," I Tim. 1:12. That constituted his appointment of which he speaks in I Tim. 2:7, II Timothy 1:11.

3. We have noted earlier that histemi has the general meaning "to stand," "put in place," "put," "place," "set," "establish," "confirm," etc., (p. 2). Interestingly enough, of the 150 times the verb is used in the New Testament the King James translators used "stand" 128 times, "set" 9 times; and "establish" 5 times.

In Acts 1:23, the *American Standard Version* (1929) has "put forward" for "appointed." This is in keeping with our investigation. F.F. Bruce (*Acts*, p. 46)

reminds us that in the Western Text the singular verb is used, "he put forward," as "though Peter took the initiative in nominating them." That is, he caused their names to stand for election.

Dummelow's *Bible Comentary* makes the following comment, "The Apostles might doubtless have added Mathias to their number on their own authority, but instead of doing so they consulted the brethren, thus introducing a popular element into the polity of the church," (p. 819), as was the case when the Apostles "summoned a meeting of the church, and called upon the brethren to elect seven men to undertake the business," (p. 825). The *Abingdon Bible Commentary* says, "The Eleven appear to have made the nominations, and the election was by lot, which fell on the second nominee," (p. 1097).

4. *kathistemi* appears 21 times in the New Testament. We have noted some of its meanings. Even though "ordain" is used in several passages noted, it must not be confused with "ordain" as rendered by tasso and horizo. Its basic meaning must be "make, put in place, constitute, appoint to an office, etc."

In Acts 6:3, the church was to select seven men whom "we (the apostles) will appoint," i.e. after the church has chosen them. Meyer reminds us that the use of *epi* with the genitive indicates an official appointment over something, (*Acts* p. 124): "In Acts 6:3 *kathistanai* expresses an action common to the apostle and the church" (Meyer, Vol. 9, p. 292). Meyer also suggests that Acts 14:23 and II Cor. 8:16 represent the idea of cooperation on the part of the church as probable.

With the organizing of new bodies appointments were probably made by Paul or his apostolic delegate, Titus. This is understandable. This was an apostolic function. Titus would be working under apostolic authority to get the infant churches organized. Yet, the meaning must be "put in place," "institute," "constitute," "appoint," etc.

In brief, the evidence seems to point to a procedure in which what we call "ordination" was the instituting, the placing into an office, the commissioning, etc., of a man (who met the qualifications of I Timothy 3 and Titus 1) chosen, selected, voted upon, by the church, accompanied by fervent prayer by the *whole* church for his proper, orderly, faithful carrying out of the function of that office.

End

CANADIAN CHRISTIANITY: RETREAT OR RENEWAL?

Samuel J. Mikolaski

A sermon preached in Saint James's Anglican Church, Moncton, New Brunswick
January 17, 1982

Brothers and Sisters in Christ: I greet you in the name of the Father, and of the Son and of the Holy Ghost.

I am deeply grateful that I as a Baptist and President of the Atlantic Baptist College am invited to preach at St. James's on this Unity Sunday.

I speak today of things Christian and things Canadian. I emigrated to Canada at the early age of four and was thus raised fully as a Canadian. I resolved to have a Canadian and British education. After the first stages of graduate study I completed my graduate work in Britain at the University of London and the University of Oxford. Things Canadian have been a life-long concern to me. But Canada has changed radically in my lifetime.

A prominent Canadian political figure says, "Gone is a communal sense of sharing in an uncommon adventure." A prominent Canadian woman active in public affairs says, "we're divided now, regionally, linguistically, ethnically, Canadian pitted against Canadian, resentment piled on resentment-on and on into a nightmare of divisiveness." A prominent journalist, himself a student of Canadian affairs, says that the politicians are partly responsible for our malaise, 24 million Canadians are partly responsible, and partly this is due to the temper of the times: "the heady expansiveness of the 1960s giving way to mean-spirited crabbiness as our economic expectations began to shrivel. Partly, it was the ingrown vision of the me-generation. From St. John's to Victoria, we narrowed our sights on our own horizons, and found them lacking."

Along with this has come radical decline in the influence of the churches in Canada and a significant diminishing of Christianity among us. Are we becoming a minority within our own heritage? In this, we are in the same boat together, whether Anglicans or Baptists. Some of the media have already declared the church to be not only irrelevant, but dead. At one stage I too was involved in the unity movement as secretary of the Faith and Order Study group in Vancouver. The bright expectations of the unity movement of a generation ago seem shrouded in the past.

Brian Jones, Oxford Sociologist, complains that church unity movements are largely dominated by clergy as a kind of religious avocation. Church mergers, he says, have the dull sound of modern industrial takeovers rather than of spiritual power. Ian Henderson, Professor of Systematic Theology at the University of Glasgow, has gone so far as to say that church union movements are a massive desire for power under the aegis of love, and that this may be one idea from which the church must repent. So times have changed!

My call today to us all is that we return to a larger sense of fraternity in Canada; that we commit ourselves in a new way to Christian beliefs, signalled by the inner spiritual renewal of us all. The best expression of our concern for Christian faith is to fill our churches and call our people to public commitment to Christ, the Lord.

Consider the message of the prophet Amos in the Old Testament, who lived many centuries before the time of Christ. You will be intrigued to know that I studied Hebrew under Archbishop Harry O'Neill when he was Principal of Huron College in London, Ontario. Under his direction we translated Amos from Hebrew into English. Amos brought an unpopular message to prosperous, complacent Israel -- a message of judgment, but also of grace. In the fifth chapter of his prophecy occur three sentences which aptly epitomize his message, and which just as aptly apply to us today.

1. SEEK NOT BETHEL (Amos 5:5), which is addressed to the religion of the day. This first word is a strange one: it means "don't bother to go to church, or to a religious festival, or to a religious observance." Bethel was sacred to the Israelites. Abraham had built an altar there. Jacob had experienced a vision there. Bethel was the centre of Jewish religion before the establishment of Jerusalem as their religious center, Yet there is the prophet urging them not to bother to express their religious heritage.

What does it mean? Amos means: Don't seek your nostalgic past, but your true spiritual heritage. Seek it because you genuinely come to God in faith and obedience. Don't seek the religious places in the sense of the familiar cultural expressions of religion. Don't seek the religious phrases which became a treadmill of the banal.

I don't know about you Anglicans, but we Baptists so often retreat into all kinds of activity in the name of religion. Amos reminds us that this can be a running away from the real spiritual impact of our faith.

2. SEEK GOOD, NOT EVIL (Amos 5:14-15), which is addressed to the behaviour of the day. Amos pricked the social conscience of his time by addressing a number of gross abuses. What a remarkable sentence this is, "Seek good, not evil." Centuries before Plato discussed the nature of the good at the high point of Greek philosophy, Amos declares one of the life-forming principles of the Bible which has helped to shape western civilization.

But how can we seek good today and avoid evil if we tend to deny the distinction between them? If right and wrong are only what I approve of, or what makes me feel good, then where are right and wrong?

In the Bible the servants of God fully recognize the relativizing and dulling of

conscience due to sin and wrong thinking. As well, they declare the holiness and righteousness of God. Ultimately, the sanction of good conduct is God and his righteousness- righteousness unto the Lord, not unto men. The call of Amos is to re-install the moral foundation of life. Those of us who profess to be followers of Christ, how can we any longer evade accepting the Lordship of Christ in our lives?

3. SEEK ME, AND YE SHALL LIVE (Amos 5:4-6), which is addressed to the spirituality of the day. This call, which pervades all of Scripture, is the call to know God personally and to seek his face and his ways. Langdon Gilkey, of the University of Chicago, says that the church is dying or already dead, "if the laity ceases to be concerned about the content or truth of the Christian message; that God is, that He is the Creator, Ruler, Judge, and Redeemer through Jesus Christ, that He has called us to faith and love..." How can we seek the Lord anew?

Let us, first and foremost, recover the knowledge of the greatness and glory of God. How prone we are to mythicize the elements of faith and to secularize Christianity! The Psalmist says that the Lord is nigh them of a broken, contrite spirit (34:18). Isaiah declares that the Lord dwells in the high and holy place and with the humble and contrite in spirit (57:15). Let us recover the centrality of Christ and His Cross. Let us recover the life of faith for modern, faithless man -- faith which brings us to God; faith which divides us from unbelief; personal, life-encompassing, life-transforming faith.

There is a powerful sentiment among people to get away from trivia, and controversy, and to get to the essentials of the faith. The world knows very well what Christians ought to be and what they ought to be saying.

There is a powerful surge today to know and celebrate the transcendent. Not religious pettiness, mind you, but the greatness of the soul's converse with God.

In the worship of the living God among his people is the most vibrant experience of life and the most powerful evangelistic force. To this Christ calls us and may we hear that call for the sake of our homes, our communities and our country. Amen.

JESUS IS LORD IN ANY LANGUAGE

Developing Multi-cultural Ministries and Fellowship in Canada

Samuel J. Mikolaski

The Enterprise, Spring 1979

The magazine of the Canadian Baptist Overseas Mission Board

For the distinction between Christians and other men, is neither in country nor language nor customs. For they do not dwell in cities in some place of their own, nor do they use any strange variety of dialect, nor practise an extraordinary kind of life. This teaching of theirs has not been discovered by the intellect or thought of busy men, nor are they the advocates of any human doctrine as some men are. Yet while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs, both in clothing and food and in the rest of life, they show forth a wonderful and confessedly strange character of the constitution of their own citizenship. (Epistle to Diognetus 5:1-4)

The first sentence of this ancient quotation is a truly remarkable statement of the genius of early Christianity. This letter was written by an unknown author back-to-back with the age of the Apostles, perhaps as early as 129 A.D. Some think that it may have been written by a Christian leader in Asia Minor to the Emperor Hadrian in an effort to explain the beliefs and practices of Christians.

Christianity is not first a cultural expression, but faith and life which infuse and transform cultures. The Gospel was first preached to men in their various languages. They had come to Jerusalem from many parts of the ancient world. They carried their new-found faith back to their own people (Acts 2:8-11). The goal of the Gospel is to unite us in Christ, in whom barriers of race, language, culture are overcome (Eph. 2:11-16; Gal. 3:26-28). Christianity aims to transcend culture as a barrier by making of it an ally. Thus the author of the Epistle to Diognetus goes on to say, in very beautiful language, that Christians are part of their own culture yet are a new influence within it. I quote a further brief passage:

Every foreign country is their fatherland, and every fatherland is a foreign country. They marry as all men, they bear children, but they do not expose their offspring. They offer free hospitality, but guard their purity. Their lot is cast "in the flesh", but they do not live "after the flesh." They pass their time upon the earth, but they have their citizenship in heaven. They obey the appointed laws, and they surpass the laws in their own lives. (5:5-10)

The implications of the foregoing are very complicated and very controversial, even among Christian leaders today. We used to think of culture as the refined, educated person or society; as the intellectual side of the so-called higher civilizations. Nowadays the definition of culture is much broader. Culture identifies the distinct way of life, values, arts, social ways, and outlook of any group or society. This includes not only separate language groups, but also distinct cultural traditions within the same language group.

A powerful argument is being mounted today by missionary leaders to adapt Christian missions to the cultural distinctiveness of every society. For example, note Eugene Nida, *Religion Across Cultures* (1968) and Donald McGavran, *The*

Clash Between Christianity and Culture (1974) and *Without Causing Barriers, The Cultural Mosaic* (1975). Some, like myself, are torn between this weighty argument and the conviction that in Churches of Anglo-saxon culture. As well, a great deal of loving missionary work has been done by Canadian Baptists in distinct cultures other than in English.

During the past decades, Christian ministry has been carried on or has been fraternally encouraged by churches and individuals within the Baptist Federation in many languages, plus diverse cultural ministries in English. These include: Native Indian, Eskimo, Italian, German, Czechoslovak, Estonian, Latvian, Yugoslav, Romanian, Dutch, East Indian, Jamaican, Negro, Filipino, Chinese, Ukrainian. This is one of the best track records of any Christian body in Canada; nevertheless, there remains very much more to do as the population data show.

At present in Canada we should take this attitude: Let us strive as quickly as possible to encourage the unity of believers in the Church. Let us also gain a new awareness of the cultural diversity among us and find ways to reach new people for Christ through distinct language and specific culture ministries whether in separate congregations or within our own existing congregations. Let us see cultural distinctives as tools not as barriers.

The Canadian Population

Canada's population is highly diverse, and has been constantly changing in its diversity during the century of our existence as a nation.

Recent data show that there is more than 50% British Isles origin population in Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Ontario and British Columbia. There is less than 50% British origin population in Quebec, Manitoba, Saskatchewan, Alberta, the Yukon and the Northwest Territories. More than 51% of Canada's living foreign born reside in Ontario. We have a responsibility to reach these, as other Canadians, for Christ.

The 1971 census figures indicate the diversity of the Canadian population. Many of these use English, but many do not. Census data on population characteristics by use of Mother Tongue are also available. I urge you to study the population characteristics of your area and province. Detailed data are available for all parts of Canada from Statistics Canada (see note below).

Canadian cultural diversity is a challenge to Canadian Baptists. This challenge includes attention to diversity so that a larger measure of appreciation, understanding and communication between cultural traditions can occur. Nevertheless, the most important goal of our study is to foster mission. How can we utilize cultural factors in the interests of mission so that many Canadians from diverse backgrounds can find Christ and fellowship with His people in the local Church?

What To Do?

1. Study General Cultural Characteristics

Read about the people in whom you are interested. Concentrate on family life (including the transition from youth to adulthood), values, music, arts and crafts (including cookery), levels of authority and humour. Note whether the cultural expression is living and current, or anachronistic (like the retention of an exaggerated Scottish burr after 40 years in Canada). Often there are local ethnic festivals of art and music and overseas ethnic folk music companies who visit Canada. Take these as opportunities to learn more about diverse cultures. Most people are good natured and enjoy jokes on themselves. Make sure you enter into their humour, not attack them with their humour. Splendid generalized cultural profiles are available for most national groups, such as: Barzini, *The Italians*; Chie Nakane, *Japanese Society*; and Hedrick Smith, *The Russians*.

Be alert to political pitfalls. Few British background Canadians can hope to understand the subtleties and intense feeling overseas political questions generate, especially for those who were dispossessed and displaced to North America from Europe, Africa or Asia. Many new Canadians prefer to forget the old country issues; but some live with them day by day. Assassinations and high-jackings due to ethnic political activity in Canada and the U.S.A. have occurred in recent years. Fear for one's own safety and for the safety of loved ones overseas is never far away from some new Canadians. Political questions are best avoided, but they cannot always be avoided. For example, in most cases one cannot expect to be able to witness to Jews about Christian faith without indicating one's own views on the Holocaust (the event, not the film) and the future of the State of Israel.

2. Be alert to Specific Cultural Manifestations

To generalize may mean to fail. Specificity is essential. You are not concerned with Russians in general, or Finns in general, or East Indians in general, but with the Russians, or Finns or East Indians in your community. Their life and outlook will likely be different in important ways from their culture elsewhere. You seek avenues to those around you; therefore, *learn to profile specifically*.

Use census and other statistical data to become acquainted with the people around you. Are they a community, or isolated families and individuals? What is their actual generation locus? That is, are they first or second generation Canadians? Some first generation Canadians speak better English than some second generation persons. What is the nature and function of religion for them? What *kind* of grouping do they comprise? For example, not all Spanish-speaking people can necessarily worship together because of radical cultural or class differences. Get to know them socially *in their own environment*. Cultivate an understanding of their culture including their values, family life, music, business and economic pursuits, and much more.

3. Recognize Your Own Limitations

You and I may wish to be all things to all people but we cannot. This means that we humbly and lovingly try to be Christ's servants no matter how difficult the task, but we also recognize that there is some work and ministry we cannot do. I cannot pastor a Filipino congregation, nor witness to East Indians. There are others who can. But I can relate to them in a fraternal way. Thus my obligation is to serve where best I am fitted and also to ensure that God-given ministry is furnished where I cannot minister. Why do we think that because we or our congregation are unsuited to a ministry it need not be done? Let us discover and assign to the task those who can do what we cannot do. It is the Kingdom's work that is crucial.

We are each limited by our own cultural outlook. We all tend to fall victim to the "block mentality:" we think of stereotypes of the Chinese, or Italians, or Ukrainians and attribute the stereotype to individuals we see. Often, in our society, this is accomplished by prejudicial and crass humour, and sometimes by violence. I have heard the same ludicrous jokes that are used in Alberta against Ukrainians, used against Norwegians in South Dakota.

Practice goal-setting in your outreach efforts, but avoid "target" evangelism. Do not target people, especially in cold contacts (such as indiscriminate tract distribution) where no personal contact or empathy has been established. People very quickly sense themselves to be targets. Avoid downward-speaking evangelism, which often accompanies gifts or social assistance. Practice the art of horizontal, peer-level conversation, not spouting the Gospel to an unwilling victim before you serve him the soup.

4. Apply Christian Ideals in Your Manner

The operative word is trust: unless a bond of trust develops between you and the other culture person you will not get far with the Christian message. Genuine trust germinates in the soil of sincere love. Love people for themselves, not as objects of mission or of task. Trust will develop only along with friendship and fraternity. A Jewish leader and I were once invited to engage in a public ecumenical discussion. He urged Christians not to evangelize Jews. I asked whether I could refrain if I truly believed that Jesus is Messiah and Lord? He replied, "Quite so, but why then do you (you Christians, he meant) give me tracts. Why don't you take me out for an hour on the golf course?" His comment was a home-run. We want to win people, but only at a distance. It is likely that we will not win them to the Lord unless we first win them to ourselves.

5. Utilize Cultural Factors For Mission

Learn to appreciate the culture of others. Set store by them. Value their families,

their homes, their skills, their aspirations. Attention yields understanding and love fosters appreciation. A critical social issue in Canada is the problem of fraternity. Surely brotherhood should be evident amongst Baptists.

Encourage group formation in homes, or preferably in your church. Establish ethnic congregations if possible, or ethnic congregations that are auxiliary to your own. Provide speakers for them in Mother Tongue, say at least once a month. People can do business in English, but they tend to worship God in Mother Tongue. Allow for leadership formation. Avoid the “us” and “they” syndrome. Be prepared to step aside as new leadership emerges, even in your own anglophone church. Above all, allow others the right to make mistakes. Don’t be like a mother hen, constantly clucking around her chicks. They will not learn unless they can make their own mistakes.

Ensure that your church provides adequate teaching. Interpretation of biblical Christianity for modern Canadians is an absolutely essential part of the outreach task. Generate warm fellowship by sharing lives and homes. Stress affinity and congruence of beliefs where possible. Many Canadians have a traditional Christian background. Where they come from a non-Christian religious background, concentrate on ideals you hold in common, as Paul did on Mars Hill in Acts 17:16-34.

Provide for the soul: worship, music, humour, fellowship. And don’t forget to speak up about Christ in a natural, almost casual way. Speak of how the Lord is the center of your life, your home and your outlook. Remember that conversion often isolates ethnic people. Redouble your efforts for their fellowship needs as their isolation increases. Conversion of ethnic people necessitates their finding a new extended family, or else living in abject isolation.

Last, the Gospel appeals most of all to the dispossessed. And there are many of them in Canada; people who are not wanted but whom God loves. Do you love them? For example, the Okinawan Japanese are unwelcome in Japan and the Gospel is making great gains among these dispossessed people in Okinawa. One might go on with other examples. To what extent are you prepared to alter your lifestyle in order to befriend and win to Christ Canadians of other cultures?

+++++

Note on Resources

Statistics Canada furnishes all sorts of important data which every pastor and lay leader should have accessible. These are available from the several Government of Canada book stores (Vancouver, Winnipeg, Toronto, Montreal, Halifax) and from Ottawa. For example: *Immigration And Population Statistics* is important, as are *Profile Studies: Canada’s Religious Composition* (1971 census), and *Population: Demographic Characteristics (Mother Tongue, 1976 census)*. There are many other detailed studies of the population. You can get a *Catalogue Supplement Statistics Canada* which currently lists available studies. The prices of these studies vary, usually from \$2.00 to \$5.00 per publication. Your Public or nearby College or University Library may also have valuable data.

Questions for Discussion and Action

1. What multicultural ministries have been implemented in recent years in your Church and Association? Are other Christian groups engaged in such ministries?
2. What specific culture groups live in the town or community where you live and where your Church is? Gather concrete data and develop a social profile of them.
3. List ways in which you and your group can develop sustained contact with people of other cultures where you are-socially and spiritually.
4. What ministries are needed alongside or within your Church fellowship in addition to what you and your group can now do?
5. What do the following say to us about our opportunities: Matthew 9:35-38; Mark 10:2; Acts 11:1-18; Galatians 3:28; Colossians 3:11?

PEEKING OVER THE BAPTIST HORIZON

Samuel J. Mikolaski

Part I, *The Canadian Baptist*, May 1979

Recently, considerable new interest has been quickened in the Baptist heritage as part of the wider Believers' Church tradition. The Believers' Church Conference held in Winnipeg in May 1978 gave a strong impetus to the discussion.

Baptists in Canada are part of the evangelical tradition. Firm figures as to the number of evangelicals in Canada are unavailable. The proportion is certainly less than in the United States (45.5 million, or roughly 20%). I doubt that the figure for Canada exceeds 10% (2.2 million) and that is probably too high. The 1971 census shows Baptists, Christian and Missionary Alliance, Free Methodists, Mennonites, Pentecostals, and Salvation Army to number 1.2 million.

To this we must add the Christian Reformed Church, evangelicals in the mainline churches (Roman Catholic, Anglican, United Church of Canada, Presbyterian), and many small groups. Christians of the Believers' Church type make up the majority of evangelicals in Canada. Baptists are clearly the backbone of evangelical life in Canada.

How well are we doing? The answer to that depends upon how we read the data. There is much to thank God for. There is also little occasion for spraining our collective arm to pat our collective back.

For example, the 1971 figure of 1.2 million evangelicals mentioned above in the main evangelical bodies is a substantial increase for the same churches from 700,000 in 1941. The arithmetic growth is good but not good enough because the same figures show that in 1941 they represented 6.08% of the population, while in 1971 they represented 5.66% of the population. The decline in percentage of population is significant.

Baptists in Canada have shown consistent though modest growth since 1871. Representative census data are: 244,000 (1871), 319,000 (1901), 443,000 (1931), 519,000 (1951), 667,000 (1971) How does this compare with other data?

1921 seems to mark a watershed in, the relative growth of Christian denominations in Canada. From 1871-1921 Roman Catholics declined as a percentage of population in each census period except 1891-1901. During this 40-year period Lutherans increased significantly as a percentage of population, as did Anglicans. Baptists declined consistently except in the years 1871-1881. Most of these shifts are substantially, but not altogether, due to immigration-emigration change.

From 1921 onwards Roman Catholics consistently maintained increases as a percentage, of population in each census period while all other denominations,

including Baptists, showed decreases, except the United Church of Canada in the period 1941-1951 and Lutherans in the periods 1921-1931 and 1951-1961. The present Roman Catholic revival in North America is of far greater proportions than most evangelicals realize. Baptists in Canada have not kept pace with population growth since 1881.

Consider the regions and Baptist groups from East to West. Only general data of recent years will be given. Bear in mind that from 1931 (10,377,000) to the mini-census of 1976 (22,992,000) Canada's population more than doubled. My review omits Quebec as it is a special case requiring a separate study.

The population of the Atlantic Provinces has doubled since 1931, taking into account the subsequent accession of Newfoundland, P.E.I., New Brunswick and Nova Scotia grew from just over 1.0 million in 1931 along with the small population of Newfoundland to the present 2.18 million in the four Atlantic Provinces.

In recent years Atlantic Baptists have remained fairly stable numerically, but, with a downward trend. 1973 may be deemed representative of the statistics for 1971-1973: 596 churches; 68,100 total membership; 45,400 resident members; 1211 baptisms; and 22,600 average Sunday School attendance. This works out to a baptisms ratio of 1:56 (for total membership) and 1:37 (for active membership). That is, it took 37 active members to produce one baptism; or an overall baptisms ratio of 1:56 in relation to total membership.

The figures for 1977 and 1978 are close to each other with, however, further shrinking. 1978 data are: 568 churches; 63,700 total members; 43,100 active members; 1,423 baptisms; and 22,400 average Sunday School attendance. This works out to a baptisms ratio of 1:30 (active membership), and 1:44 (total membership). The improvement in the baptisms ratio is encouraging.

From 1931 (3,432,000) to 1976 (8,264,000) Ontario's population increased a dramatic 2.4 times (exceeding Quebec's increase). More than 51% of Canada's living foreign-born reside in Ontario. For a number of years the Baptist Convention of Ontario and Quebec has experienced declining numbers.

In the late 1960s and early 1970s there occurred the serious drop in average Sunday School attendance (from 27,000 in 1968 to 19,900 in 1973) which has blunted growth efforts, though Sunday School attendance rose encouragingly to 22,800 in 1977.

Total membership has hovered in the 46,000-47,000 range for several years, with active membership in the 38,000-39,000 range. In 1977 the 379 churches reported 47,360 members, 37,231 active members and 1,182 baptisms. This yields a ratio of 1:39 (one baptism for every 39 members) or 1:31 (one baptism for every 31 active members). The ratios in 1973, for example, were 1:42 (total) and 1:35

(active). These figures include the English-speaking churches of Quebec.

Population in the four Western Provinces has more than doubled from 3,048,000 in 1931 to 6,246,000 in 1976. (excluding The Yukon and N.W.T.). At 921,000 in 1976 Saskatchewan has recovered its 1931 population of 922,000 following a loss of almost 100,000 during the 1940s. Manitoba now stands at over 1.0 million, Alberta close to 2.0 million, and B.C. close to 2.5, million.

The Baptist Union of Western Canada has witnessed healthy growth in recent years, especially since 1975 when a plateau reached during the previous four years was exceeded. 1977 figures show 141 churches reporting 19,145 members, up from 134 churches and 17,151 members in 1971.

However, the baptisms ratio remains at a high 1:30 which, along with 1975, marks the best ratio in recent years. The significant growth pattern in relation to baptisms suggest that the growth pattern has yet to be taken advantage of more fully evangelistically. The present opportunity in the West is outstanding.

The North American Baptist Conference churches, with whom Canadian Baptists maintain fraternal relations, minister in Western Canada and Ontario. In 1977 the Conference comprised 356 churches and 57,218 members in Canada and the United States. The 88 churches in the four Western Provinces reported 545 baptisms (1:23), while the 13 churches in Ontario reported 71 baptisms (1:24). These ratios are better by a considerable margin than the total Canada-U.S.A. Conference ratio of 1:30.

The improvement has occurred only since 1977; for several previous years the Canadian churches ratio of 1:30 was roughly equivalent to the total Conference ratio. Membership in the Ontario churches has dropped significantly from 2343 (1973) to 1754 (1977). In the West membership stands at 12,697 (1977) as against 11,672 (1973).

Up until 1976 the Fellowship Baptist Churches, which minister chiefly in Ontario and B.C., did not publish statistical data. 1976 statistics indicate a total of 380 churches with estimated membership of 41,300. Of these, 269 reported having 27,828 members. The 269 churches which reported also reported 2,276 baptisms, for a ratio of 1:12.

The 1977 figures are 396 churches with estimated membership of 40,918. In 1977 only 225 churches reported. Their membership totalled 23,250, with 1970 baptisms for a ratio of 1:11.8. It is almost certain that the better ratio of baptisms to membership is due, substantially, to more effective Sunday School work.

My impression is that the Fellowship churches are not as a rule more effective in adult evangelism than Federation or North American Baptist Conference churches. In other words, no Baptist group in Canada is making significant

inroads into i the non-Christian or nominally Christian Canadian adult population, especially the working class population.

Baptists in Canada who are associated with Southern Baptist work minister in the four Western Provinces. The work began in Vancouver in the 1950's and has grown steadily since. There are at present three associations, with four more planned within the next two years based on growth projections.

1978 figures show 26 churches and 21 missions for a total of 47. Other data (1977) are: 2,769 members, 279 baptisms, and 3,203 enrolled in Sunday School. The baptisms ratio is a low 1:9.9, which augurs for rapid growth. These churches and associations are affiliated with the Northwest Baptist Convention, which is the Southern Baptist work in Washington-Oregon. Following years of insistence from the Canadian churches, larger measures of assistance from denominational agencies are expected to further evangelism and church planting by the Canadian churches.

It would appear that a ratio of 1:30 or higher for baptisms will produce a holding pattern but, in the long run, attrition. Effective growth calls for baptisms of no higher ratio than 1:20. Growth to match the burgeoning Canadian population in order to maintain or better our percentage of population calls for Baptist fruitfulness of 1:12, plus gains by transfer.

In the present circumstances of Canadian Baptist spiritual and economic life this is not at all an impossible task. As Alexander Solzhenitsyn said in his BBC interview last January, "the inward victory always comes first, before the outward one."

+++++

Editor's emphases:

"a ratio of 1:30 for baptisms will produce a holding pattern, but in the long run attrition."

**"the inward victory always comes first, before the outward one"
– Solzhenitsyn**

+++++

PEEKING OVER THE BAPTIST HORIZON

Samuel J. Mikolaski

Part II, *The Canadian Baptist*, June 1979

"Welcome to the Balkans," said a Toronto banker in his skyscraper office to a foreign visitor. So reported the *New York Times* last February in its annual In-

ternational Economic Survey. While intended as a joke, the quip reflects widespread international anxiety about Canada's political and economic future. But that is not all: as America's largest trading partner, Canada earned a mere half-page at the end of that 69-page review. So much for my wounded Canadian feelings!

I want to take the opposite view about the present situation in Canada as I try to envision the future of Baptists. One of the things I learned from reading the philosophy of A. N. Whitehead was to see problems as opportunities rather than as stumbling blocks. That is the way I think the Canadian scene should be viewed today.

Whatever the outcome of the powerful trend to balkanize Canada (I do not think one need bow to the prophets of gloom) a new sense of regional identity and regional economic cohesion is emerging. There is no going back. And it is quite remarkable that the traditional regionalization of Baptist work in the Federation matches this trend precisely.

Shall we say that this is fortuitous or providential? Providential, I believe, because without losing time to restructure organization, Canadian Baptists can vigorously get on with the job in each region through each of the regional conventions, including Quebec. The framework is there. It needs only renewed verve, dedication, planning, and sacrifice.

Major issues should be seen to be opportunities, not millstones around our neck. Some have viewed the scores of rural Baptist church buildings in the Atlantic Provinces as a problem and have advocated closing many of them. But the burgeoning Atlantic population and dispersal of city people to the countryside affords new opportunity, which some are now seeing and exploiting.

Some see the influx of ethnic peoples to Canada as a threat; however, they are individuals for whom Christ died and for whom we have a spiritual, social, educational and economic responsibility. Some have said that the current boom in Alberta is the prelude to economic slump -- even disaster -- but I do not think most people in Alberta realize just what will happen to them in economic and population growth in the next twenty years. It will rival the boom which hit parts of Texas during the past forty years.

One might go on with regard to the problems and opportunities of each region. Times of unrest have always been seasons of opportunity for Free Church movements. Will they be for us?

What should Canadian Baptists do? More important than first discussing concrete methods is to ascertain what characteristics augur for growth and what characteristics inhibit growth. Of course, whatever I might say about methods ought to keep in view the centrality of the local church as a believing fellowship

and as the primary focus of life and ministry in the New Testament.

But questions of method must await another occasion. Last year I read a great deal in the economics and sociology of Canada in preparation for an extended paper for the Believer's Church Conference in Winnipeg. It is to questions of ethos that I turn in the light of my experience as a Canadian and student of Canadian affairs. I say these things out of love for my own country and mindful of the affectionate regard in which I hold my Baptist lay friends and leaders in all parts of Canada.

1. Dump our establishment mentality (without necessarily dumping our cultural loyalties and pursuits). Please understand me. It hurts to say this because while I am of European birth with an ethnic upbringing in Toronto and Hamilton, my education has been totally Canadian and British with strong Canadian-British cultural preference. Two of my advanced degrees are from British universities and I have deep personal ties with friends in England where I have been a pastor.

Nevertheless, I must say that some things must change about Baptist outlook in Canada. The two Canadian charter groups comprise over 70% of the population (44.6% British; 28.5% French). More than 74% of Baptists in Canada are of the British charter group.

However, along with this we have inherited an establishment mentality about church from the major Protestant and Catholic denominations and sometimes an inferiority complex as separatists. We must find ways of retaining and practising our culture with integrity'and, as well, of opening the circle of our lives to people of other cultures. This is easier to do than most anglophones imagine. The message of the heart reaches to the heart.

2. Jettison our elitist structure and outlook. The structure of evangelical bodies in Canada is universally elitist. Traditional Believers' Church groups, such as Baptists, have become middle class. I know of no evangelical para-church body devoted to the blue-collar worker, at least not since the Women's Christian Temperance Union of the 1920s. The mantle of working class Christianity has fallen from the shoulders of Baptists, the Christian and Missionary Alliance, and Mennonites, and has fallen on Pentecostals and the Church of God.

Most Canadian Christian denominations are out of touch with the working class and the poor. It is a fact that education of the lower income groups in Canada has not kept pace with the economic expansion of Canada and the need for skilled workers.

In recent years the proportion of low-income students at university has actually declined, despite massive subsidies paid to universities to keep down the cost of education. The Bible Schools and the Community Colleges tend to perpetuate educational stratification which adversely affects the upward mobility of the

lower income groups. (It is my view that given the Christian ethic, Christian families are inevitably upwardly mobile due to virtues such as honesty, diligence, dedication, etc.).

There is an urgent need to encompass the lower income groups into our churches, fellowship, educational ministry, and cultural patterns. Who will minister to the large percentage of low and marginally low income Canadians?

3. Concentrate on leadership formation, but build it on a multi-ethnic base. A widely held observation by analysts of the Canadian scene is that Canada has almost as a matter of policy failed to develop adequate internal leadership. Canada has too often relied on the brain-gain and consequently has experienced perennial brain-drain of native talent.

This applies equally to religious work and to leadership. In the decades since 1950 the figures have been disastrous. This was the period which augured good or ill in leadership potential for the 1970s. From 1950-1960 immigrants filled 50-60% of new skilled jobs. Faculty for the universities were largely not developed internally but were imported. Matthews and Steele estimate that 58% of new university faculty appointments in 1963-1965, 72% in 1965-1967, and up to 82 % of appointments in 1968 went to non-Canadians. More recently a reaction to and redress of the trend has begun.

Along with other denominations, Baptists in Canada have good reason to fear demagoguery masquerading as leadership after the catastrophic and fratricidal battles over modernism in the 1920s -- battles which split not only Baptists but other major Christian denominations.

The result has been dampened ardour for and, more important, loss of skill denominationally in the selection and development of leaders both lay and ministerial. We have hardly been able to match replacement while there is as well the need for new growth to minister to a burgeoning and changing population. I can think of nothing that is more important to the future of Baptist work in Canada. We must think of ministerial work, professorial chairs, and denominational offices less as offices to which salaries are attached and more in relation to results achieved.

Beyond this, we need deliverance from the diverting myth that such leadership will be produced by the divinity colleges. It will not be because they cannot do it. Only the denomination, its leaders, ministerial peers and lay people can produce it. Divinity colleges produce novices or, at best, journeymen (to use the old trades language). Master craftsmen are produced in the field by the constituency.

That Baptists have substantially lost this art, which was beautifully practised in 19th century England and in Canada prior to the 1920s and is presently practised by Russian Baptists, is one of the hidden tragedies of recent history. I speak from

experience. During my career as a theological professor over 3,000 men have enrolled in my classes. I believe solidly in theological education. It is indispensable.

Nevertheless, as important as it is to ask questions perennially about the effectiveness of theological education, the flowering of full-blown, competent, loyal leaders is the product of the denomination through post-seminary development. It should occur more by design and less by chance.

4. Cure programmatic weaknesses. Let us say that five key functions of the New Testament church model are *Worship, Fellowship, Teaching, Social Concern, and Gospel Proclamation*. It might immediately seem that to achieve growth one should continually hold evangelistic meetings and outreach clinics. However, these rarely succeed unless the other components are first present. My experience has been that the great evangelistic results occur where Worship, Fellowship, Teaching, and Social Concern are at their planned and wholehearted best.

It is said that Canadians are harder to win than Americans. This is simply not true. The spiritual power of a warm, vibrant congregation is very great. The joy of a believing fellowship which is open to the stranger is a strong magnet, especially where the great hymns of praise are used often, where scripture is evidently loved, and where there is great happiness combined with decorum expressed over those who respond to Christ's call and the church's invitation.

A major factor in the decline of Protestantism, says Langdon Gilkey, is truncation of beliefs; a major factor in the growing Catholic revival is the perceived identifiable continuity of belief in the living God and in Christ the Lord. People are hungry. They will come where the Lord is praised with confessional integrity, warmth, power and dignity. They will come like bees to honey where fellowship is sincere; where the relationships are primary not simply of the Sunday-mornin'-meetin' kind. They will come where God's word is faithfully and lovingly unfolded; as the myriads of independent, non-church Bible study groups of our day attest. They will come where we show our concern for them and their children in practical ways, and where we and they can with pleasure share each other's ethnic ways and yet preserve our individual cultural identity. In such contexts as these we can evangelize.

5. Overcome kerugmatic reticence. I beg the reader to allow me this one bit of theological jargon! The kerugma is the gospel. To overcome reticence about it is simply "to speak freely about the Lord." There is a marvellous sense of liberty when we are at ease to speak of the Lord to others. Let us free up our speaking about the Lord Jesus and about the blessings of committed church life.

The most important single requisite to growth is not method, but mood. Churches that want to grow find ways of doing it. A pervading warmth which projects the

love of Christ from the heart attracts others. Mission-mood should put us all -- leaders, people, and pastors -- under its challenge and judgment. The Great Commission is still in force.

Let us reject the maunderings of pessimists about the future of the church. Let us aspire to Irenaeus' characterization of the church of the Lord Jesus as the cardinal perceived virtue of every Baptist church in Canada: "For as she has received freely from God, freely also does she minister to others."

+++++

Editor's emphases

Most Canadian denominations are out of touch with ... the poor

I believe solidly in theological education. It is indispensable.

+++++

THE GREENHOUSE -- A PLACE TO GROW!

PLANTING IN THE GREENHOUSE

Samuel J. Mikolaski

The Canadian Baptist, November 1986

*Pin this up on your kitchen cupboard and think about it.
Then prayerfully do something about it .*

No Baptist denomination in North America has experienced significant growth in this century without strong Sunday Schools. Recent research, observation and case studies yield the following elements as keys to effective nurture, ministry and growth:

1. See the Sunday School and church as the same thing: meeting for Bible study at (say) 9:45 a.m. and meeting for worship at 11:00 a.m. Where the Sunday School is viewed as an organization of the church it is usually moribund or it fails. Sunday School is the church teaching and being taught. -

2. The enrolment must be equal to or exceed church membership. In the Sunday School the church includes the catechumens -- those on the way to profession of faith, baptism and membership.

3. See the classes as small groups. Here is where intimacy and trust develop. No one can be led to Christ without trust. To win people to Christ we must, as well, -win them to ourselves.

4. Strive for a baptism ratio of 1:20 or less (one baptism for every 20 members every year). This measures real, evangelistic growth. In Canada the breakeven point (no growth) is about 1:30. For rapid growth it should be 1:10, which is currently being achieved by Baptists in Canada outside the Canadian Baptist Federation

5. Lay leadership and duplicability. Galvanize the whole church behind and in the Sunday School. Such a pattern is recognizable by people from one part of the country to another. They fit in easily. This is historically a key feature of rapid church growth, as in the Wesley revivals.

The Class

If the class is thought to be primarily a teaching unit it will fail to be the instrument it could be. Each class should serve four major functions in the following order of importance: *fellowship, teaching, 'loving concern, outreach*. This is the best unit in the church to keep track of people's needs and to reach out for new people through friendship evangelism.

The Department

Each department is responsible for its entire segment of church life. Carefully develop team leadership for four departments: pre-school, children, youth, adult. In some churches a fifth department is needed today, namely, single adult.

The Plan

1. The power of spiritual *worship*.
2. The attraction of warm *fellowship*.
3. The illumination of Bible *teaching*.
4. The care expressed through *loving concern*.
5. The compassion shown through visitation *outreach*.

Dr. Samuel J. Mikolaski is Pioneer McDonald Professor of Baptist Studies, Carey Hall, Vancouver BC.

THE BELIEVERS CHURCH IN CANADA: PRESENT

Samuel J. Mikolaski

A paper prepared for

The Study Conference on the Believers Church in Canada
Winnipeg, Manitoba, May 15-18, 1978

Abridged version in

The Believers' Church in Canada, eds. J. K. Zeman and W. Klaassen,
published by

The Baptist Federation of Canada
and

Mennonite Central Committee (Canada),
1979

Outline

I Canadian Society

1. Canadian Identity
2. Population Characteristics
3. Status and Social Stratification

II Christianity in Canada

1. The Roman Catholic Church
2. The Protestant Churches

III Evangelical in Canada

1. General Characteristics
2. Mainline Church Evangelicals
3. Evangelical Churches and Denominations
4. Evangelical Para-Church Organizations
5. Evangelical Educational Institutions
6. Issues of Canadian Evangelicalism
 - a. Church
 - b. Social and Ethical
 - c. Esthetic and Confessional
 - d. Gospel

IV Believers Churches in Canada

1. Ideological Characteristics
2. Kerugmatic Effectiveness
 - a. Identity
 - b. Focus
 - c. Growth
 - d. Cooperation
 - e. Model
3. Confessional Integrity

+++++

THE BELIEVERS CHURCH IN CANADA TODAY

In our lifetime 1967, the Centennial Year of Confederation, was Canada's Emblematic Moment. It appeared that Canada had indeed become more than a sovereign political jurisdiction. Canada had come of age. National sentiment had overcome longstanding international doubt that Canada was a cohesive society. This was reinforced by an outpouring of international goodwill.

Canadians are much less certain about Canada's future now than at any time in my lifetime. Following the euphoria of Expo '67, there has set in a radical disorientation which the threatened detachment of Quebec has cruelly laid bare since the autumn of 1976. This is evident in almost every current issue of any Canadian newspaper, magazine, or serious broadcast.

The place of the Believers Churches in Canada is vitally affected by the sociological and religious characteristics of the nation. To understand where the Believers Churches are today I will attempt first an analysis of the sociological and religious contexts within which they function.

I Canadian Society

Canada has yet to develop a common culture to replace the divided cultures of region, ethnicity, class and status. Sociologists question the use of the term "Canadian Society" and whether there is a Canadian identity. In addition to the traditional problems, the current Canadian malaise is complicated by new international political and social forces. The new forces are expanding economic organization root aimed at modern integrated industrial societies, combined with sharp internal conflicts. These affect a key Canadian charter tradition, namely the British tradition. It is quite possible that the United Kingdom of England, Scotland, Wales and Northern Ireland will disintegrate. This prospect reflects a trend that has gone on since World War II. A parallel result has been a growing emotional detachment of British Canadians from British ties and increased American cultural influence. Can Canada survive as a political entity in the face of new regional pressures as well as the traditional problems of English-French relations?

1. Canadian Identity

What is the Canadian identity? How troubled Canadians are over this question may be illustrated by the June 1977 *Royal Bank of Canada Letter*. The theme "Our Canadian Way of Life" depicts in lyrical fashion some of the obvious elements of a democratic society: freedom, social services, education, rule of law, representative government. Of being a Canadian the writer says,

All of these rights, liberties and benefits are at the free and bountiful service of good citizens. Anyone can be a good citizen a of Canada if he keeps his heart right; acknowledges the dignity and worth of all socially acceptable work; appreciates the necessity and justice of a fair return for

a fair day's labour; realizes the interdependence of all people, and that a high standard of living depends upon the cooperation and contribution of all people; feels the need for conserving Canada's natural resources of men and women and materials, and contributes toward their best development; by participating in municipal, provincial and federal government and in community affairs.

Who can argue with such sentiments? However, is this formula peculiarly applicable to Canada? More to the point is that the essay is a reprint of the September 1950 issue of the letter and while beautifully written is out of touch with the disorienting internal problems Canadians have faced in the intervening quarter century. The essay reflects no awareness of the traditional problems of class and status in Canada. For example, citizenship defined in relation to the state has tended to displace both class and status in Canada, as in other modern democratic societies. But while citizenship engenders a levelling effect, no less than class and status it permits sanctioned inequality which profoundly affects Canada's life culturally and religiously. In contrast to the *Royal Bank Letter*, the Calgary sociologist H. H. Hiller has recently written,

It is clear that Canadian society does not consist of a homogeneous group of people with manifestly similar backgrounds who have lived together in the territory for a long period of time. In fact, just the opposite is true. The society has been constantly changing and has never attained a period of social stability and calm in which coherence and a common tradition could emerge naturally and throughout the society.¹

2. Population Characteristics

Canada is distinctly regionalized along a narrow strip between the world's most highly developed industrial nation and the barren northland. Apart from the internal cultural unity of Quebec and the Atlantic provinces, Canada's development is due more to inter regional relations than to inner regional cultural cohesion. In my opinion Canada is more a melting-pot culture, like that of the United States, than the cultural mosaic that is often claimed. The bipolar English-French cultures have not produced a mosaic. The population in our time has become more urban than rural, and less British in composition. Recent data show that there is slightly more than 50% of British origin population in Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Ontario and British Columbia. There is less than 50% British origin population in Quebec, Manitoba, Saskatchewan, Alberta, the Yukon, and the Northwest Territories. More than 51% of Canada's living foreign born reside in Ontario.

While modern urban populations are known to be unstable due to frequent moving, Canada's population has been highly unstable for the added reason of immigration and emigration change when reckoned as a proportion of the nation's population. Canada has approximately one tenth the population of the United States; however, during the twenty years following World War II Canada received 2.5 million immigrants as against 3.5 million in the United States. Rapid population change has militated against the development of enduring traditions and loyalties. During the one hundred years 1861-1961 over eight million people

immigrated to Canada; however, during the same one hundred years over six million emigrated from Canada, mostly to the United States. Thus contrary to popular opinion Canada's growth is due more to natural increase than to immigration. During approximately the same hundred years (1867-1967) Canada's natural population increase amounted to 14.5 millions, whereas net migration increase amounted to 2.4 millions.² Those who claim that the decline of Protestant Christianity in Canada is due chiefly to post World War II catholic immigration must contend with the fact that natural increase accounts for most of Canada's population growth, in part from a substantial British charter group, and that the fertility rate for the province of Quebec has fallen drastically during the past generation.

Canada has known only increasing population change, combined now with rapid internal population mobility. Substantial social cohesion has not taken place. Societies are not identical to states. Cultural bonds are more powerful than political boundaries. The integration of a society is more a spiritual, social and cultural reality -- an issue of ideology and of faith -than of politics, jurisprudence and consent. Like interests draw societies together, but unlike interests can do the same, or they can each in turn generate conflict. In Canada like interests of language, custom, belief and history have not generated a strong national consciousness of one's own kind except in Quebec, and unlike interests have tended to divide the regions rather than to rally them around a common cause. Federal policies aimed at enforcing biculturalism and multiculturalism have simply skirted the sympathies necessary to develop a societal consciousness and cultural homogeneity. Political expedients have exacerbated the problems rather than fostered enduring spiritual bonds. It is unlikely that a Christian religious awakening can occur within national borders that lack regional social coherence. At least I know of no such case in history. There is a connection between close cultural affinities and the possibilities of spiritual renewal. This may be in part why national awakenings have occurred in Britain and in the United States but not in Canada, with the exception of the Atlantic provinces in the late eighteenth and early nineteenth century where this was present a strong regional cultural awareness and identity. Societal fraternity is a precondition to regional or national religious awakening.

3. Status and Social Stratification

The prime characteristic of the Canadian image is allegedly non-nationalism. If the United States is the first new nation to emerge from the western colonial ventures with a distinctive revolutionary-democratic ideology, what is the genesis of the Canadian idea? Was Canada created by counter-revolution as the United Empire Loyalist tradition suggests (Lipset),³ or by counter-nationalism (Horowitz).⁴ Reaction to the American model and sympathy for British and European roots tends, some analysts feel, to make Canadians more conservative and reserved than their American cousins. I do not think that this generalization can any longer be made, at the least as far back as a decade ago. The decline of

Britain and the European countries as world powers has eroded ties with them and has a rapidly accelerated American cultural influence. Lipset says that Americans are achievement-oriented, universalist as to general standards, self-oriented on needs and rights, and egalitarian. Canadians, he says, tend to be ascriptive (make judgments on the basis of inherited qualities), particularist (standards of relationship are unequal), collectivist or group oriented, and elitist in outlook. Today this pattern needs to be rephrased. In my judgment Canadians now approximate the American model. Elitism survives but its vestiges have been rephrased economically and socially. Nevertheless, elitism continues to have a significant effect upon Canadian religious life.

The question of ownership has a profound effect upon the Canadian consciousness due to the large dependence upon foreign capital for economic development. Canadians continue to struggle with the image of being "hewers of wood and drawers of water." A parallel issue of capital injection and control -- an issue which is regrettably hidden from public awareness -- is the practical effect the mental image Canadians have of themselves has had upon leadership formation. To counter the brain drain, usually to the United States, Canada has resorted to the brain gain by importing ready-made leadership, chiefly from the United States and Britain, but also from Europe. Inadequate attention devoted to educating and developing leadership in business, culture, and religion has had an adverse affect upon indigenous Canadian social mobility.

John Porter⁵ and his associate Wallace Clement⁶ have published disturbing conclusions which, if hotly debated, are widely respected as major contributions to North American sociological study in this century. Up to 1965 a large percentage of Canadians lived on very low incomes: fully 20% of taxpayers earned less than one tenth of the total income of taxpaying Canadians (there remain those who are so poor they file no tax). At the other end of the scale less than one fiftieth of taxpayers received more than one tenth of all income, Government social subsidies (transfer payments to those in the flower income brackets) tend to accrue to the middle and upper income groups, It is always difficult to maintain the flow of help to the lower income levels. Transfer payments invariably tend to drift to the top, as Podoluk⁷ and others have shown. A recent Economic Council of Canada staff paper indicates than the trend has not changed.⁸ In 1975 the top 20% of Canadian families, with average incomes of \$30,000 received 22.3% of all unemployment insurance benefits, The bottom 20%, with average incomes of \$2700 received only 8.1% of the benefits. Gwyn adds that most government programs give pleasure to the rich and pain to the poor, as the same report's analysis of the Canada Pension Plan and the Registered Retirement, Savings plan shows. He concludes,

We've just come through a high-minded decade during which we warred on poverty, reviewed our entire social security policy and programs, and quintupled government spending. The result has been to reduce the share of total income of the bottom fifth of families from 4.4% to 4%, and to increase the share of the top fifth from 41.4% to 42.5%. Part of the increase at the top is accounted for by unemployment insurance payments.

Canada eschews classes and rejects the use of British aristocratic titles. But the elitist mentality persists, especially in religion. Who will minister to the large percentage of low and marginally low income Canadians? Not elitist minded Christians.

But to return to the question of class structure and education in relation to leadership formation. Porter has shown that those of British heritage in Canada tend to be over-represented in the higher classes and under-represented in the two lowest classes. Especially in the post World War II years immigrants tended to come in at the top of the Canadian economic pile. For example, during the decade 1950-1960 immigrants filled 50-60 per cent of new skilled jobs. Faculty for the universities were found by bringing in people from other countries, notably the United States and Great Britain. Matthews and Steele estimate that 58% of new university faculty appointments in 1963-65, 72% of the appointments in 1965-67, and up to 86% of the appointments in 1968 went to non-Canadians.⁹

Education of the lower income groups has not kept pace with the economic expansion of Canada and the need for skilled workers. Social and economic grouping continue to seriously affect enrollment in higher education. The Bible Schools and the Community Colleges tend to perpetuate educational stratification which adversely affects the upward mobility of the lower income groups, despite the intention by such education to enhance educational opportunities. The above mentioned 1977 Economic Council of Canada staff report shows that the proportion of low-income students at university has actually declined, despite the billions of public funds that have been paid to the universities so that student fees can be kept down to less than 20% of university costs. Overwhelmingly the beneficiaries of university education are children of middle-income and upper - income families.

Those Canadians who, like myself, have been assimilated to Anglophone culture tend to smile when it is alleged that Canada is an ethnic mosaic rather than ethnic melting pot as the United States is. Ethnic concentrations occur but in only a few instances are they dominant enough to elicit political attention. The 1971 census figures show the two charter groups to represent 44.6% (British) and 28.6% (French) of the population of 21,568,311. Thereafter, eight groups represent 1% or more of the population: German, 6.1%; Italian, 3.38%; Ukrainian, 2.69%; Dutch, 1.97%; Scandinavian, 1.78%; Polish, 1.46%; Jewish, 1.37%; and Indian and Eskimo, 1.45%. The mosaic concept has little meaning for the non-charter ethnic groups, bearing in mind that constitutionally Canada is bi-lingual not multi-lingual, and that the bilingual/bicultural policy is assimilative. Recent provincial government action in Quebec denies a language option to non-French ethnic Canadians. Evangelicals have shown commendable concern to reach ethnic Canadians by means of home missions enterprises; however, overcoming the cultural barriers and integrating ethnic Canadian evangelical converts into English culture churches leaves much to be desired.

Can the drift of Quebec to political independence be halted? At the time of this writing Quebec's separation from Canada appears to be inevitable. The effect on Canadian life is profound. That present federal government policy can succeed in fostering faith in an integrated society seems unlikely to succeed. In 1965 the Royal Commission on Bilingualism and Biculturalism found relations between the two societies in Canada to be so bad as to constitute the greatest crisis in Canadian history. Attitudes since then have changed marginally for the better, but some attitudes are worse. *Maclean's* magazine and Radio-Canada commissioned the *Centre de recherches sur l'opinion publique* (Montreal) to review attitudes.¹⁰ During November 1977, 2222 adults were surveyed. 70% of the anglophones thought relations had gotten worse since 1965 or much worse (52%), whereas half of the francophones thought relations were getting better (43%) or much better (7%). Both English and French tend less now to blame the other group and are increasingly sensitive to their own group making strident demands. However, resentment against growing francophone political power is still strong in Western Canada. While both groups expressed a slightly greater desire to know persons of the other group, indifference still characterizes the attitude of most.

Whether the English and French cultures can be integrated into a working partnership is uncertain. The walls around the two Canadian solitudes seem to be growing higher. So far as the other ethnic groups are concerned, it is clear that no ethnic group can survive unassimilated within a larger culture in a modern society without becoming an anachronism. The old questions of ethnic integrity, especially as these concern religious traditions, are no longer viable. The greatest threat to the ethnic groups, including the French, are not anglophone values, but the values which are becoming common to all industrial societies. It is this fact which the churches must consider if they hope to communicate the Christian message: what is the meaning of the Gospel for industrial secular man?

We face a paradox: Canadian hostile reaction to external influence (especially from the United States) when all the while Canadian upward mobility fostered by training and education has lagged. Reaction can no longer sustain Canadian individuality. The most important current issue of Canadian life is the problem of fraternity. The cohesion of Canadian culture is an issue of faith more than an issue of constitution. Cultural bonds are more enduring than regional or national boundaries or authority.

II Christianity in Canada

Christianity in Canada strongly reflects its British and European heritage. In recent decades it also reflects the distinct though parallel religious influences of the United States. Certain generalizations can be made about Canadian Christianity. The Roman Catholic Church is the largest Christian body not only in Quebec but also in several other provinces. Judged on an international scale, the formation of the United Church of Canada in 1925, which was a union of the

Methodists, Congregationalists and about half the Presbyterians, is the largest ecumenical merger in this century. Since World War II there has developed in Canada a growing emotional detachment from British religious influence and increased religious influence from the United States, which parallels cultural influence as well. While the Canadian social model rejects an established church there persists an establishment or elitist mentality as to the role of the Roman Catholic Church in Quebec and of the United and Anglican churches in other parts of Canada. Important changes have been going on in the way the churches are viewed in Canada and these changes probably outweigh the importance of statistics of membership.

Available statistical data¹¹ are adequate only in general terms to assess the strength and vitality of the churches, including the evangelical churches and Believers churches. A comparative summary of data follows (see last page).

1. The Roman Catholic Church

Despite the declining birthrate in Quebec, Roman Catholic strength in Canada has gained considerably during the past thirty-five years. Some of this is due to immigration. The liberalizing trend within the Church has created new problems which have resulted in declining enrollment for the priesthood and for the male and female religious orders. Because of this it is popularly thought that since Vatican II the Church is in rapid decline. The opposite is the case. Vatican II has also quickened spiritual renewal, biblical interest, and doctrinal vitality. Evidence of this is widespread. One need mention only the Charismatic movement within the Catholic Church and the theological writing of Hans Kung. The reasons for Roman Catholic resurgence are complex. Protestants and evangelicals especially often fail to understand why Roman Catholics and others of the liturgical traditions retain such strong loyalties to the Church and to its traditions. I believe that a major reason is the retention of the biblical and theological core of Christian belief in contrast to the truncation of major Christian doctrines among the Protestant churches. Whatever may be said against sacramental practice and tradition, to my mind the growing strength of the Roman Catholic Church is due to the perceived identifiable continuity of belief in the living God and in Christ the Redeemer which is the core of traditional Christianity. Recent surveys show more young Catholics especially of College and post College age attend church weekly and are involved in Bible Study, prayer and meditation groups. While the less educated Catholics struggle with the new diversity in the Church, increasing numbers are College educated and tend to feel that their religion and Church are more important to them than any disagreement with church authorities on contemporary issues.

The 1971 census shows Roman Catholics to comprise 46.2% of the population, which is the highest proportion in Canada's history. Roman Catholics are proportionately the largest Christian body in most provinces and territories except British Columbia (18.7% as against the United Church with 24.6%), and only

marginally smaller in Manitoba (24.6%, United Church 26.0%), Saskatchewan (27.9%, United Church 29.6%), and Alberta (24.0%, United Church 28.1%). Only in three sparsely populated areas does the Anglican Church exceed the United Church: Newfoundland (27.7%, United Church 9.5%), Yukon (25.3%, United Church 16.9%), and Northwest Territories (36.4%, United Church 8.6%).

2. The Protestant Churches

Since 1921 the Anglicans have suffered the sharpest decline of any religious body in Canada. Trends within the United Church are more difficult to assess because of the Union of 1925. Composite figures show that prior to Union they amounted to 33% of the population (1901), (this figure includes the Methodists and Presbyterians, but not the smaller Congregationalists) and 29.3% in 1921. Since Union in 1925 the United Church and the continuing Presbyterians held 26.3% in 1941, 24.6% in 1961, and 21.5% in 1971. The decline of the Protestant churches in Canada as a percentage of population has been of longstanding duration and is dramatic. Baptists have declined in this period as a percentage of the population despite the growth of Baptist bodies outside the Baptist Federation. The evangelical churches have grown, but the exact figures are uncertain.

Some indication is possible by taking figures for most of the major evangelical bodies, say Baptist, Christian and Missionary Alliance, Free Methodist, Mennonite, Pentecostal and Salvation Army. In 1941 these numbered a total of 700,389 in the census figures (6.08%). In 1971 they numbered a total of 1,221,205 (5.66%). The decline in percentage of population is significant. To these need to be added the Christian Reformed Church, evangelicals in the mainline churches, unaffiliated Christians and Independent churches. The dramatic rise in strength of the Jehovah's Witnesses, Mormons and Unitarians is noteworthy.

The development and transitions of Protestant Christianity in Canada tend to corroborate the truth of the sect to denomination to church theory. From the pioneer days when Methodist, Congregational, Presbyterian and Baptist churches were gradually consolidated into regularized denominations, until 1925 when Christendom's most successful ecumenical venture was achieved through the formation of the United Church, the direction has been to consolidate non-Catholic Christianity, except for Baptists. Max Weber¹² said that the sect practised voluntary membership, local self-government and moral discipline, combined with a high degree of group morale. Ernst Troeltsch's¹³ analysis included direct soul encounter with God, rejection of worldly institutions (including churches) and worldly interests and embracing the early biblical ideals of Christianity. H. Richard Niebuhr¹⁴ adds the concept of the dynamic cycle, namely, the constant move from spontaneous experience and conflict to the more irenic Church type organization with corresponding outside worldly approval. These ideas not only aptly epitomize the development of the United Church but also some of the key issues confronting the Believers Churches as a viable

religious force in Canada today.

The development of denominations in North America where formal religious establishments were rejected allowed protestant groups to form churches along independent and self-sufficient lines, without the pretence of the monolithic religious institution. The unity of Christians could and was still claimed in a diversity of forms. The principles of the separation of Church and State and the freedom to affirm indigenous theological beliefs combined with the true liberty the denominational concept afforded in contrast to the concept of toleration by imperial churches in Europe and Britain. However, despite the fact that Canada officially does not have a national church, as Gerald Harrop has said, "from her British and French ancestry she has inherited establishmentarianism as a frame of mind."¹⁵ The United Church along with the Anglican Church, and the Roman Catholic Church in Quebec, constitute an unofficial *landeskirche* in Canada. A key issue for the Believers Churches in Canada, and especially for Baptists, is not only the extent to which they affirm the traditional theological principles of the Radical Reformation, but also the extent to which they are prepared today emotionally to resist assimilation by an establishmentarian frame of mind.

The truth of the foregoing is reinforced by the proposed Plan of Union between the United and Anglican churches. While the Plan has not yet been adopted, and there appears to be less enthusiasm for it today than when it was first published, the minority Anglicans have won a key concession on the acceptance of episcopal bishops within the new body. The result of the process of gradual weakening of the Free Church tradition in Canada during the past half century is now its virtual extinction. Of the traditional groups of the Free Church tradition, only the Baptists remain in any significant numbers. Two trends are noticeable in Canada: the rise of an unofficial religious establishment which culminates in the proposal that the new church be called the Church of Canada, and the evacuation of the meaning of the Free Church ideal because of the blunting of the Free Church distinctives.

Theological Liberalism is the characteristic feature of the ecumenical movement in Canada. The loss of the cutting edge of confessional Christianity has resulted in wholesale membership defection from the United and Anglican churches. A matter of deep concern to church leadership has been that just as the pace of recent clerical dialogue quickened to produce the Plan of Union and subsequent procedural proposals for the 1970's, national interest in ecumenical matters distinctly declined. Dr. Brian Jones, sociologist of New College, Oxford, pointed out during this period that church union movements are largely dominated by clergy in a kind of religious avocation, that religious mergers have the dull sound of modern industrial takeovers rather than of spiritual power, that mergers are largely self-attributed victory, and that despite these the church is getting nowhere. Churches are ideologically committed institutions and when the commitment to theological and spiritual principles is gone, the reason for existence is in doubt. I recall the visit to Edmonton in about 1970 of Dr. Visser't

Hooft, retired Secretary of the World Council of Churches, on his post-retirement North American tour as he spoke to a surprisingly small group of clergy. A deep anxiety, even pain, characterized his comments as he wondered aloud whether the cause to which he had devoted his life was scarcely relevant to the modern world. As the traditional confessional theology and biblical teaching of the established churches has been muted in Canada there has resulted a massive defection of people from the protestant churches. While some of these have turned to the evangelical churches, many have simply drifted away from the church completely. A sad reality is that in many communities where the dominant protestant churches have become moribund the general population are left without recourse for ministry in time of need. Many Canadians share mixed feelings about Christianity and the Church, a mixture of love and disinterest, of nostalgia and aloofness. There are the well-known figures of the 1971 Census: The United Church claimed 951,737 members while the census showed 3,768,800 persons claiming United Church affiliation. The Anglican Church claimed 1,048,246 members, while the census showed 2,543,180 persons claiming Anglican affiliation. A startling fact is the dramatic rise between 1961 and 1971 of those willing to claim no religion at all. The figures since 1941 are: 19,161 (1941); 59,679 (1951); 94,763 (1961) and 929,575 (1971).

Organized religion has been seen as an apparatus of social control in its secular effects and of moral education in its spiritual effects. In Canada during our time both of these effects have been severely reduced. Langdon Gilkey has seen the loss of the dimension of theological truth to be a great threat to the continued existence of Protestantism:

Protestantism can exist as a vital form of religion only on the twin assumptions of the Word of God in the church and the priesthood of all believers. The latter, which is our immediate concern here, implies that each man believes this Word of God -- the Gospel -- for himself ... if, as seems now to be occurring, the laity ceases to care about the truth of Christianity, then Protestantism in its historical form is surely dying or already dead ... if the Word is to be an authority in our churches, then the Word must be understood and believed to be the truth about life and reality, not only by the minister who preaches, but just as much by the congregation who hear.¹⁶

During the past fifteen years another factor has developed which now significantly affects religion in Canada, namely, the creation of tax-funded departments of religion in most universities in Canada, sometimes in competition with long established Christian theology faculties. These invariably profess a non-confessional stance, isolation from the practice of Christianity in the community, and the treatment of religion including Christianity as primarily a social, cultural and psychological phenomenon. It is paradoxical that as the study of oriental religions in Canada has blossomed insistence that only practitioners of such faiths are qualified to teach them has often been honoured, while the same rarely applies to confessional Christianity.

Since the Modernism controversies of the 1920's in Canada, evangelicals have generally been relegated to the religious and theological backwater. This applies equally to adherents to evangelical faith within the established churches as it does

to distinctly evangelical churches and bodies of churches. Prejudice against the evangelicals has been a characteristic feature of Canadian religious life for at least half a century. In Canada religious and cultural elitism run hand in hand.

III Evangelicals in Canada

1. General Characteristics

The current explosive growth of evangelical faith world wide is a puzzle to conventional Christians. To the theological liberal, evangelicals are a throwback to an unlettered age. While evangelical growth is significant in Canada, it does not match the massive impact they are currently making in the United States.¹⁷ They constitute the most widespread, vital and active Christian movement in North America today. The visible means of propagation are impressive. These include churches large and small, multitudes of organizations, large publishing houses, and broadcasting by radio and television to enormous world-wide audiences via satellite. The modern evangelical preacher has exchanged the sawdust trail tent for the tube. The hidden, personal methods of propagation are less spectacular but are even more important.

Evangelicals hold that true Christianity is a certain understanding of its early biblical form. They believe that in true faith one experiences God redemptively directly through Jesus Christ and the power of the Holy Spirit. This experience is life-encompassing and life-transforming. There are many parties among evangelicals, including groups with extreme theological, social and political ideas. Most evangelicals, however, are conventional Protestants. There are now growing numbers of evangelicals, especially Charismatics, among Roman Catholics.

Five major characteristics of evangelical faith may be cited. *First*, belief in the uniqueness and authority of the Bible as God's saving Word to man. Man's needs are seen to be primarily spiritual not material. Evangelicals believe that once God changes man, man will change his environment for good. *Second*, orthodox Christian teaching based on the Scriptures is vital to evangelical faith. While belief in one living and true God makes evangelical faith partner to Christianity in general, evangelicals insist also upon other essential biblical doctrines, especially the Lordship of Jesus Christ, grace, and redemption through Christ's cross and resurrection. *Third*, Christian faith entails personal commitment to Jesus Christ as one's Saviour. Some famous conversions have been dramatic, whether historical like Paul's or Augustine's, or contemporary like Malcolm Muggeridge's and Charles Colson's. However, whether dramatic or quiet, conversion is understood biblically to involve a definite personal commitment to Christ.

While the Bible and orthodox doctrine are important to evangelicals, faith is not essentially credal. The authentic biblical message has the purpose to bring each individual to personal faith in Christ. Conversion not only saves from sin and death, it also transforms. *Fourth*, evangelical faith draws people together. Groups

and churches become worshipping, community and ethical centers to encourage dedicated discipleship. *Fifth*, evangelicals are committed to evangelism, especially at the grass roots level. Each Christian witnesses to others personally in the hope of winning them to Christ. There is genuine people-concern among evangelicals which traditionally goes beyond desiring one's own spiritual safety. Evangelical enterprises at home and abroad have been potent forces for social good. While evangelicals have always maintained a strong eschatological emphasis looking to the return of Christ and the inevitable final judgment of evil men, most evangelicals have also along with this emphasized that salvation is freely offered to all men.

2. Mainline Church Evangelicals

The mainline church evangelicals comprise the traditional evangelical cause in Canada. They include the residue of evangelical commitment of 19th and 20th century Christianity in Canada among Methodists, Congregationalists, Presbyterians, and Anglicans. Following Church Union in 1925 the continuation of the Presbyterian Church in Canada was urged chiefly on confessional grounds to perpetuate evangelical faith. Amongst Anglicans evangelicals are concentrated in the Low Church tradition, more especially in Wycliffe College, Toronto. The strength of Anglican evangelicalism is in the Toronto area. Up to recent years mainline church evangelicals were a declining force, notably in the United Church. Many of them had dispersed to Baptist and other evangelical churches. In protest to the growing power of Liberal Theology in the mainline denominations since the 1920's, many evangelicals within the mainline churches switched their financial giving to the burgeoning para-church evangelical home and foreign mission agencies, dozens of which were concentrated in the Toronto area in the 1930's and 1940's. Non-evangelicals have rarely understood the power of this hidden movement. A substantial portion of the support for evangelical causes came from mainline church evangelicals. As these evangelicals passed from the scene, the evangelical organizations which they supported looked increasingly for support from the specifically evangelical churches and denominations, including those of the Believers Church tradition. Thus since World War II there has developed competition between evangelical church related agencies and evangelical para-church agencies for a share of the evangelical dollar. In more recent years renewal movements within the mainline churches especially the Anglicans, have been significant; however, adherents of the new evangelicalism often have little understanding of or loyalty to the traditional evangelical mission agencies. So far as perception of cultural status is concerned, evangelicals of the mainline churches, in particular preachers' of that tradition such as Anglicans and Presbyterians, are accorded a deference that evangelicals attached to evangelical churches and denominations rarely enjoy. The elitist mentality touches all parts of Canadian religious life, including evangelical life.

3. Evangelical Churches and Denominations

The vast majority of Canadian evangelical Christians are attached to the specifically evangelical churches, denominations and organizations. These present a variegated picture. Some churches maintain complete independence as individual congregations. Some espouse extreme political, social and doctrinal views. At times the extremes have to do with overemphasis on a theological or social issue (as in making an eschatological viewpoint a test of fellowship). Most evangelicals in Canada are traditional in their beliefs and cooperate with other Christians locally, regionally and sometimes nationally. The vast majority of Canadian evangelicals are in the Believers Churches. When one considers that most are in churches such as Baptist, Mennonite, Pentecostal, Christian and Missionary Alliance, Nazarene, Assemblies of God, Associated Gospel Churches, as well as independent congregations, it is evident that the strength of Canadian evangelicalism is in the Believers Church tradition. The denominational groupings usually reflect active internal cooperation and strong programs of church extension, education and overseas missions.

Cooperation among the evangelical denominations has varied. The best cooperation usually occurs at the local level, though sometimes at the regional level. National cooperation is rare. I cannot think of a project case, except for the Congress on Evangelism in Ottawa in 1970. The concept of the autonomy of the local congregation disallows to evangelical leaders the right to speak for the local churches on national or theological issues except under tightly controlled conditions. Thus because spokesmen for the mainline churches are more accessible for public statement on church policy, evangelicals appear to have no voice on issues. In our time cooperation has been traditional for seasonal events such as the World Day of Prayer and Holy Week. Most evangelical ministers are active in local ministerial associations. Cooperation in joint evangelistic and other outreach campaigns earns the support of most evangelicals. City-wide and regional evangelistic campaigns almost invariably originate amongst the evangelicals; however, frequently leadership from the mainline churches is accorded the prestige of figurehead status for such campaigns. The majority of churches that cooperate in local and regional crusades are of the Believers Church tradition.

Some Canadian evangelicals are open to ecumenical dialogue, but most resist it. The reasons for this are complex. The most obvious reason is evangelical resistance to liberal domination of ecumenical activity in Canada and the United States and concern that the theology and principles of historic Christianity are not firmly espoused. Equally important reasons include the feeling that the time spent in inter-church dialogue quickly reaches a point of diminishing returns and that one's time and money are better invested in evangelistic enterprises. Ecumenical dialogue is also usually dominated by those of the Episcopal and Reformed traditions. Those of the Believers Church tradition feel that cooperation is difficult when irreconcilable differences on the nature of the church as a believing fellowship are simply glossed over, to say nothing about polity as an issue of the ambiguities that inhere in the concept of church unity. Questions of theology and polity also divide evangelicals as shall be discussed later. Some of the issues that

persist between evangelicals generally and the Believers Churches as to the nature of the church are identical to those that divide Believers Churches from the ecumenical movement.

4. Evangelical Para-Church Organizations

Evangelical para-church bodies exercise a powerful influence in Canadian evangelical life which sociologists and historians of religion have not adequately noted. For multiplied thousands of Christians in Canada these bodies in effect constitute a church home or absorbing interest. The loyalties and support of such Christians are carefully cultivated. The organizations comprise ministry support opportunities for many Christians in the mainline churches who are dissatisfied with the programs of their own denominations. They also comprise ministry support opportunities for many Christians who belong to evangelical churches and who for various reasons wish to support causes outside their own church or denominational program. Reasons for such support vary. They include the desire for independence, privacy and initiative on the part of the individual donor; disenchantment with a local or denominational program; susceptibility to high-pressure solicitation techniques; concern for new areas of human need that remain untouched by current mission agencies; interest in the work of relatives and friends who work with such agencies; interest in some specialized field of ministry.

As a significant feature of the Canadian religious scene, para-church bodies in Canada have made a large contribution to the expansion of Christianity at home and abroad despite their tendency to be denominations in their own right without adequate reporting responsibility to a constituency. Their ministries are so varied and specialized that classification is virtually impossible. Chiefly they divide into two major groups agencies that work inside Canada and agencies concerned with some ministry abroad.

Only one evangelical para-church agency, namely the Canadian Bible Society, has achieved a high degree of acceptance nationally among non-evangelicals and evangelicals alike. The remainder are devoted to, or divided among, sectional interests and are usually, where personal participation is involved, allied to the upper social strata. Agencies which are devoted to evangelistic and social service ministry among the regionally poor, home missions, ethnic ministry, native peoples ministry and rehabilitation ministries receive funds from the middle and upper class evangelical as well as the poorer church member. However, the middle and upper class evangelical personally belongs only to the elitist evangelical para-church organizations which are usually for the university educated, professional or business types. A critical question is whether evangelical faith can legitimize the theory and practice of special interest groups as against the biblical teaching on the church body. There are not evangelical fraternal organizations for the blue collar worker. The closest to this in Canada was the old Temperance Union during the 1920's and the Social Credit Movement in Alberta up to the late 1960's. Participatory para-church evangelical

organizations in Canada are almost invariably elitist in character.

Nevertheless, some Canadian para-church organizations and their workers have ministered in places where frequently no one else ministers, save the Anglicans and Roman Catholics in isolated northern areas. The personal sacrifices of many of these workers has been immense. Some continue to live on below subsistence allowances and without access to adequate health care for their families. Valid criticism can be made of the Canadian evangelical tradition, but an honest evaluation of the contribution of evangelicals to the ethnically, economically and socially deprived of Canada puts evangelical effort in the front ranks of religious activity in this generation.

Ministry objectives of the para-church groups vary. They include home mission church planting, Sunday School work, children and youth ministry organizations in the community and in the schools, college campus ministries, social assistance ministries, literature distribution, men's and women's groups, professional and business groups, summer and camping ministries, radio and television ministry, itinerant evangelistic and teaching ministries. Most of the organizations strive to win individuals to personal faith in Christ, most now attempt some form of discipleship training, though this is often limited to personal discipleship with little teaching on the church and church-related stewardship. Most strive to instill concern in converts to win others to Christ. Very often the personal relationship of the worker to his converts is of greater importance to the new Christian than the principles or theology of the parent organization.

The overseas ministries of Canadian evangelicals have been large and effective, based on the sacrificial giving and enlistment of scores of thousands of individuals. Several major overseas mission fields have been opened and developed with Canadian funds and personnel. The numbers of these in denominational and para-church mission agencies is in the thousands. With the exception of specific reformed tradition ministry overseas (such as the Christian Reformed Church) practically all the missions churches planted overseas by Canadian agencies and personnel are of the Believers Church type in that conversion and baptism are the basis of church membership and church polity is of the congregational, cooperative, indigenous local church type.

It is important to note this fact: the vast majority of the evangelical para-church organizations and their workers relating to ministry in Canada and overseas espouse a Believers Church theology and polity. If this is not explicit it is nevertheless the implied theological stance from which the ministry is conducted. It is thus a mystery to some that the Believers Church tradition has been so muted in Canada within the circle of those who as evangelicals ardently espouse the authority of the Scripture. A critical issue is that while personal faith is seen to be necessary to genuine Christianity and to church or group affiliation, baptism is regarded as optional and not part of the kerugma. This attitude derives from the British Free Church and central European pietist traditions rather than from

Scripture.

5. Evangelical Educational Institutions

In Canada the pattern of evangelical education is parallel to that in the United States, except that accreditation has been longer in coming and more difficult to achieve because of discrimination by the Canadian educational establishment. Evangelically based primary and secondary school education is not our immediate concern here. Post-secondary school education within the colleges and universities including the divinity colleges has tended to be anti-evangelical or to keep evangelical persuasion at arm's length. Exceptions up to World War II included isolated individuals within university faculties and individuals within mainstream divinity school faculties. The only notable institutional exceptions were Wycliffe College in Toronto and the two Baptist divinity colleges (McMaster and Acadia). Numerous cases can be cited where evangelicals were discriminated against in the hiring practices of the universities, with double discrimination against those who were both evangelical and of non-British stock. This was true not only in the WASP centers of Ontario but in Western Canada as well.

The Bible School movement grew out of the modernism debates of the first third of the century. The formation of the Bible Schools in Canada generated a strong negative reaction within the higher education community. The reaction continues to this day. During the past half century dozens of Bible Schools sprang up in all parts of Canada. Since World War II many of these have developed college programs and have sought accreditation through the American Association of Bible Colleges. Others in addition have sought recognition by Canadian universities, but in doing so have experienced great difficulty. More recently some evangelical institutions have secured affiliate status with universities. These include Regent College, Canadian Theological College (Regina), Canadian Mennonite Brethren Bible College and Canadian Mennonite College (Winnipeg), Conrad Grebel College (Waterloo). Other Bible Schools and Colleges have secured Canadian academic recognition either by university department recognition of specific courses or by normal transfer of credit which amounts to de facto recognition of specific courses. Acceptance of such credits by American Colleges and universities, both church based and non-church based, led the way to acceptance of Canadian Bible College work within Canada.

During the past twenty years a number of Bible Colleges and the new colleges affiliated with universities have begun offering undergraduate and graduate theological and religious studies degree programs. Several have moved to offer accredited work in the arts. Included are Atlantic Baptist College, Richmond College, the two Mennonite Colleges in Winnipeg, North American Baptist College, Trinity Western College, and Regent College. The academic status of such work continues to pose difficulties for Canadian evangelicals in relation to the educational establishment for a variety of reasons. Thus far such degree programs

have had to resort to separate provincial instruments such as special legislative Bills or Letters Patent for indigenous institutional right to grant degrees. In some cases affiliation is now being allowed by certain universities. Inevitably such affiliation entails some trade off between the advantages of the freedom of full independence and the advantages of establishment liaison and approval.

The most important factors about Canadian evangelical education in relation to the Believers Church tradition are, first, that the majority of the people involved in it are of the Believers Church tradition and, second, that apart from the Baptist and Mennonite schools the focus of evangelical commitment concerns Scripture and the personal experience of Christ while baptism and church remain muted issues.

6. Issues of Canadian Evangelicalism

The dedication and warmth of Canadian evangelicals is outstanding. Add to this their sacrifice and determination in the face of considerable hostility and misunderstanding and one can readily see why the evangelical cause has prospered while the mainline church traditions are flagging. Nevertheless, the changing character of Canadian society and of the status of evangelicals within society has placed new strains on evangelical life in Canada. There must also be added to this the hidden tensions between the Believers Church tradition and the more general evangelical tradition. We can relate these areas of difficulty to four specific issues:

(a) Church

Evangelical churchmanship in Canada has undergone severe strains in our time for a variety of reasons. The controversies over modernism fostered factions and bickering which obscured the nobility of the Gospel and the greatness of God even though concern about liberal undermining of the authority of Scripture was well founded. Some leadership became megalomaniac and doctrinaire. The para-church organizations tended to wean Christians' loyalties away from the local church. Granular independency rather than cooperation afflicts some congregations. Tension continues between the sectarian heritage with its suspicion of cooperation and higher education and the churchmanship of the middle and upper classes of evangelicals. If episcopal succession is eschewed by most evangelicals, genetic succession and the dynastic model have become a fashion where sons and proteges succeed fathers and leaders to prominent positions.

Evangelical concern to preserve the Gospel from modernist erosion is commendable, but the muting of the evangelical voice on the biblical teaching about the church deserves censure. In the New Testament, Gospel and Church are inseparable. If it is true that the church must live by and proclaim the Gospel, it is equally true that the Gospel creates the church. Allegiance to Christ issues in the church as manifested in the local assembly. Christians of all persuasions have

always maintained the unity of all Christians in Christ. That view is not exclusive to evangelicals. The modern denomination allows Christians the freedom to associate and also to attest to the God-given unity which is His gift to all His children. However, to claim that the church is invisible and universal and that one's loyalty is primarily to the universal church, not to the local assembly of believers, is the bane of Canadian evangelical life. The failure to foster participation in the local believing fellowship is as unhistorical as are contemporary demythicizing theological modes. This is particularly true of radio, TV and mail-order Christianity in Canada.

Dictatorship, the personality cult, oligarchic control, and manipulation have characterized segments of Canadian evangelical life. Leadership formation is a perennial problem. Too little attention has been paid to this in Canada so as to inform a tradition with a commanding sense of mission under which not only the constituency but also the leaders are submissive. A critical issue is that of responsibility, especially of the para-church organizations. Full public fiscal disclosure is too often lacking. Thus the cost-effectiveness of many organizations is hard to assess. Public responsibility to the wider constituency is uncertain. There is, for example, the question of self-perpetuating boards by which many para-church bodies operate. These boards in principle are no different from the College of Cardinals in Rome.

(b) Social and Ethical

The inner warmth and vitality of evangelical life has been at variance with its social stance and public image. Withdrawal, defensiveness and the enclave outlook persist, as do phariseeism and smallness of spirit. It is folly to think that the major problems evangelicals confront concern only theological aberration. Social and ethnic problems are severe. Several national Canadian bodies face unresolved inter-regional suspicions and differences. There is the added problem of tension with parent bodies or majority fraternal bodies in the United States which generates feelings of inferiority, dependence and subservience in Canada. Few issues have been as harmful to evangelical growth in Canada as the bastion mentality coupled with a false sense of self-righteousness and hankering after quality rather than quantity in the people reached. Social isolation is an intolerable evangelical burden which is borne in the mistaken notion that it preserves theological integrity and spiritual purity.

The granular nature of Canadian evangelical polity has allowed for serious moral and ethical aberrations, some of which are un-rebuked. Since World War II evangelicals as a class have become prosperous. At times a mis-alliance between altruistic appeal and money making ventures has been fostered. Some schemes concocted by evangelicals have been dishonest resulting in the trial and imprisonment of certain promoters. The regional head of a national youth organization was imprisoned for statutory rape. The elected head of a national evangelical church body was known to be an adulterer. If it be said that these are human failings that

commonly afflict mankind, let it be remembered that the truer evangelicals claim their faith to be, the greater are the moral and spiritual demands placed upon them. Mixed motives and uncertain purpose plague evangelical work. The current malaise of ego-centred need-satisfaction Christian pop psychology needs the correcting medicine of true biblical altruism. Henry Sloan Coffin, himself not an evangelical, has said that an evangelical with a social conscience is one of God's true saints.

(c) Esthetic and Confessional

The historical facts and theological teachings of biblical Christianity are surely not petty matters, but they have been handled by some evangelicals in a petty way. If it is true that people in the Catholic tradition are discontented with the material factors of religion, it is also true that evangelical public worship suffers from the formality of informality, is at times esthetically offensive, and bears little resemblance to the heritage from its great preachers, expositors, musicians and artists.

Instant creativity without roots has been the motif of recent evangelical life. Thus the past does not nourish the present so as to furnish criteria for the present. However, one cannot overcome the embarrassments of sectarianism by the democratization of the creative genius. Christianity is nothing without roots. That is the biblical claim. The recent turning of large numbers of young people and young adults to the Catholic and Episcopal traditions indicates a soul need for the regularization of worship and for its ordering confessionally into its recognizable elements. This is the strength of apostolic Christianity. The sense of the greatness and holiness of God has fallen out of some evangelical worship.

To satirize things we all know about would be easy at this point. It is true that some evangelism has been of the cowboy variety: ride into town, rope a few, gallop away with saddle bags full. It is true that some programs have been more like circuses than church services. It is true that show business and the entertainment image does characterize many evangelical public events. This criticism does not cancel the fact that even in such cases God can use His Word however packaged to do His work. Nevertheless, the point needs to be made that evangelicals need a renewed sense of their historical roots, of the apostolic character of their Christianity, of their historical confessional faith, and of the reality of God as the God of righteousness and love and the searcher of the hearts of men.

(d) Gospel

The major criticism of Canadian evangelicalism especially from the standpoint of the Believers Church tradition is the issue of kerugmatic residue. Is the evangelical cut off from the world? Does he pursue primarily inner consolation without compassionate regard to the evils of the world? Does he concentrate upon personal salvation and neglect his responsibility in the church and in the commun-

ity? Is there among evangelicals a great deal of fruitless-reiteration of shibboleths which is largely self-serving but which brings few to Christ? It serves rather only to reassure the enclave that the “Word of the Lord is proclaimed here.”

The most sensitive issue within Canadian evangelicalism is the relation of Word to Kerugma. While the vast majority of Canadian evangelicals are of the Believers Church tradition, evangelical identification in Canada has largely consisted of adherence to the authority of Scripture, not the authority of Scripture as expressed in the Gospel, its practice and residue. This rock is barely beneath the surface of channels that ministerial associations and steering committees attempt to navigate when they plan joint evangelistic enterprises. It is not an issue of credal dogmatism as some have thought. Rather, it is the issue that evangelicalism in general sees the irreducible minimum to be the individual pledge of faith in Christ which seems to result in a granular faith, whereas the Believers Church tradition sees this as a truncation of the Gospel. For them the issue of faith must be public confession in baptism as part of the Kerugma, identification with the people of God in the believing fellowship and obedient discipleship combined with sacrificial ministry.

IV Believers Churches in Canada

On any given Sunday in Canada the majority of people attending non-Catholic Christian worship services are most likely in the Believers Churches. Who are the Believers Churches in Canada? What do they stand for?

1. Ideological Characteristics

The term “Believers Church” is attributed to the German sociologist Max Weber. It is a useful shorthand to distinguish a certain Christian tradition from the other two major ones, namely, the Episcopal tradition and the Reformed tradition. However, the use of the term is not intended to be pejorative. Its use does not disparage the faith of Christians in the other traditions. Nor does its use make the self-serving implication that all who attend or even belong to Believers Churches are in fact genuine believers, though they ought to be. It expresses an ideal on the nature of Christian experience and on the nature and polity of the church. Nor is this ideal expressed in a single form. The tradition comprises many denominational forms clustered around several key-feature ideals.

The Canadian Believers Churches derive from the Free Church and Pietist traditions of Britain and Europe. Puritan Separation and Lollard and other English pietism are the roots from which originate Baptists, Methodists, Plymouth Brethren, and Quakers. Continental Anabaptists, Baptists and Pietist life are the roots of Mennonites, Church of the Brethren, and some Baptists and Brethren in Canada who are of European origin. From these and from evangelical movements which are indigenous to Canada and the United States there have sprung up many other Believers Church groups. These include Pentecostals, Holiness groups,

Christian and Missionary Alliance, Nazarenes, Evangelical Free Church, Association of Gospel Churches, the Apostolic Church, the Christian Church, and the Brethren in Christ Church. In addition there are independent churches of many labels, and also many para-church organizations and agencies which practise certain Believers Church principles.

The separation of Church and State in the Canadian and American political systems has made the traditional concept of the Free Church virtually meaningless in our time. In practice it is primarily a European concept. It would be a mistake to concentrate understanding of the Believers Churches in Canada solely in relation to Puritan and Anabaptist radical reform. As expressed in the Catholic, Orthodox, Anglican and Reformed traditions, the hidden ancient medieval heritage continues to play an important part in the perception Canadians have of church and ministry. A common error Canadian Believers Church Christians make is to suppose that their true home is in the Reformation cry *Sola Scriptura*, *Sola gratis*. Well and good. But for the Baptists and Anabaptists this was a half-way house. The Radical Reformation principle was that the Church must be a body of believers. Socially the system must allow for diversity under the rule of law, rather than monolithic uniformity. Canadians continue to think of the church in organizationally monolithic terms. Believers Church Canadians continue to affirm freedom from hierarchical control, regenerate membership, voluntarist commitment and congregational government, but they have little perception of the historical origins of these ideas, or of their theological and social rationale, or of their conceptual cohesion and dynamic as a model for the Church in the modern world. The Canadian establishment-minded attitude assumes that Canadian conditions are not conducive to a Believers Church mass movement as in other places such as the United States. Needed is a new awareness of the reasons for the existence of Believers Church denominations and a new vision of mission to overcome the inferiority complex which afflicts the Believers Church in Canada.

The factors which contribute to this network of ideas and attitudes are many and complex. They derive from the Constantinian symbiosis of the fourth century when persecution ceased and the unity of the church became palpable and a political force. From then on Church and State became the spiritual and temporal sides of the social organism. Stability seemed to dictate uniformity. The *Corpus Christianum* was born. The concept persists until today. Some of the features of this heritage are: *First*, ecclesiological and theological integrity are assumed or ignored, with corresponding decrease in emphasis upon the experienced Gospel. *Second*, the Church becomes organizationally coherent and stable. Historical and theological continuity center in the monarchical episcopate or religious hierarchy. *Third*, the church becomes sacrament dispensing more than Gospel proclaiming. Thus the institutional Church becomes the Ark of salvation and salvation's authorized dispenser. *Fourth*, the Church becomes socially continuous with large segments of society and becomes politically approved. The concept of the *landeskirche* emerges. The Church of the land becomes involved in concerns of language and ethnic identity. *Fifth*, Christian discipleship tends to become less

personal and committed and more ritualized and formal.

The idea that true unity is monolithic continues to plague the understanding of the Church in Canada. Religious formalism has overtaken large segments of the Protestant churches that were formed from the Free Church tradition. As a non-establishment pastor in Canada my credentials to visit the sick in a hospital have been challenged with the question put by an establishment oriented administrator, "Of what sect are you?"

The progress of the Believers Church tradition in Canada calls for nothing less than the re-orientation and re-education of the public mind. It is likely that the media and the political and educational establishments will be the slowest to respond to these modes of thought. The ideal of a composite society has been won politically but not fully culturally or religiously. The view persists that believers baptism and disciplined discipleship within the believing body divide Christendom.

Consider the ideological teaching and practices which characterize Canadian Believers Churches. Foremost is the view that the Church as a fellowship of believers is restitutionist in character. The aim is to restore the Church to its dominical and apostolic character through the Gospel. Certain key elements of Scripture are normative. These include proclamation, conversion, faith-baptism, reception of the Spirit, membership, disciplined spiritual life under the Word of God, works commensurate with one's profession, and obedient witness in the name of Christ.

The Church is properly made up of those who have personally professed faith in Jesus Christ the Lord and have been baptized. There is the principle of the believing people who alone constitute Christ's body. Their fellowship is thus inevitably and irrevocably socially discontinuous. There is a line between the Church and the world. Society must function on a footing of temporal laws. Voluntarism and compositism become the social and political ideals. It is not the business of the state to approve or subsidize religion.

The Believers Church urges upon its members obedient discipleship. The body should be self-disciplining. The marks of discipleship include prayer, high spiritual ideals, works of kindness, and concern for the social as well as the spiritual welfare of men.

The Church is a koinonic body. This breaks the claim of the monolithic structure of the *Corpus Christianum*, yet encourages faith in the unity of believers in the Lord Jesus. The vital unity of the Church historically is the local assembly. This view enhances the responsibility of each member, compels attention to the life in the Spirit under the Lordship of Christ, encourages mission to the community in which the Church is located, and discourages the tendency to pyramid religious power locally, nationally or internationally.

2. Kerugmatic Effectiveness

Discussion now needs to move beyond sociological and ideological analysis to an assessment of the strengths and weaknesses of Believers Church practices in Canada.

(a) Identity

Like all minority groups in a society, the Believers Churches in Canada have developed toughness and persistence. Regrettably at times, some have been reactionary and fratricidal. Establishmentarianism as a frame of mind in Canada generates an inferiority complex among the Believers Church denominations. They need a thorough re-education and re-indoctrination as to their historical roots, on the critical role the Radical Reformation has had on the North American political structure, and on the thoroughly irenic and accepting nature of their faith in contrast to the flamboyant claims of the monolithic churches until recently. While most Believers Church members are well taught on the nature of Christian experience and terms of membership in the believing church fellowship, few of them have much notion about their historical roots, social and political ideals, or even churchmanship. Affirmation of identity and interpretation of biblical and social principles are urgently needed denominational and public media tasks.

As a parallel component of the interpretive process there is needed affirmation of the apostolic character of Believers Church Christianity. The successionist claim continues to be-devil ecumenical dialogue. The legitimacy of the continuity between apostolic Christianity and the Believers Church faith and practices requires public re-statement. Regrettably, controversy and reaction have cast the movement in the light of spoiler not as a legitimate branch of Christianity.

To the foregoing can be added the matter of attitude. While humility is supposed to grace the demeanor of minorities like the Believers Churches, an inferiority complex does generate truculence. Canadians do respond to a positive affirming confessional stance. Confessional, vibrant Christianity is such a rare commodity in Canadian public religious life that it becomes its own justification when sensed, dispelling the need for apologetic and polemic. Many Canadians long to hear somebody—anybody—in the media say he believes in God and Christ and the Holy Spirit and sin and salvation and loving concern. The great truths of Christianity bespeak their own *weltanschauung* which coheres with the moral and spiritual issues faced by Canadians.

It is likely that provision for ethnic ministries in Canada as provided by Believers Churches is unrivalled among non-Catholic bodies. Nevertheless, a new view needs to be taken of cultural relations and practices in church life, not only as regards ethnic Canadians but also working class Canadians. During the past half-century many Believers Church people, for example Baptists, Mennonites, and

Christian and Missionary Alliance have become predominantly middle class and in some cases elitist in outlook. A middle class status combined with an inferiority complex produces an effective deterrent to witness and growth. As long ago as 1961 three American Baptist analysts were invited by the Toronto Baptist Association to report on Baptist church strategy in Toronto. Commenting on the inferiority complex of the business suited Toronto Baptist they said, “perhaps if it could be said of the Baptist Church in Toronto that she associates with publicans and sinners, it would be discovered that her message would be much more winsome for today’s generation.”¹⁸ Believers Churches in Canada generally need a strong dose of reminder of the pit from which they were hewn.

Three comments are appropriate here. *First*, most of the population are not middle or upper class. In this respect Pentacostals and independent churches have displaced Baptists and the Christian and Missionary Alliance as churches of the common people. There are notable exceptions of course. The Mennonites have also become largely middle class with the added ethnic barrier. *Second*, few churches have learned how to minister to ethnic people. My own family experience is instructive. We were never so lonely as during the years following our conversion from eastern orthodox tradition and thereby separated from many relatives and friends. We found evangelical faith among predominately WASP churches but it was a lonely existence. One had to have been thoroughly converted to stay with it! Few English language and culture Christians realize that people must be won to themselves as to the Lord. The language and culture of ethnic Canadians has been too much ignored or denigrated in WASP evangelical churches. *Third*, while evangelicals generally have an excellent record of ministry to the socially deprived in detoxification ministries and in other social and rehabilitation ministries, frequently they have used these ministries as an excuse for not practising horizontal evangelism as against downward speaking ministry. It is easy to target social assistance to the needy and to speak down to them about religion along with gifts of meals, lodging, money, or medical assistance. But this must not continue to comprise a tradition of excuse for not practising horizontal, eye to eye, peer-level evangelism.

More knowledgeable and public identification with the biblical and political principles that are fundamental to the tradition would have a salutary effect. An informed Christian tends to be a more committed Christian. Critical judgment needs to be brought to bear on many issues. For example, increased government involvement in education and culture creates new complexities that make interpretation of the separation of Church and State principle very difficult. More evangelicals than Believers Church Christians in Canada have effectively jettisoned the principle by seeking tax monies to fund evangelical general education, theological education, Religious Studies education, cultural ventures, acquisition of land and buildings, and new construction for religious use; however, some Believers Church bodies have utilized public money to fund religious work.

(b) Focus

Many legitimate ministries can include elements of personal style and emphasis, especially as regards the peculiar needs of a church and the gifts of the leaders and congregation. One need not here recite a litany of the incredibly diverse and effective ministries Believers Churches undertake. Occasionally churches and leaders go off on tangents. But the vast majority of the churches and pastors have a clear sense of vision and vocation which is that, beyond ministering to the spiritual needs of the congregation, they should unceasingly strive to win new converts to faith in Christ.

Subtle misinterpretation of the essential task and witness of the church does occur. For example, some evangelicals think that the focus of confessional emphasis must be almost solely and exclusively upon the inspiration of the Scriptures. This has become in our time a rallying point of evangelical concern. Now it goes without saying that belief in the integrity and authority of Scripture is critical to evangelical faith. Surely Scripture is the mother that nurtures all that is authentically Christian. Nevertheless, at the risk of misunderstanding, it is important to state that this plays into the hands of the Reformation theology. The witness and life of the Believers Churches espouses a different ideal -different, that is, in the sense that essential features of the Christian evangel as a coherent whole are taken to interpret the meaning of biblical authority. That was the point of the Radical Reformation in Europe and Britain. The point is not biblical authority in the abstract, but to a certain issue. We do not confess the Word alone, but the Word as expressed in the apostolic Gospel, mandate and mission.

It is folly to affirm the absolute authority of Scripture and then plead tradition to escape the force of Scripture. Something is wrong if one affirms on the one hand the absolute authority of Scripture while on the other hand preaches infant baptism rather than believers baptism. Or, no baptism at all for church membership. Or, a tradition becomes careless about the ordinances. Or, one continues to accept the premise of a State church. Or, one displaces the Church in favor of other institutions. Belief in the authority of Scripture is critical to Christian faith, but such belief does not of itself guarantee kerugmatic integrity.

The Believers Churches in our time must re-think their focus. Anyone who has shared in regional cooperative evangelistic efforts will sense the truth of the foregoing concerns. The whole issue converges upon mission. That is the central matter. To what point are we doing what we are doing? The moment one goes out to preach he or she must have some idea about the point of the activity. What does one propose to do with the people who respond? When one proclaims the Gospel one does not expect to create orphanages peopled by converts, but the household of faith. Evangelism is more than the listing of statistics. This is a hidden problem of large proportions whenever one sits in council to divide up the cards of responses to evangelistic appeals in joint crusades. I cooperate in such ventures, and urge you to cooperate, but the kerugmatic issues cannot be muted by an

overriding appeal to common belief in the authority of Scripture.

In this respect the Believers Churches in Canada need to take the lead in attesting to and practising the form of the *Kerugma* that reflects their faith, and not to be so completely dominated by the least common denominator approach of the general evangelical stance. I plead for cooperation. Let that be understood. I plead strongly nevertheless for Believers Church vitality, visibility and leadership which calls for untruncated commitment to Christ, baptism, church membership, and church body life. Those evangelical churches that take a credal as against a kerugmatic view of Scripture too often preach about the Gospel but rarely preach the Gospel. The distinction is important. One can be as orthodox as Paul and nevertheless fruitless. The preaching of the Gospel must be to an issue of response and commitment.

The call is for apostolic simplicity and directness. Let that be the major focus and demand upon time, money and effort. Thereafter one can make whatever community arrangements seem suitable. One must be willing to be thought stubborn, unintellectual, simplistic and at times a-social. Commitment to mission inescapably commits one also to misinterpretation and misunderstanding.

In a new and fresh way the Believers Churches in Canada must take as their norm the apostolic mandate of the day of Pentecost. This is the model for mission today. Surely the Book of Acts presents to us the fulfillment of our Lord's Commission in the activities of his disciples:

Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit. For God's promise was made to you and your children, and to all who are far away -all whom the Lord our God calls to himself. And Peter made his appeal to them and with many other words he urged them saying, "Save yourselves from the punishment coming to this wicked people!" Many of them believed his message and were baptized; about three thousand people were added to the group that day. They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship means and the prayers (Acts 2:38-42).

This is the Believers Church mission to preach the word of love and grace and redemption. To call men to repentance and faith in the Lord Jesus Christ. To baptize them without delay upon the profession of their faith, which in the New Testament is the door into the Church and into ministry. Conversion, baptism, reception of the Spirit, and membership are one event in the New Testament and in the post-apostolic church. Further, the task is to lead them to develop the life in the Spirit which they have received, the life of obedient discipleship, and to teach them the biblical necessity of the local church of believers. This simple pattern is to be repeated over and over again. It cannot be improved upon.

The Believers Churches in Canada must ignore the prophets of doom and the personality cults. Such churches are growing, despite the dire predications about the death of the church and inauguration of the post-Christian era. The Believers Churches must resist displacement of the church in their understanding of the

Christian mission because the dominical mandate relates the mission of Christians and the life of Christians to the egalitarian believing fellowship, not to special interest groups. That is the genius of the New Testament model. Peter did not establish a Galilean Fishermen's Fellowship. Paul did not organize a Tentmakers Christian Association. Lydia did not establish a Sellers of Purple Christian League. Philemon did not organize a Christian Business Men's Group, nor Onesimus a Christian Slaves Society. Nor did Apollos establish a Pan-Hellenic Christian Alliance. All were part of the body of Christ as expressed in the local believing fellowship. This focus does not deny that there are believers in other Christian bodies, but affirms that the Believers Church reflects distinctive concepts about Christianity. While parts of the foregoing are common to the tradition of many churches, it is important to see the matter in the whole and not to fragment the biblical plan.

(c) Growth

The establishment minded Christian bodies can never quite understand the drive of evangelicals including the Believers Churches to win new converts. The sense of urgency to communicate the evangel, if needing to be renewed for each generation, is itself not based on novel or whimsical grounds. These are the crisis of the ultimate divine judgment of human sin which is warmly complemented by the truth of God's compassionate grace in Jesus Christ and his saving Cross. The fundamental issue for evangelicals is that without Christ men are lost. How can one then withhold life-encompassing commitment to preach the Gospel?

Up until the present generation in certain instances a sectarian and competitive spirit might have been justifiably alleged against some evangelical churches and bodies. Today the secularization of modern man and the resulting alienation of so many Canadians from the traditional church bodies have created new conditions. During the 1960's the American Episcopal Bishop Stephen Bayne said that the prime characteristic of our age is a massive demonstration of unbelief. There is a self-consciousness of the arts of power and industrial skill but without faith. It is a demonstration of what man can do without any traditional belief in God at all. In this sense Canada is a mission field.

Believers Churches must see that current problems are in fact opportunities. Periods of intellectual, social, cultural and religious change are periods which tend to disorient the establishment minded. Historically they have been periods of golden opportunity for the Believers Church tradition. The opportunities will be missed if we persist in an enclave mentality, if we superciliously talk about quality not quantity, if we advance pseudo-theological reasons to justify no-growth, and if we fail to develop strategy and to deploy human and material resources with growth in mind. This must include a more egalitarian frame of mind, more concern about French Canada, greater awareness of the changing social and cultural characteristics of the nation, and a jettisoning of our traditional inferiority complex.

Each Believers Church denomination should carefully assess its growth pattern. Recent renewal and growth trends are heartening because some groups such as Baptists actually declined as a proportion of the population since 1901. We need the resurgence of life that outreach brings.

To achieve growth at an on-going rate, the single most important requisite is to create a pervasive mission-mood. Growth depends first of all on a mood and only second on methods. The problems associated with inspiring and assimilating growth are greater than those associated with no-growth. Growth occurs best where strategy places mission at the top of the priorities list. Unless growth is measured at a compounded rate and as a ratio of population we deceive ourselves. What rate is a reasonable target? At an annual rate of 8% compounded, growth would double in approximately eight years, or at 10% in approximately seven years. These are feasible targets. Realistic growth should be measured by the number of new converts as represented by baptisms not just transfer additions. However, total Canadian Believers Church membership figures as a percentage of population would correct inter-church transfer figures.

Growth calls for leadership. It also throws up leadership. A mission-mood which targets and achieves growth natively implants in the consciousness of the next generation of lay and ministerial leadership the assumption that mission and growth are the normal pattern of church life, not an extra mood to be periodically cranked up. Lay and ministerial leadership needs to assume a "take charge" attitude in relation to goals. Power trips by some church leaders during the past half century have forced Canadians generally to be leery of religious leadership. This needs to be corrected. Part of the cure is the primacy of mission mood as a norm not only for programs, but also for leadership. The Believers Church congregational and denominational model provides the framework to call leadership to task. Responsibility to the people should include a continuing demand for growth not simply preservation of the status quo.

The strength of ministerial recruitment trends in Canada since World War II for ministry in the Believers Churches is encouraging. Nevertheless more attention is needed to recruit able students. There has been a tendency during the past generation, as in Education, that candidates for the ministry too often come from the lower end of the academic scale. I speak as a theological educator. I have seen too many students come to the end of Seminary education with great apprehension about their ability to function in ministry. They should not only be educated but also trained for ministry.

(d) Cooperation

Advocates of monolithic church unity have assumed that denominations perpetuate the so-called scandal of disunity. This assumption is challenged by the Believers Church tradition in more than one way. F. A. Norwood has observed that

denominations affirm the legitimacy of Christian churches beyond toleration by establishments. As well, in comparison with movements, denominations are strengthening and uniting forces.

Movements are sometimes forced to by-pass the church and denominational life because inertia plagues institutional church life. However, movements are undisciplined whereas churches and denominations are coherent and stable. Where churches overcome spiritual inertia the prospects for their productive long-term growth are great today. Add to this the dynamic of the conventicle as the seed of the local church and one can understand why explosive growth of the Believers Church tradition can easily occur. The dynamic is wedded to a stable, recognizable kerugmatic tradition. Churches are coherent, stable, and hard-working. Cost effectiveness is controlled. They are repositories of true doctrine and preserve continuity. They mobilize moral and spiritual energy. They efficiently dispense charity and public service. Churches act as shepherds. They keep tab on the flock. Churches are resilient. They ride through rough times and carry the people through rough times.

In short, the church is essential to the nurture of Christian experience. Like Felix Manz, the Ana-Baptist martyr of Zurich, Believers Churches today must re-emphasize that true faith results in a new life and that this makes secret, invisible Christianity impossible. The new life entails public commitment to the people of God. We must dismiss in our day the idea that one can authentically be biblical as a Christian or as a local church in isolation. Granular independence is unknown in the New Testament.

Cooperation is thus a theological as well as administrative issue. Cooperation is essential within the local church, between the local church and the denomination, and between the various denominations of the Believers Church tradition. Cooperation entails more trust and less edginess; more encouragement of one another and less criticism. Increased awareness of the historical principles of the Believers Church will generate greater confidence that cooperation fosters a common goal of the church as a fellowship of believers. Thus cooperation can reflect a unity of the heart and mind which finds its joy in results. There can emerge an implicit federalism through cooperation without the threat of enlarging structures.

(e) Model

Canadian Believers Churches traditionally go about their work with dedication and vigour. Awareness of the eschaton adds a touch of urgency to the task. When a plateau of growth is reached, or a period of no growth is experienced, there is often anxious soul-searching as to the causes. Only rarely are ministers and lay leaders content with the status quo or declining numbers. The urgency which characterizes evangelical work often pushes planning and strategy in many different directions. Differences of theological emphasis, administrative style, pro-

gram,, worship, and ministries are great. Lack of consistency as to model, program and esthetic values in church planting remains a problem and possibly a hindrance to dramatic Believers Church growth in Canada. This may well be the case despite the extensive similarities among the various denominational traditions as to hymns, songs, worship forms, preaching style and content, structure of religious education, age group ministries, and activities. This may be true also even where there is indicated the need for distinctive aspects in church life due to socioeconomic, cultural or ethnic differences.

Clarity and consistency as to kerugmatic structure, the confessional core, and mission as expressed through the church are critical contemporary issues facing the churches in Canada.

Canadians have developed misconceptions as to what will best work for them. One such issue is the habit of attempting to transfer the untransferrable. Attempts are made, with only occasional success, to transfer highly effective programs and methods to Canada. One must speak of this with care lest the argument be wrongly interpreted as denigrating what have proved to be eminently effective ministries in their original contexts. Usually these are the product of a unique man with a unique ministry. As such they are almost invariably not transferrable. I do not wish to name specific instances. They are known to us all. I, along with you, admire their effectiveness and give thanks for them.

Before us is the question of model. What is transferrable? It is a mistake to transplant the untransplantable. Special ministries usually require special men. That is a form of growth and a form of gift which, like the results of cooperative evangelistic crusades, may be regarded as icing on the cake, but such results are not the cake. It is the cake that the Believers Churches should be setting out to bake. To state the matter again for the sake of clarity, What is replicable? What is duplicable? What is duplicable not by the expert, but planned in such a way that effectiveness can be readily duplicated? We must fix attention upon *that which can be ordinarily duplicated by ordinary people in ordinary circumstances*. The truth of this as expressed in methodology adapted to time and place is a key feature of the phenomenal growth of the church during the first three centuries of the Christian era, during the Anabaptist movement of the sixteenth and seventeenth century, and the revivals of the eighteenth and nineteenth century in Britain, the United States and Eastern Canada.

Ready duplicability entails certain basic characteristics of the church. Christianity and the local church become an attractive alternative because the believing fellowship is essentially person-preserving and people-caring. The true Christian conventicle has a powerful sense of community and is radically egalitarian. There emotional social security is found. Ethical standards are high, religious devotion to the one true God is intense, and, discipleship is demanding and life-encompassing. Converts must make a commitment and are screened. Confession of faith is public. Separation from the world and evil is total. Dedication to the

welfare of others is unceasing.

These qualities are functions not only of Christian experience but also of the church, and of Christian responsibility within the church. The church is more than an ecclesia that is, more than a called out, identifiable, organized assembly. There is a plus factor which is identified by the term soma. The church is an ecclesia in the sense of soma. It is more than a body politic; it is the body of Christ in every place of its life and witness.

The duplicability of this model centres on the genius of its simplicity and directness. Of the many New Testament characteristics of the church in its congregational form we may take five to epitomize it in periods of rapid growth. These are: *leiturgeia* (worship), *koinonia* (fellowship), *didache* (teaching), *kerugma* (gospel), *diakonia* (service). They are the corporate worship and praise of God, the fellowship of the Spirit expressed in the assembly, the communication of Christ's teaching and nurturing discipleship, proclamation of the Gospel which issues in faith-baptism and church membership, and loving concern for people in need. The model is coherent. No part of it may be excluded or extruded without distorting the whole.

These characteristics are arranged in a suggested order of importance for growth. The model reflects an instinctive mission-mood which conspires through all the functions of the body to draw people to Christ and to the Church.

3. Confessional Integrity

The turn of the intellectual wheel furnishes to Believers Churches in Canada an unparalleled opportunity. Contemporary modes of thought such as oriental mysticism and naturalism which are prevalent today reduce man to non-personal status

or to a bundle of responses, just as their ancient Idealist and Atomist counterparts did. In holding that each man is a permanent spiritual reality Christianity is essentially person-preserving. The Believers Churches espouse a view that conserves the human spirit, freedom and dignity. They comprise the majority of evangelicals in Canada and have the best opportunity of any non-Catholic tradition in Canada to achieve nation-wide penetration of the Gospel in this generation.

Confessional integrity is encouraged by the re-affirmation of an important heritage, which includes: The belief that all doctrine and procedure must be based on Biblical teaching and practice. Refusal to be bound by creeds. The principle that the individual local church is self-governing. The requirement of credible evidence of regeneration as a prerequisite to church membership. The practice of baptism by immersion upon profession of faith. The principle of a free church in a free state. The duties of loyalty and good citizenship. Rejection of state support for religious work. All of these are vital principles for today, but if they are held

as shibboleths they will not preserve the churches except as monuments to the past.

The proclamation and practice we need must join vision to kerygmatic integrity and loving concern. Let us take care not to adopt the ethos of the times as issues of eternity. Is there a right to enjoyment as some evangelicals now maintain as a thesis for life, but not obligation to work? Should aspiration to self-fulfillment mute teaching on sacrifice? Are we in danger of seeking relationships but forgetting how to love? Bypaths on these and many other current questions are not of themselves guarantees that the Gospel is becoming relevant to modern man. They are not unless spiritual renewal, altruism and self-sacrifice, as they derive their meaning from the Cross of Christ, re-infuse in us the devotion to Christ and to the service of man our forefathers knew and call us to imitate.

Footnotes

¹H.H. Hiller, *Canadian Society, A Sociological Analysis*. Scarborough, Ontario. Prentice-Hall of Canada, Ltd., 1977, p. 37.

²*Ibid.*, pp. 28-31

³S. M. Lipset, *Revolution and Counter-Revolution: Change and Persistence in Social Structures*, revised edition. New York: Basic Books, 1968

⁴I. L. Horowitz, "The Hemispheric Connection: A Critique and Corrective to the Entrepreneurial Thesis of Development with Special Emphasis on the Canadian Case," *Queens Quarterly*, 80(1973), pp. 354.

⁵John Porter, *The Vertical Mosaic*. Toronto: University of Toronto Press, 1965

⁶Wallace Clement, "The Changing Structure of the Canadian Economy", *Aspects of Canadian Society*. Published by the Canadian Review of Sociology and Anthropology, (1974), pp. 3-27.

⁷Jenny R. Podoluk, *Incomes of Canadians*. Ottawa: Statistics Canada, 1968.

⁸Reported by Richard Gwyn, Toronto Star Ottawa correspondent, in the Vancouver Sun, January 27, 1978.

⁹H. H. Hiller, *Op. Cit.*, pp. 61-64; 87.

¹⁰*Macleans*, February 1973, p. 20.

¹¹I am neither a sociologist nor statistician. There remains an important task to be done to compile data on the state of the various Christian bodies in Canada. The form of Statistics Canada data tends to reinforce the dominance of the establishmentarian mentality. A thorough review of the data is needed. This would entail not only national statistics but also denominational records and, as well, direct survey of individuals and churches to weight the accuracy of census data and denominational records. The social, cultural and political implications of religious practices have not received the attention in Canada that they have, say, in the United States. At least, it is not easy to call to mind well known studies. The most obvious is Pierre Berton's *The Comfortable Pew*, which, if critical of the establishment, is theologically inept and ignores not only the evangelical cause in Canada but also the vitality of historic Christian beliefs among many Christians. Needed are studies on religious practice and change such as the impact of the charismatic movements, the

role of religion in cultural change, transitions in religious polity and organization, political religion (some studies have been done on the Social Credit movement in Alberta), participation, religion and ethnic behaviour (beyond studies on such groups as Hutterites and Doukhabours), utopian religion, religion and social and economic stratification, religion and societal ethics and mores, theology and religious vitality. As well, accurate data on the recent growth of the evangelical groups and churches is lacking.

¹²Max Weber, *Essays In Sociology*. New York: Oxford University Press, 1946.

¹³Ernst Troeltsch, *The Social Teaching of the Christian Churches*. New York: Macmillan, 1931.

¹⁴H. Richard Niebuhr, *The Social Issues of Denominationalism*. Hamden, N.J.: Shoe String Press, 1929.

¹⁵G. G. Harrop, "Canadian Baptists in Their North American Context," *Foundations*, IV/3, June 1961, p. 217.

¹⁶Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself*. New York. Harper and Row, 1963, p. 91.

¹⁷Firm Canadian statistics are not available. The National Association of Evangelicals in Washington do not have statistics for Canada. An effort to correlate the data is being made at the recently established Canadian Church Growth Center in Regina. Dr. Dennis Oliver, the Director of the Center, believes that of all Canadian Christians including Roman Catholics certainly not more than 25% are evangelicals and that probably the figure is less than 20%. In the United States there are an estimated 45.5 million evangelicals. 33.5 million are in organizations and churches outside the National Council of Churches. About 12 million of the N.C.C. membership of 36 million are evangelicals.

¹⁸L. H. Jansen, G. M. Parsons and J. A. Barbour, *Steps to the Present -- Road to the Future* (unpublished report, printed in the U.S.A., 1960) p. 58.

+++++

THE PRESENT CRISIS IN THE NORTH AMERICAN BAPTIST CONFERENCE

Samuel J. Mikolaski
North American Baptist Seminary, Sioux Falls, SD
May 15, 1979

To the Pastors, Deacons and Churches
of the North American Baptist Conference

[Students interested in patterns of church development ought to compare the current statistical data (2003) to ascertain how perceptive or off-the-mark this 1979 essay may have been.]

North American Baptists face their Triennial Conference in Bismark, ND in July 1979 with mixed feelings on the one hand there is a desire to be strongly optimistic about the Lord's work among us, but on the other hand there is anxiety as to what kind of leadership to elect because this will directly affect the policies and programs devised in the nearterm future.

What is my purpose in writing this assessment? Above all, I write with a distinct sense of personal and denominational appreciation for the leadership at Conference Headquarters at Oak Brook, Illinois. A great deal has been accomplished, including the recent development of adequate headquarters facilities to carry forward the ministries of the churches. Appreciation for the leadership of those who have diligently and sacrificially worked in the interests of the churches will be appropriately expressed at Bismark and endorsed by us all.

It is important at this juncture of denominational history to take stock lest we presume on God's faithfulness for his blessings or wrongly blame others for problems or failures which properly belong to us all. All of us have 20-20 vision in hindsight. But what about clarity of vision as to what our task is now and in the next decade? I have very little confidence in planning that seeks to encompass the future. But I do feel a great sense of urgency for us to accurately assess what we are doing in relation to the Great Commission of our Lord and what we must do in proclaiming the Gospel in the next few years. I fully realize that growth will generate unforeseen problems—problems that are more difficult to handle than the problems of no-growth—nevertheless, that is what we must strive for.

I WHERE ARE WE NOW?

Where are we now in the light of our recent, post-World War II history? It is said that there are various kinds of lies, including statistics. I recognize full well that data can be used wrongly, selectively or prejudicially. As well, one can fall victim to the paralysis of analysis. On the other hand, one runs the risk of forming conclusions on inadequate data. In our present denominational situation it would be a capital mistake to theorize before we have data. You may not like what follows. But bear in mind the perspective from which it is written, which may be

embodied In a key questions “What is needed in church and denominational life to double our membership in the next ten years?” You may think that such a goal is ridiculous, but we need people who are so unreasonable that they fail to understand that this cannot be accomplished.

1. Numerical Data

Representative data for the NAB Conference since World War II are as follows:

	194	195	195	19	1968
No. of Churches	264	274	290	32	339
Total Members	40,	45,	50,	52	55,1
Baptisms	164	193	196	18	1874
S.S. Enrollment	36,	41,	50,	56	51,6
	293	380	778	2	89

	197	197	197	197
No. of Churches	346	352	356	355
Total Members	54,	57,	57,	57,
Baptisms	192	203	189	191
S.S. Enrollment	47,	42,	39,	37,
	745	458	407	288

The data show a healthy growth pattern in the late 1940s, the 1950s and the 1960s. Some of this was due to immigration but I do not think that this was a key factor after the 1950s. There occurred a significant loss in the early 1970s. Since 1974, growth has resumed although at a slower pace since 1976. The number of baptisms per year in the 1970s is scarcely more, and in some years is less, than in the 1950s and 1960s when the membership was a times 20% smaller. During the period 1967-1977 the total net gain was 2860 members, which is an average of only 280 per year for the entire Conference. This is less than one member gained per year per church during a 10-year period. The 1978 figures do not change this estimate. However, to the 1978 figures there need to be added 18 church extension projects and certain other ministries.

The decline in Sunday School enrollment in recent years has been catastrophic. The trend continued through 1978. Note that in the 1950s and 1960s Sunday School enrollment approximated and in some years exceeded church membership. That was a solid foundation on which to build growth. But Sunday School has fallen back. No other single factor is more important to growth through evangelism than the teaching ministry of the church through the Sunday School. The slow growth rate of the Conference cannot be changed unless this trend is reversed. It will not do to say that Sunday School work has seriously declined in a

number of major denominations; that is, that such a drop is the mood of the times and is inevitable. This is true where there is decline, but it is not true of Baptist churches and denominations where current growth is rapid or explosive.

Since 1952, 131 new churches were started which in 1977 reported 13,000 new members. This surely indicates the value of planting new churches. As well, however, in the same period a large number of churches have died, been absorbed, or left the Conference otherwise, with no church losses, we would now have over 400 churches, as against the 355 in 1978. The data also show a shift away from the East Coast to the Central and Western part of the country. This is more than an immigration and migration change; it also indicates substantial withdrawal from ministry in the eastern part of the United States.

The two most important factors that emerge from this data are the Baptisms Ratio (the number of members it takes annually to produce one baptism) and Sunday School enrollment. I will comment on these again later because they vitally affect each other and the pattern of total Conference growth.

2. Growth Relative to Population Trends

(a) USA

Total NAB growth for the years 1948-1970 was 37%. In the same years the US population grew 39%. Thus in that era of 22 years the Conference roughly held its own in relation to population growth. In this I have included the Canadian churches in order to simplify the calculation. In any case they tend to help the percentages of the US churches in more recent years.

In the years 1970-1977 total NAB growth was 4% (from 54,997 to 57,218). In the same years US population grew 5.8% from 204.9 million to 216.8 million). Thus, during the past ten years we have declined as a percentage of population. Our growth rate ought to have been at least ten times what it has been for the past years. How urgently do we believe in the mission mandate of the Great Commission?

Consider projections for the US population to the year 2000 AD. Such projections vary considerably, but I will take one of the lower projections which estimates that US population will reach 260 million by 2000 AD. That is a rise of nearly 20% from levels of recent years. Judged by our growth pattern of the last ten years we will fall farther behind. What this means is that proportionately fewer rather than more people in our country will hear of Christ through our witness.

(b) Canada

Data specific to the Canadian NAB churches for more recent years are as follows:

From 1973 to 1978 the number of churches increased from 97 to 105. Correspondingly, membership grew from 14,015 to 14,674, which is a rise of 4.7% over five years.

It is gratifying to note that Sunday School enrollment in the Canadian churches has not fallen as much as it has for the entire Conference. From 1973 to 1977 it fell in Canada from 12,516 to 11,337, with actually an increase of 110 from 1976 to 1977. (However, 1978 figures show a worrying drop to 10,506) In view of the unprecedented Conference-wide drop in S.S. enrollment between 1976 and 1978 (from 42,458 to 37,288) this means that the Canadian figures help the figures for the American churches and that in fact the drop in Sunday School enrollment for the American NAB churches is worse than the total Conference figures indicate.

Between 1948 and 1976 the Canadian population grew an astounding 58.5%. This compares with an equally large gain in the US of 47% for the same period. Thus the challenge for multi-cultural ministries in Canada is very great, especially in the areas where NAB churches are located. Canada has few Blacks or Latin Americans and fewer still of those groups in NAB ministry areas. I do not have the exact figures for the rate of population increase in Canada during the 1970s, but it is about 1.3% per year, which is considerably higher than NAB Canadian membership increase for the period.

Projections are that Canada's population will reach 31 million by the year 2000, which is an increase of 38% over 1976. Clearly the challenge to us is immense.

3. True Mission Growth

True mission growth must be measured by the Baptisms Ratio. That is the best yardstick for churches which profess to be evangelical and in the Believers Church tradition, as we are.

The baptisms ratio indicates how many church members it takes to produce one baptism in a church annually. Thus, if a church has 100 members and has the blessing of 10 baptisms in a year, the ratio is 1:10 for that year. Projected Conference-wide, such an excellent ratio would indicate revival.

I do not wish to argue the point here. I simply ask the reader to take my word for the following:

A ratio of 1:30 or higher for baptisms will produce a holding pattern but, in the long run, attrition. This estimate takes into account additions by transfer as well. Effective growth calls for baptisms of no higher ratio than 1:20. Growth to match the burgeoning Canadian and US population in order to maintain or better our percentage of population calls for NAB fruitfulness of 1:12, plus gains by transfer. In the present circumstances of NAB life in the US and Canada this is not at all an impossible task. But we as churches will have to change our

priorities.

The baptisms ratio is the best measure of effective mission-oriented growth. It indicates how many are being won to Christ, baptized and added to the fellowship of the local church, relative to the fruitfulness of the church membership. How well are we doing measured by this yardstick?

In the 1950s when total membership and Sunday School enrollment grew hand in hand, and in some years SS enrollment exceeded total Conference membership, the baptisms ratio was well below 100. In 1948 It was 1:24, in 1953 it was 1:23, in 1958 it was 1:25 and in 1963 it was 1:27. And these were years when NABs were alleged to be more of an homogeneous, ethnic group than today and therefore, by implication, were said to be less open to new people.

In the late 1960s and early 1970s SS enrollment began to fall until in 1978 the serious situation has been reached where total membership stands at 57,241 while SS enrollment has fallen to a low 37,288. One must go back 30 years when membership stood at 40,000 to find equivalent SS figures. Correspondingly, the baptisms ratio has worsened: 1:28 in 1973 and 1976, and 1:30 in 1977 and 1978.

Nevertheless, even with the baptisms ratio of the past 10 years, we ought to have grown more rapidly. Why we have not is a hard question to answer. One reason is weakening denominational loyalties in an age of increased mobility. It would appear that NAB churches are nice to come from but not always nice to go to. Combine attrition with worsening SS enrollment and a worsening baptisms ratio and the result before long will be catastrophic.

What about figures specific to the Canadian segment of NAB Conference life? Some aspects of the data are healthier than for the Conference as a whole.

In 1973 there were 97 NAB churches in Canada with a total of 14,015 members. Baptisms totalled 506 for a baptisms ratio of 1:27. SS enrollment stood at 12,516. A further breakdown of these 1973 figures shows the four Western Provinces of Manitoba, Saskatchewan, Alberta and BC to have had 11,672 members and 382 baptisms for a ratio of 1:30. Ontario had 2343 members and 124 baptisms for an excellent ratio of 1:18.

In 1977 the Canadian churches numbered 101, with 14,451 members, and 616 baptisms for a ratio of 1:23. This ratio applies equally to the four Western Provinces (1:23) and Ontario (1:24). However, membership in Ontario rapidly declined from 2343 in 1973 to 1754 in 1977. There has been an increase in 1978.

It is fair to say that the Canadian figures tend on the whole in recent years to prop up the overall Conference figures. Nevertheless, the 1978 Canadian figures are not as encouraging as they could be. There were 12,836 members and 435 baptisms for a ratio of 1:30, which is identical with the total Conference baptisms

ratio. The number of Canadian churches increased to 105 in 1978.

4. Comparative Growth

How do we compare with other denominations in the general area of our work, that is, in the northern tier of the United States and in Canada? For purposes of comparison and comment I have worked out data for five sister denominations³ American Baptists, The Baptist General Conference, The Northern Plains Baptist Convention (Southern Baptist), The Baptist Union of Western Canada, and Southern Baptist work in Western Canada.

(a) American Baptists

The 1950s mark the high point of membership numbers for American Baptists during the past generation. The 1960s and 1970s show a marked and persistent decline.

In 1959 there were 6262 churches and 1,543,198 members, which reported 55,374 baptisms for a baptisms ratio of 1:27. By 1970 the number of churches and members had fallen, respectively, to 6090 and 1,396,900, with 34,546 baptisms for a ratio of 1:40. In 1977 there were 5888 churches, 1,304,800 members, with 31,309 baptisms for a ratio of 1:41.

Important to this data is the radical decline of the Sunday Schools in American Baptist life. From just under a million in SS in the mid-1950s, enrollment climbed to well over a million in 1959 and in the 1960s (1,013,868 In 1960). However, during the 1970s there have occurred serious losses which have persisted as shown by the following enrollment figures: 633,794 (1970), 552,834 (1975), 485,862 (1977). The declining numbers in American Baptist life are a matter of fraternal concern to us all. This should encourage us to redouble our efforts to reach people for Christ in the northern United States.

(b) The Baptist General Conference

If it is said that American Baptists are too large a body for effective comparison with the NAB Conference, and also that American Baptists represent more of the mainstream of US ethnic life, let us look at the Baptist General Conference. They minister in roughly the same geographical areas as the NAB Conference and also derive from a particular ethnic group (Swedish).

Their growth pattern has been consistent and encouraging as a response to dedicated evangelistic outreach and Conference-wide goal-setting. Recent data are:

		1950	196	1970	1975	1977
No.	of	348	536	677	703	739
Churches						

Total Members	44,5	72,0	103,	118,6	125,
Baptisms	1870	386	4182	5254	6074
SS Enrollment	48,0	98,1	113,	123,9	127,
	14	90	988	60	019

The baptisms ratio has been consistently low and thus growth oriented. This indicates habits of diligence to reach and add new converts to the churches.

The ratios are: 1:23 (1950); 1:18 (1960); 1:24 (1970); 1:22 (1975) and 1:20 (1977). Sunday School has consistently outrun membership. This is absolutely essential in the Northern tier of states for rapid growth to occur in Baptist churches. As well, their annual percentage growth rate exceeds the population growth rate.

The Baptist General Conference is the closest to the NAB Conference in geographical distribution, size, evangelical tradition, and the historical and social factor of a distinct European ethnic background. Their recent history demonstrates that effective growth is possible.

(c) Southern Baptists in the Northern Plains

With their 35,000 churches and over 13,000,000 members (1977) Southern Baptists comprise one of the largest and fastest growing Baptist denominations in the world. Their growth pattern during the past 75 years has been phenomenal. Is any comparison with our work at all reasonable?

For purposes of comparison let us take the work of the Northern Plains Baptist Convention, which is the Southern Baptist work in the states of Wyoming, Montana, North Dakota and South Dakota, with offices in Rapid City, SD.

The work began hesitantly through military and oil company personnel stationed in Wyoming in the late 1940s and early 1950s. In 1953 there were only four churches. These were initially allied to the (S.B.) Colorado Baptist General Convention.

By 1967 these four states listed 75 churches and 10,000 members which made them eligible to form a State Convention. From 1967 to 1977 Southern Baptist work in the Northern Plains Convention has grown to 120 churches and 19,250 members, plus about 40-50 missions. The average baptisms ratio for that 10-year period was 1:13. While some of the growth is due to Southern Baptists who migrate north to jobs in the oil business in Wyoming and Montana and as military personnel, significant evangelistic results are occurring among the population customarily deemed to be Northern. Growth over the past ten years has been nearly 80%. I do not have the exact figures for 1978 but they are a considerable advance over 1977.

(d) The Baptist Union of Western Canada

The NAB Conference maintains fine fraternal relations with the Baptist Union of Western Canada, who also minister in the four Western Canadian Provinces of Manitoba, Saskatchewan, Alberta and British Columbia. The Baptist Union has witnessed healthy growth in recent years, especially since 1975 when a plateau reached during the previous four years was exceeded. 1977 figures show 141 churches reporting 19,145 members, up from 134 churches and 17,151 members in 1971. The baptisms ratio remains at a high 1:30. The growth pattern in relation to baptisms suggests that the growth pattern has yet to be taken advantage of more fully evangelistically. The average annual growth rate of 2.5% for the past five years exceeds the NAB growth rate in Canada (.94%) and in the US (.87%). That the Baptist Union growth rate exceeds the NAB rate while both Conventions have roughly the same baptisms ratio suggests that Union churches have been able better to conserve gains.

(e) Southern Baptists in Western Canada

Baptists in Canada who are associated with Southern Baptist work minister in the four Western Provinces. The work began in Vancouver in the 1950s and has grown steadily after some years of slow start. There are at present three associations, with four more planned within the next two years based on growth projections. 1978 figures show 26 churches and 21 missions for a total of 47. Other data (1977) are: 2769 members, 279 baptisms, and 3203 enrolled in Sunday School. The baptisms ratio is a low 1:9.9, which augurs for rapid growth. These churches and associations are affiliated with the Northwest Baptist Convention, which is the Southern Baptist work in Washington-Oregon. Following years of insistence from the Canadian churches, larger measures of assistance from denominational agencies are expected to further evangelism and church planting by the Canadian churches. The same is happening in the Northern Plains Baptist Convention.

It appears from the foregoing denominational comparisons that growth efforts can succeed where there is a growth-oriented mood and denomination wide goal setting.

II MYTHS ON WHAT TO DO

At this juncture in NAB history it is important not to succumb to certain popular myths on what will cure our difficulties. These include:

1. The myth that the Cure will be a new confessional statement

Confessional statements are important. Our present statement (the preamble to the Constitution) is brief, but surely not inadequate. Careful perusal of it will show that the Statement embraces major points of biblical doctrine and Baptist practice.

At some stage it may be of use to expand it along the lines of the famous Philadelphia Confession of the 18th century or of the New Hampshire Confession of the 19th century in order to develop a more comprehensive statement for our times, but it would be an error to suppose that this is a matter of priority or that redrafting a statement will deal with our present problems. Let us leave well enough alone. Let us, rather, get to the real current issues of our denominational life.

Thus those who are at present pressing for an inerrancy statement are simply on the wrong track. For whom is this intended? What is it supposed to accomplish? I know of no pastor, or church, or College professor at Edmonton, or Seminary professor at Sioux Falls among us who entertains the slightest doubt about the absolute centrality and authority of Scripture. Not only do I not know of such a person, I can affirm without fear of contradiction that there is no such person.

So far as the present debate in the US on the inerrancy question is concerned, we ought to give heed to the wise counsel of Dr. Carl F. H. Henry who recently wrote a critique of the present state of the discussion (*Eternity* magazine, February 1979): that important parts of the statement are imprecise and obscure and that its accomplishment is too slim to bear the weight of a new movement.

As churches, pastors, educators and members we have put ourselves on record as to the inspiration and authority of Scripture. In a new way we now need to demonstrate how to live out God's Word daily and how to communicate the Gospel to the lost of our generation. That must be our priority,

2. The myth of the ethnic barrier

This is a popular myth, especially among some of the younger or newer NAB constituency. It sounds plausible: "After all," it is said, "the German background tends to close the denomination off from the rest of society, especially the German-speaking churches." Well, I am not German, so let me say a word or two about such nonsense.

To begin with, if it were not for the faithfulness and financial contributions of the German-speaking congregations, especially in Western Canada, our financial plight would be worse. Further, I challenge anyone to show that in fact our growth pattern has been inhibited specifically by reason of the ethnic barrier. Bear in mind that our Western Canada growth statistics are better than average for the entire Conference, and that a great deal of the foreign mission money contributed has come from just such congregations.

More than that, why do we see ethnicity as a problem? Why not as an opportunity? Society has moved in recent years in the US and Canada into a new multi-cultural era and we have among us and within us very fine human resources and inter-cultural skills to reach out to people of many ethnic backgrounds. I

venture to say that the vast majority of our German-speaking members not only agree with this but have acted, and are ready to act, on it.

3. The myth of a magical method

It is easy to suppose that what God has used, even mightily, somewhere else can be transplanted to one's own situation. Rarely does this happen. This can include such things as the Coral Ridge soul-winning plan from Florida, the Body Life concept from California, Weekday Bible Study Groups as the solution, flooding homes with cassette tapes, and many other methods. I do not mean to disparage any one of these and have myself been involved in efforts to get people trained in these and other methods.

Bear in mind that while these and other methods may well be God-given, they are usually specific to situations, that often the innovator or leader of the concept is as much part of the gift as the method itself, and that he or she is often necessary to its implementation. It is simply not possible very often to transpose methods to new church contexts or denominational programs, even where aspects of the method (such as soul-winning) are surely at the heart of any authentic evangelical enterprise.

I am thankful for special men and women with special gifts in special places. I take such instances to be the icing on the cake. But that which is special and over-and-above is not the cake. The cake for us is the regular on-going ministry of the local church. It is that which is ordinarily duplicable by ordinary people in ordinary circumstances. That's what we need for growth. That's what has occurred in some of the greatest revivals in history. Then, over-and-above that we can thank God for special ministries and programs and leaders as they add to the blessing of an already fruitful local church ministry.

4. The myth of substituting movements for the church

It is tempting to by-pass the church with all kinds of movements and para-church bodies. But in the long run the best work is accomplished by the local church. Movements tend to be undisciplined, whereas churches and denominations are coherent and stable and must answer to a constituency.

Where churches overcome spiritual inertia, the prospects for their productive long-term growth are very great today. Churches can readily mobilize moral and spiritual energy. They act as shepherds of the flock. They are resilient and carry their people through rough times. There is no substitute for the local church of the New Testament.

5. The myth that the times are against religion

This world, this age, has always resisted the Gospel. So what? Our task is not to

monitor the levels of resistance to the Gospel but to preach Christ.

The truth is that it is easier to win people to Christ today than at any time in our lifetime. Certainly easier than 50 years ago. In 1890, for example, only 22% of the US population belonged to any church. So much for the good old days. After World War I the number began climbing and had climbed to 64% in the 1960s. It has stayed above 60% into the 1970s.

Conversions are easy to talk about today as against years ago, because people are being converted to all sorts of ideologies.

Before us is an unprecedented opportunity, not unlike the opportunity the early Christians had in the first three centuries. People are hungry for a word of love and grace. Let us not excuse ourselves by saying that the times are hard.

III THE GREAT NEED A NEW FOCUS

If I am not advocating a particular method, what is the key to growth? Our real problem is not money, but people. We must grow. We must reach new people to expand the base on which our denominational outreach, missions and other programs can also grow.

Please understand that growth depends first not on a method but on a mood. Methods are second, not first. Churches that want to grow find ways of doing it. Realistic growth for an evangelical church should be measured by the number of new baptized converts added to the local church, not just by transfer additions.

I call for the reorientation of our minds to the task of mission. What can we, each one, do to double our numbers within 10 years? A growth rate of a little over 7% compounded annually would double our membership in 10 years. This is not at all an impossible task. Alexander Solzhenitsyn said in a British Broadcasting Corporation interview last January that "the inward victory always comes first, before the outward one." We need a new sense of urgency and of cooperation to achieve a goal that reflects the mandate of the Great Commission.

IV PATTERNS THAT CHARACTERIZE GROWTH

I am calling for a new sense of awareness as to what the church of the New Testament is all about. Its genius and power lay in the fact that it can be reproduced in its essential aspects from age to age. It is a simple and direct model. Let us grasp as well that the orientation of the model is outward. Mission and mission-mood are its priorities. We conserve the faith by giving it away.

Let us take five prime New Testament characteristics of the church in its congregational form in periods of rapid growth. These are *Leiturgeia* (worship),

Koinonia, (fellowship), *Didache* (teaching), *Diakonia* (loving concern) and *Kerugma* (Gospel). Consider these briefly.

True Worship is the corporate activity of the church in the praise of God where there is the sense of the blessed presence of the Lord among his people. This is the most potent evangelistic tool we have. If the Lord is not sensed to be among us, where is our power and what have we to offer?

Fellowship is that warm embrace of the Spirit who binds us together in Christ. It is not likely that we can win people to the Lord unless we win them to ourselves also as the instruments of the Holy Spirit.

Teaching entails nurturing disciples and expounding God's Word. We need to inaugurate a new era of Bible teaching, discipleship training, and expository preaching and teaching. I believe our ministry is getting thin.

Loving concern is expression of practical help to people in need, whether social, emotional or economic.

Gospel embraces the New Testament message of Christ's life, death and resurrection, the forgiveness of sins and the hope of eternal life.

It might seem that to achieve growth one should constantly hold evangelistic meetings and outreach clinics. However, these rarely succeed unless the other components are first present. Special outreach events, such as evangelistic crusades, work best where the local church is already vibrant and fruitful. As I said earlier, special-events evangelism can be the icing on the cake, but not the cake. Billy Graham has said that the best evangelism is not the kind he is called to do (Crusades) but that which the local church does perennially. In my own pastoral ministries I aimed and prayed for growth patterns of 15-20% per year. This occurs best where Worship, Fellowship, Teaching and Loving Concern are at their planned and wholehearted best. Then the Gospel reaches to the hearts of people. I refer to the ongoing ministry of the church, week by week.

The spiritual power of a warm, vibrant congregation is very great. The spontaneous joy of a believing fellowship which is open to the stranger is a strong magnet, especially where the great hymns of the faith are often used, where Scripture is evidently loved, and where there is great happiness combined with decorum over those who, week by week, respond to Christ's call and the church's invitation. There is no greater blessing in a church than to have baptisms every Sunday, month after month, and to seal this joy in corporate worship and fellowship around the Lord's Table.

People are hungry. They will come where God is worshipped with confessional integrity, warmth, power and dignity. They will come like bees to honey where fellowship is sincere. They will come where God's Word is faithfully and lovingly

unfolded. They will come where we show our concern for them and their families in practical ways. In such contexts as these we can evangelize and God will be glorified. But we must exhibit deep love and a sense of urgency.

Let us renew our vows and renew our self-sacrifice as these derive their meaning from the Cross of the Lord Jesus. Let these renewals reinforce in us the devotion to Christ and dedication to the service of people around us which our forefathers knew and call us to imitate.

Postscript:
THE PLAGUE OF PROFESSIONALISM

The trouble with experts is that they spurt and are then mostly ex for the rest of the time. In the modern world we are suffering from a plague of professional managers. This is the view now being increasingly taken in the business world just at the time when we seem dazzled in religious work by professionalism and the magic that bureaucracy claims to be able to achieve.

The expansion of bureaucracy in modern society has engulfed us. If in business the bottom line is the profit and loss statement, in religious work it must be results. In the Book of Acts there seems to be no reluctance to note results as a measure of spiritual power. We need to think of the pastoral office, of administrative positions, of professorial posts, etc., less as positions to which salaries are attached and more as tasks that demand results in relation to set goals. In our time we are confusing the need for good administration with professionalism.

Bureaucracy tends to organize into impotence. Professionalism tends to be more concerned with defining, categorizing, quantifying and drawing pretty charts than with getting the job done.

Good management entails integration, being on the firing line to see that operations run smoothly in the face of problems, making quick responses to change and the unexpected, and ensuring that goals are understood and being achieved in the short term, not just seen as paper ideals for the long term.

Planning can hinder efforts to instill a sense of urgency. Reorganizations almost never deal with the real problems. There is a place for consultants for specialized questions (such as tax law, or pension plans), but almost never on day-to-day operations. The way to get sustained results is to expect them from local leadership. The solutions to our problems as a denomination will not come from the outside, nor from professionals.

Our greatest need today is for inspiration, goal-setting, church renewal, programming, and strong preaching and teaching. This must come, and it can come, from our own ranks.

TOO NICE A DAY TO HANG

A discussion of capital punishment in Canada

Samuel J. Mikolaski

The Canadian Baptist, June 1985

It was a pleasant enough November night in Woodstock, Ontario in 1954. Too nice to hang a man. But that is what we did. By "we" I mean the executioner, the jailer, the execution party and me acting as spiritual advisor to the condemned man.

His name was Velibor Rajic, like myself of Serbian nationality. He had cruelly killed a woman, was duly tried and sentenced to hang, which we and all Canada now proceeded to do. A well-prepared hanging happens mercifully quickly -- once the final events begin.

I had spent the whole last day with Rajic, outside the cage in the locked upstairs cell in which he was confined since his condemnation to hang. We talked, reminisced, prayed and I read passages of hope and comfort to him from the Bible. As the town clock struck midnight the execution party, led by the nervously puffing executioner came. The cage door was unlocked. The executioner strapped Rajic's hands behind his back and, holding the end of the strap, led the prisoner out of the cell, down the hall about 40 paces to the central rotunda of the prison where, on the upper level, the trap door had been fitted into the floor along with an upper beam. The executioner quickly strapped the condemned man's knees together, drew the black hood over his head, slipped on the prepared noose, tightened it, then threw the lever to spring the trap. Rajic disappeared and died instantly. It all took no more than 4-5 minutes, perhaps less. Very efficiently done. No hitches. Rajic died quietly. There had been no need to drag him screaming to the gallows.

We walked down the steel stairs to the lower level. A physician with a stethoscope monitored the hanging body. The coroner's jury stood nearby to attest the death. The funeral director whom I had engaged was ready with the simple coffin. Then the body was cut down and the noose and hood removed. The jailer, a very decent man, along with other officials had come dressed in formal attire out of respect for the law and the condemned man. There was no mawkish humour, only grim seriousness.

After a while the hearse was ready and we drove through the prison gate through a small assembly of people, most of whom stood quietly, though a few who were out for a cheap thrill threw catcalls as we drove by. We were escorted to the "Baptist" cemetery where in a macabre scene under the flashlights of the Ontario Provincial Police we buried the still warm remains of Velibor Rajic. The burial was paid for by my church in Toronto and the Oxford Baptist Church in Woodstock, where my parents were members.

There were things to do. My wife and I anonymously disposed of the two

suitcases of his meagre belongings to a social service agency. I wrote a brief letter to Yugoslavia to advise his family of his execution. I thanked the jailer for his courtesy and the churches for their Christian charity.

Thus ended several months of deep, conflicting emotions. I recalled that not many months before I had seen a report in the Toronto paper of the trial and condemnation. I knew by Rajic's name that he was a Serb, so I drove down to Woodstock to see the jailer and to ascertain whether I could be of service. Rajic requested that I serve as his spiritual adviser. Thereafter I drove weekly to Woodstock to minister to him.

Security naturally was tight but the prison was run in a very humane fashion. The jailer was invariably courtesy personified. The rules allowed the prisoner to speak with his spiritual adviser within sight but not necessarily within the hearing of the guard. This meant that I could speak with him in Serbian but my father, who was also allowed some visits, had to speak with him in English. I believe that during those weeks Rajic, who knew little about the Christian faith, turned in genuine faith to Christ and that despite the terror of his impending execution he came to clear understanding that Christ had died for him and that in Christ he had forgiveness and peace. I have known few who in such a short time read more or came to understand as much about Christian faith.

In all the years since that day I have never before written about this horror, which has haunted me often. I have pondered the legitimacy of capital punishment in a civilized society. Frankly, I have moved between two opposing opinions over the years as I have listened to the arguments on this question. At times revulsion overwhelms me and I say, "We can't do this any more." I'm sure that such feelings were decisive in the federal Cabinet when it decided to stay further executions. Each execution must be reviewed by the Cabinet. I recall having to convey to Rajic on that fateful day that the wire had come from Ottawa saying Cabinet would not interfere with the execution. At other times, as brutal murders occur in Canada, including the recent slayings of police officers, I say, "People who kill in that fashion don't deserve to live. They deserve to die." I believe that the time has come again to execute murderers under carefully thought out limiting laws.

So far as I can tell, we punish for one or more of four reasons. *First*, punishment as deterrent. This is a form of coercion based on fear. *Second*, punishment as reformatory. By this we intend not merely to coerce a person to abandon crime; we as well desire by punishment to reform. We benignly hope that the penalty and considerate treatment will induce reflection and change to a right course of life. *Third*, punishment as vindictive (the old form of the term was vindicative). The punishment asserts or maintains a moral standard and vindicates it. Punishment upholds the standard. It justifies it. In practice this principle moves quickly to the *fourth* meaning of punishment, namely, punishment as retributive. The punishment is requital, repayment, recompense for evil done. The penalty and the

punishment are justly due and are appropriate.

As a society and as families we practise punishment in the first two senses. We punish our children to deter them from wrong doing (modern forms of behaviour modifications are as coercive and as based on fear as the old fashioned forms). We hope by punishment not only to deter but also to reform. So it is also societally in our dealings with criminals. Modern societies which are based upon the Graeco-Roman and Judeo-Christian traditions have been benign in their treatment of offenders, with benign intent.

But it is very important to be clear as to the meaning of capital punishment. First, the principle of reformation can be referred to only in an obscene joke. Second, I insist that to justify capital punishment primarily because it is a deterrent is morally abhorrent. We cannot justify morally the execution of one person in order to deter another. Deterrence of others may or may not be a consequence of the execution, but with respect to the condemned and with respect to the moral justification of such a final act, deterrence is irrelevant. Otherwise all sorts of horrifying deterrent penalties could be justified, such as the Nazi liquidation of Lidice in Czechoslovakia or their killing of every 10th man in a village in Yugoslavia after the killing of a Nazi officer.

The fundamental questions about capital punishment are: is it deserved and is it appropriate? I believe that capital punishment vindicates the moral standard that it is wrong to murder and that the murderer deserves to die for his crime. The only moral justification for capital punishment, I believe, is that it is deserved and that it is a just penalty. Either it is or it isn't.

All other issues are peripheral, including the ridiculous question as to whether execution is "preferable" to the "quality of life" in prison and this whether murderers may opt for death, or the issue of the cost of keeping murderers in prison, or the question as to whether some murderers are redeemable and some not, or that murderers should be executed because if they should escape from prison they are a threat to society, or that the police and others will become executioners because society refuses to execute.

The most disturbing issue to me is the possibility of executing an innocent person, along with certain inequities in the way in which modern Western societies have imposed the penalty (racial, ethnic, economic issues). In Britain the pardon granted to Timothy Evans years after his hanging evoked the quip from a member of the House of Lords that it was a "somewhat ineffective measure."

As to imbalance, following his refusal in 1971 to vote for a moratorium on the death penalty, Raymond Ewing the black Illinois state senator said, "I realize that most of those who would face the death penalty are poor and black and friendless. I also realize that most of their victims are poor and black and friendless and dead." Canadian law hedges such proceedings about carefully and continuing care

must be exercised to ensure that condemnation is done on the basis of absolutely incontrovertible and unambiguous evidence and that no one can, or can appear to be able to, evade just conviction for murder by means of status or money.

Other more general considerations, which do not apply to Canada but which might validly speak to abolition elsewhere, include the use of the death penalty and genocide for political and religious repression. There is a significant, disturbing increase of such official criminal practice in not a few countries today. The question is one of fundamental freedom and justice.

I am more and more convinced that the death penalty should be imposed in Canada for premeditated murder including gang murder and terrorism. Our law makes concessions for killings resulting from passion or by persons who are variously diminished as to responsibility (I am not sure how far that concession should go in the case of alleged diminished responsibility because of drug or alcohol abuse). Such matters will always be under parliamentary and public scrutiny in our society which is committed to basic justice.

Consider: should the Nazi war leaders have been hanged at Nuremburg, condemned not specifically by British, American, Canadian, French or Russian law, but by a consensus gentium that genocide is punishable by death? Yes. Should Adolf Eichmann have been finally hunted down and hanged by the Israelis? Yes. Should Josef Mengele be found, tried and hanged? Yes. Should the brutal killers of Pierre Laporte in Montreal have been hanged? Yes. Should Clifford Olson who killed a large number of children in British Columbia have been hanged? Yes. Last autumn in the *Vancouver Sun* Olson's lawyer stated that serial murderers should be hanged. The attorney general of British Columbia recently advocated that murderers face a firing squad.

I can no longer bear to watch on TV the devastation of grieving widows and fatherless children of Canadian police officers, while their killers smirk and could not care less. I recall my feelings as a Polish Baptist pastor led me about the horrific museum that is now Auschwitz. He also took me out to the larger camp on the prairies which the Russian tanks had destroyed and which tourists do not see. There I stood by a desolate pond in that wilderness and picked up handfuls of human ash and bone splinters which the Nazis used to fill in the pond, while through my tears I could only whisper, "Surely neither we nor God can allow these to have been annihilated unrequited. Beasts who do this ought to die."

As much as the execution I witnessed haunts my soul, those feelings fade compared with the obscenity that is perpetrated by premeditated murder, genocide and terrorism. Consider the parents of the slaughtered children in British Columbia. Consider the police widows in Ontario. Consider the prison guard's widow in New Brunswick and her devastated son whom I tried to help. Feelings can be raised on both sides of the question but in a cool moment I come to the conviction that murder calls for the death penalty. It is a question of justice.

Dr. Samuel J. Mikolaski is a professor of Christian heritage teaching at Carey Theological College and Regent College, Vancouver.

WHO SHALL LEAD THE CHURCH?

Samuel J. Mikolaski
The Canadian Baptist, May 1985

Significant changes are occurring in church leadership and administration in Baptist churches in Canada. Are all of these changes helpful? What biblical justification is claimed for them? Are they improvements over the practices of our Baptist forefathers? While significant changes are occurring, there has been only isolated private discussion and even less public discussion of biblical practice, of traditional Baptist practice or of administrative implications of the changes. As Christians often do, are Baptists in Canada backing into positions and practices without up-front scrutiny, debate or reflection upon the issues involved?

How can we tackle the diversity of terms and concepts in the New Testament? First, I'll list offices and functions which are mentioned only casually and which are employed either unspecifically or quickly fell out of use: John Mark was an "assistant" (Acts 13:5) in the first missionary venture, until he "chickened out." Assistant means either travel companion or, more likely, a discipling and teaching assistant to help with the evangelistic and church-planting task.

There were "leaders" in the church. This general term refers to several offices (Acts 15:22; Heb. 13: 7, 17, 24) or to persons who were suitable candidates for specific offices. Early Christian leaders referred to themselves as "bondservants" (slaves) of Jesus Christ (Rom. 1:1). This term never designated an office, only the stance of servanthood, though the term deacon (servant) was later widely used in this sense. Two terms are used in the general sense of stewardship (e.g., 1 Cor. 4:1-2; 1 Peter 4:10) to refer to Christian discipleship and ministry, or to business management (Gal. 4:2).

Finally, there was a class (board? committee?) of senior widows who fulfilled specific pastoral duties (1 Tim. 5:3-16). This extended, ignored passage offers instructive insights on the role of senior, wise and stable women in caring and counselling ministries of churches, in contrast to the one-on-one, male-dominated pastoral services which have evolved among Protestant churches. (It is said that by the third century A.D. the church at Rome was supporting over 250 widows who were as well active in family ministries.)

What about the more important terms and offices? To begin with, notice should be taken of regional differences. Do some regions reflect the style of church planting of Paul while others the influence of Peter or other of the apostles? Do some areas reflect Greek influences as to designation of office, while other Christian communities reflect Jewish leadership terms and roles?

In Jerusalem, the first Christian church was led by the 12 apostles. Quickly seven (deacons?) were appointed to assist the apostles. While the seven are not specifically called deacons, it is likely that this marks the inception of the diaconate (Acts 6:1-6), and that is the way I take it. Along with the apostles were

elders (Acts 15:4) who together with the whole church reached conclusions and made decisions (v. 22). On his first missionary journey Paul appointed elders in each newly formed church (Acts 14:23). The term elder may reflect early Jewish orientation of the mission, prior to Paul's later turning to the gentiles and his frequent use of the term bishop.

First Peter was probably written to churches in northern Asia Minor. In this letter the term used is elder with distinct pastoral stress placed upon it (1 Peter 5:15).

In western Asia Minor, notably in the large congregation(s) at Ephesus the terms elder and bishop are used interchangeably. This is clear from Acts 20:17, 28. The same occurs in 1 Tim. 3:1-7, 4:14, 5:17-20 and in Titus 1:5, 7. In Ephesians 4:11 Paul refers to three mission-oriented and church planting offices, namely, evangelist, pastor, and teacher (or pastor-teacher). More on this passage later.

In Europe, elements of the Ephesian model appear to dominate. To the Corinthian church Paul emphasizes the place of the apostles, prophets, and teachers (1 Cor. 12:28). Are the latter the pastor-teachers of Eph. 4:11? Only consequent upon these does Paul mention other gifts and functions in the church (1 Cor. 12:23b-30) with the added proviso that exotic gifts are not universal. In his epistle to the Philippians the identified leaders are bishops and deacons (Philippians 1:1).

What should be understood by the key terms bishop, elder and deacon? How does the term pastor relate to the foregoing?

1. Bishop, Elder, Pastor

It was Anglican scholarship at the end of the 19th and the beginning of the 20th century (Lightfoot, Westcott, Hort and others) that reinforced longstanding free-church conviction that the terms bishop and elder are used interchangeably in the New Testament, with only slight regional or cultural differences. Recent scholarship, whether German, British or American merely confirms this conclusion.

Bishop (*episcopos*) means overseer. In the Qumran community literature bishop meant an administrator. The Christian bishop is the pastor of the local flock. There may well be more than one pastor in a church. Bishops are guardians who exercise loving care of congregations of Christians in particular places. There is no New Testament warrant for the moniscopacy (the sole bishop in one place or region). Only in the second and third centuries does the moniscopacy emerge to triumph eventually over collegial ministry. I am convinced that the later primacy of bishops was due in significant measure to the conditions created by persecution. "Place-less" or "building-less" Christians tend to find their confessional focus in persons (as in Ignatius), who then easily become personality cults. This is happening in our time among "building-less" church groups I have studied.

Elder (*presbyter*) means senior ruler or leader, with emphasis upon respect due to age in contrast to the inexperience of the neophyte (1 Tim. 3:6). An elder is someone who carries responsibility for others and who actively discharges that responsibility. There was usually a plurality of elders. Later development of the office appears to have included formation of councils of elders (the presbytery) among whom it is thought by some the senior or chairman was the bishop.

Baptists believe that the terms bishop and elder are interchangeable and are identical to the meaning and function of pastor. Whether there should be one or more pastors (elders, bishops) is irrelevant. A strong case can be made that in Eph. 4:11 the evangelist is the bridge between the apostolic-prophetic ministry at Jerusalem and the pastoral-teaching ministry of the widely dispersed missionary churches established by Paul and others. Thus Paul addresses the bishops and deacons at Philippi (Philippians 1:1).

There is an exact parallel to this in *1 Clement* 42:4, written a generation later by the church at Rome to the church at Corinth, which states that appointment of bishops and deacons was the apostolic church-planting practice. This is the pattern Baptists have adopted. It is a worthy pattern based on sound biblical principles and ought not to be jettisoned lightly or radically modified.

By way of comparison, note: monarchical episcopacy adopts bishop as the prime term (Anglican, Catholic, Orthodox). Reformed and Presbyterian traditions adopt presbyter (elder) as the key term and then distinguish "teaching elders" (the pastors) and "ruling elders" (administrators). For Baptists, the pastor(s) is the bishop or elder. That the bishop or elder is pastor of a local congregation is reinforced by 1 Tim. 3:5 where "care for the church of God" means the local church.

What pastoral qualifications does Paul specify? First, note that the qualifications of pastors and deacon closely parallel each other. Second, note that Paul's list is somewhat haphazard. He seems to be throwing out qualifications in a quite unsystematic fashion as though his readers are already familiar with them. We now know that such qualifications were not uncommonly expected of public officials, which reminds us that the standards of the church must not sink below those of the world.

Pastoral qualifications are given in 1 Tim. 3:1-7. I group the qualifications for pastors under five headings. (1) Spiritual stature (3:2-3, 6): blameless, temperate, self-controlled, well behaved, hospitable, no drunkard, gracious, gets along with others, not greedy for money, not intellectually conceited (i.e., not a novice). (2) Emotional stability (3:2, 4): stable home life, respectful children, stable monogamous marriage, dignity without sternness. (3) Spiritual discernment (3:2): apt teacher, an effective communicator and doctrinal stabilizer. (4) Administrative ability (3:4-5): good manager of his own house and affairs. (5) Good name (3:7):

proven character that evokes respect outside the church.

The emergence of subsequent fixed distinctions between bishop and elder did not occur without confusion, even in ancient times. The famous preacher John Chrysostom (approx. A.D. 347-407), who was bishop of Constantinople, reflected upon this in his commentary on Philippians 1:1. He was reluctant to allow for the plurality of bishops. Despite Paul, so he simply said that earlier the terms bishop and elder were interchangeable and that there was a plurality of elders.

As well, he added, the bishop used to be called a deacon, though he drew back from the thought that an elder could ordain a bishop. He then promptly cited Paul's interchanging of elder and bishop in Titus 1:5-7. This illustrates how difficult it was even in ancient times to accept the NT language at face value in view of newly emerging church practices which were becoming fixtures.

2. Deacons

The qualifications for deacons (1 Tim. 3:8-13) closely parallel those for pastors. (1) Spiritual stature (3:8, 10): not a gossip, not a drunkard, not a lover of money, blameless. (2) Emotional stability (3:12-13): stable, monogamous marriage and home life. (3) Spiritual discernment (3:9): tenaciously holds the body of doctrine, which is "the faith." (4) Administrative ability (3:12-13) orderly home life. (5) Good name (3:10, 13) : strength of character proven by the testings of life, which reflects well on the faith.

There are two differences between pastors and deacons. First, pastors must be apt teachers. This does not mean that deacons may be biblically or theologically illiterate. The exact opposite is the case according to 3:9. Thus the current misconception that deacons are merely "waiters at tables" and that we need a separate board of elders for spiritual oversight falls to the ground. This claim is inconsistent with the stated qualification for deacons as well as with the fact that the terms pastor, bishop and elder are interchangeable.

Second, the reference to women in 3:11 poses a delicate problem. Were they the wives of deacons, deaconesses, or were the wives of deacons regarded as deaconesses? In view of the fact that the wives of bishops go unmentioned, I take this verse to mean deaconesses and agree that (as in the RSV) Phoebe should be understood to have been a deaconess (Rom. 16:1). I believe that it is overdue for Baptist churches to re-activate the office and role of deaconess, as ministry matching that of deacons as I knew it in my childhood in Canada (I am aware that some churches have retained the office).

In ancient times, deacons were often exceedingly competent in the scriptures, as in the case of Athanasius who, while still a young deacon, wrote a theological masterpiece.

3. The present state of things

It is time to re-affirm and reactivate sound Baptist concepts which have served our churches well for many generations and which form a recognizable pattern across the country for more effective involvement of our congregations and for transfer' of our people from place to place.

Those who fill the pastoral office exercise the biblical office of bishop or elder. There may be one pastor or several. They may be ordained or unordained. They may well have varying levels of education. The point is: they lead the church at the call and appointment of the church, at the behest of the church and in co-operation with other leaders of the church, including the deacons.

Those who fill the office of deacon should, along with pastors, accept their responsibilities with great dedication and earnestness. It is a mistake to think that a board of deacons (or of elders) can exercise the care ministries of the church. (By the way, the word care is very slippery.) In most cases that I have monitored, eldership ministry structures look fine on paper but don't get very far, very effectively.

As Christians among Christians surely the task of pastors and deacons includes personal ministry to others individually. Doing only this, or primarily this, however, is to misread the mandate of these offices. Their task as well includes ensuring that church-wide ministry occurs. This is more often than not best done at peer level, by people for one another within their usual social and spiritual groupings, not by charts on walls which formally allocate care as the responsibility of the few.

Vibrant Sunday Schools, WMUs, men's fellowships, youth groups and many other contexts are the natural groupings where needs are usually first disclosed and then most easily ministered to. This fulfills the historic Baptist ideal of the priesthood of believers.

Some recent trends should be resisted. The claim that boards of elders, in addition to the pastoral office and boards of deacons, are the answer to current need is misguided. I have observed that such claims usually harbour hidden claims to authority. Instances in Canada can be cited.

Parallel current practice in Britain among some Baptist churches which are of charismatic persuasion extends the authoritarian claim by requiring subjection in hierarchical sequence. For example, a church in England of which I was pastor years ago is now under the control of some who exercise authority which our forefathers would have resisted strenuously. One pastor is "in subjection to" so-and-so, and he in turn is "in subjection to" someone else -- and so on. It is ironic that at a time when monepiscopal churches are striving to implement collegial leadership others are making strident claims to personal authority.

"Commissions," "councils," "task forces" and other administrative devices may be useful, provided they are not vehicles which smother New Testament patterns of church life and leadership. My recent analyses of church and denominational life in Canada lead me to believe that not a few administrative innovations are a screen behind which issues such as those raised by the modern feminist movement are accommodated without really probing questions of leadership for effective growth. The result, in my view, is to inhibit the ministry of men and women alike. In some churches today men are virtually invisible.

More than administrative novelty is needed, more than social "break-throughs," more than restructuring which simply moves the chess to different places but leaves the game at an impasse. Canadian Baptist programs and ministries, especially overseas, will flag if we do not grow at home and expand the base of support for needed ministries. Canadian society has changed radically, as the recent census data on Canada's religious composition show. We need leadership for growth, which is far different from the efficient management we have aspired to in recent years.

As one reviews current secular business management literature, it is striking how strongly the emphasis has shifted away from formal flow-charts to crucial, palpable elements such as trust, intimacy and organization-wide clear understanding of the purpose and goals of an organization. This has been the genius of Baptist life in the past: a sense of ownership at all levels of church life, along with co-operation to achieve the common goal of the ministry of the gospel. Men and women of stature, in pastoral office, in the diaconate and in other places of leadership are needed who, restless themselves, will make all of us restless and call us to the dedication required to evangelize our own country.

WHY IS SUNDAY SCHOOL SO CRUCIAL?

A key form of small-group ministry and outreach

Samuel J. Mikolaski

Share, June 1985 (Calgary: Baptist Union of Western Canada)

Because no Baptist denomination in North America in this century has grown rapidly without strong Sunday Schools. And because Baptist denominations with declining Sunday Schools are also themselves declining.

Why is this so? The most important reason is that the meaning of Sunday School is not encompassed within a theory of Christian Education or a theory of how each department should work, but in a concept of the Church. Sunday School succeeds when it is not an organization of the church. It succeeds when all the members of the church begin to see that the Sunday School is the whole church teaching and being taught. Sunday School peculiarly suits Baptist churches because of our belief in lay ministry.

Canadian Disease

Therefore Canadian Baptists must cure themselves of a more recent national malady, namely, that Sunday School is basically for kids. Whenever you hear "Sunday School," stop thinking, "O yes, we simply really (really, really) must do something for our children." How pious that sounds! Rather, think this: "We can fulfill Christ's command to teach the Bible only if we see the task as a total-church enterprise." Attitudes among Canadian Baptists on this thankfully are changing. Children are not dumb. They quickly sense whether Sunday School is important to adults in a family or in a church family. Never say, "Come to our church. Our service is at 11:00 a.m." Instead, always say, "Come to our church. We all meet at 9:45 a.m. for Church-wide Bible study groups in our Sunday School and at 11:00 a.m. for worship." The attendance of adults and youth in growing Sunday Schools is normally about 60% of total attendance. You build from adults not children.

To accomplish what?

Sunday School as the Church in Action

Sunday School is designed to fulfill four important ministries: FELLOWSHIP, TEACHING, CARE, OUTREACH.

Sunday School groups the entire church into departments to achieve this: Adults, Youth, Children, Pre-School Children. The leaders of each department have responsibility for that entire segment of the church family.

Each class is more than a group to teach. Cultivate fellowship in the class so as to create the intimacy which evokes care in cases of need (need is often known at the class interpersonal level before it is known by ministerial staff) and through which

outreach can take place. Thus Fellowship, Teaching, Care, and Outreach are equally important ministries of each class.

This requires more than a Teacher to lead. You need a Class Leader (Class President) and an Outreach Leader as well as a Teacher. Visitation leadership is thus provided at the grassroots level, in each adult class, so that new and needy people are not lost track of. People then have a warm connection with a group they already know, not just with a "visitation committee."

Keeping track of people within the bonds of warm personal relationships is a prime function of Sunday School. Keeping track is a proof of loving care.

The leaders of each class are thus the pastors of that class and enablers to encourage the class in ministry. The leaders of each department encourage departmental staff and plan for effective ministry for the segment of the church family entrusted to their care.

Coordination and Empathy

The foregoing helps to overcome the water-tight compartments in our churches where separate committees and commissions try, often without great success, to fulfill responsibility for education, others for care, others for outreach.

I urge coordination not merely administrative consolidation. I am not urging simply the streamlining of administrative flowcharts. Rather, I'm urging you to put these functions together in a team where they belong: at the grass roots, in each class and department, so that each teacher and each leader feels himself and herself to be part of the team which stimulates fellowship, instructs, ministers care, and reaches out to new people for Christ.

Remember: intimacy, trust, understanding of common objectives are crucial. Build a team. We rarely win people to Christ without first winning them to ourselves.

Some Current Valid Guidelines

For Canada, experience and studies show the following to be necessary elements for Church growth which combine worship, fellowship, Bible teaching, loving care and outreach:

1. The Sunday School enrollment must be equal to or must exceed church membership (that is where your prospects are). Build enrollment.
2. Encourage each class to become a strong pastoral unit for fellowship, to teach, to care for one another and to reach out. Divide classes and multiply.

3. The ratio of baptisms for each church ideally should be 1:10; that is, one baptism for every 10 members every year.

4. Concentrate on lay ministry. Develop the skills of your leaders individually and cooperatively to effectively do their work, always overshadowed by a common mood of dedication and mission.

Last Thought

Change your idea as to what Sunday School is. Sunday School is not one organization of the church competing for attention. When it is so conceived it usually becomes a maintenance program. Rather, Sunday School is the whole church fellowshipping, teaching, caring and reaching out.

Canadian Baptists did this in the late nineteenth century during a period of rapid growth. Other Baptists are still doing it and are growing rapidly.

We can do it too.

Dr. Mikolaski is Pioneer McDonald Professor of Baptist Studies Carey Hall, University of British Columbia.

WORK, WEALTH AND WELFARE

Samuel J. Mikolaski

The Canadian Baptist, September 1985

Abridged version published in *Spiritual Fitness in Business* 8.2, February 1990,
Probe Ministries, Richardson, Texas

Gertrude Himmelfarb. What an elegant name! I wish mine were as elegant. Anyway, Gertrude Himmelfarb's study of the idea of poverty in early industrial England makes sobering reading. Our conception of poverty has changed. Poverty is now a secular misfortune to endure and a public responsibility to relieve, she says. No longer is poverty thought of as a holy condition to which to aspire. I'm reminded of Basil the Great who in the middle of the 4th century A.D. abandoned his life in town as "one sure to lead to countless ills" for a rough wilderness habitat in order to sharpen his spirituality. Our inclination would be to send out a social worker to counsel him.

The social net has worked remarkably well in Canada. Nevertheless we like others since the dawn of the industrial age have difficulty in defining the poor. Who are the poor? They are surely those who are unable to work: some of the elderly and some of the handicapped. Are labourers part of the poor? Do we demean labour by including them among the poor?

The health and material well-being of people in industrial societies has improved immensely. Despite this fact, human nature and the human condition seem to resist real or permanent solutions. George Steiger, the eminent Chicago economist, says that economists have avoided ethical questions and preaching in part because such questions are complex and elusive. But they are inescapable. The goals judging policies inevitably include an ethical content.

Of one thing I'm convinced: given the freedom to do so the poor and the oppressed vote with their feet. The poor have been strongly attracted to economic regimes of laissez-faire capitalism. Our own family was. Some months ago I visited the docks in Halifax to see the place where as a child along with my mother and sister I disembarked after the voyage from Europe. There we boarded the immigrant trains for the long, slow ride to Toronto to meet my father, who had arrived earlier to pave the way for us. The massive spontaneous migrations in modern history would be even greater if the barriers were knocked down. People go where they have opportunity and freedom to improve their lot. Invariably the vast majority migrate away from statist economies and political systems to market economies and democratic systems. In this fact there are important ethical implications for economic systems.

Decentralized economies allowing maximum freedom and opportunity to individuals and regions are clearly more productive than collectivist economies. I reject the premise that the proper Christian world view is a collectivist one, as is advocated by some in Canada and by liberation theology. There is an odd difference between evangelical theological conservatism in Canada and

evangelical theological conservatism in the United States. In the United States most evangelicals are private enterprise oriented. In Canada a significant number of evangelical educators, along with some educators in the universities, entertain and foster collectivist economic ideas. In Canada intellectuals are the beneficiaries of the expansion of the economic role of government, and have not intellectuals always been respectful of their patrons?

The statist mentality has significantly infiltrated religious life in Canada during the past two generations -- bend effort to secure tax money for religious institutions in the name of Canadian culture, social service enterprise and Christian education. Why non-Christians in Canada should be expected to subsidize Christian denominational activity is left unargued. Little attention is given to the corroding effects this attitude has had upon Canadian youth who are thereby taught innovatively to seek subsidies rather than innovatively to create self-sustaining ventures. Last year it was popular for churches to seek federal youth summer employment subsidies and to call activities funded thereby "passive evangelism" -- an improbable combination of terms.

Canadian Christians should consider carefully what their current assumptions and practices say to the oncoming generations of Canadian youth in light of the evangelical tradition of the separation of church and state and the fostering of attitudes of diligence, self-reliance and self-sacrifice. We ought to remember Gary Becker's *Rotten Kid Theorem* which states that "altruistic treatment of a selfish person forces him to behave as a selfish person would." For most Christians wealth creation has always gone hand in hand with responsible stewardship and altruistic giving.

The widely publicized 1983 Report of the Episcopal Commission for Social Affairs *Ethical Reflections on the Economic Crisis* is a case in point (the Commission is a subcommittee of the Canadian Conference of Catholic Bishops). Consider their three major points:

First, they advocate high labour intensity. In an age not only industrial but technological this is a sure recipe for disaster. It would put Canada back economically irretrievably. Rather, new technologies create new, specialized jobs: we move from blacksmiths' shops to car repair shops and from car repair shops to auto depots that look like science labs and on and on. Second, they support financial aid for the poor. Well and good. But how can we help without discouraging work? Are people really better off on welfare than on even lowpaying jobs? Have we become generous to a fault, namely the fault of demeaning work? Third, they advocate that labour unions should play a decisive role in economic planning. However, this misses the crucial fact that labour unions are neither the employed majority nor the underpaid minority. A strong case can be made that labour cartels impact adversely upon those at the bottom of the economic heap.

In my view these are examples of sanctified economic ignorance. It is, of course, the work of bishops to urge help for the needy but not by their religious position to sanctify questionable economic theory. Other voices need to be heard. Lord Peter Bauer, late of the London School of Economics, has called modern papal economic pronouncements “the legitimation of envy,” (*Reality and Rhetoric: Studies in the Economics of Development*). The black American economist Thomas Sowell has upset statist ideology as to factors crucial to the economic, social and political development of minorities (*The Economics and Politics of Race*, and *Civil Rights: Rhetoric and Reality*). These and other studies show that moral and spiritual factors are decisive in the rise of people. For example, some constituencies with massive natural resources have remained unprosperous while some constituencies without natural resources have achieved great prosperity (Singapore, Hong Kong, Japan). Where does Canada fit today with its massive material and labour resources? Why don’t we do better? The answer is almost certain to be more individually moral and spiritual than utopian.

In my theological education among Anglicans in Canada and at Oxford I imbibed a deep sense of social responsibility. This was shaped by keen exegetical studies, such as the one through the Hebrew text of Amos led by Dr. Harry O’Neil, then principal of Huron College and later Anglican Archbishop for Atlantic Canada. The issues of social justice stand out in great array in Amos. They include the great principles “seek good, and not evil;” “hate evil, and love good;” “establish justice in the gate;” “let justice roll down like waters and righteousness like an everflowing stream” (Amos 5:14-15, 24).

Amos condemns atrocities which are a part of our world, although we are thankful they do not apply to Canada: genocide, slave trade, vengefulness and unmentionable cruelty. Gradually he draws the net from his indictment of the nations which surrounded Israel to Israel herself by putting the finger upon social, political and economic evils.

The social justice for which Amos pleads surely entails food for the hungry and help for the destitute. As important as immediate assistance is to those in crisis, there is more to dealing with the problem. More is involved than simply building a first-aid station at the bottom of a cliff. Amos concentrates attention upon the judicial and economic suppression and repression which caused the human misery but which if reformed would go a long way toward creating the conditions in which miseries are less likely to occur. He condemns those persons and practices which thwart the social compact. Consider the following:

1. Distorting Values

Amos speaks to this in several ways, each of which makes its own ethical point whether it concerns commerce, personal values or inter-personal relations. Examples: Fraudulent weights and measures, fraudulent exchange (money) and misleading commodity and product specification (8:5-6). Use of illgotten goods to

worship God (2:8). Use and abuse of women as sex-objects, particularly on the pretence of celebrating the divine (2:7). Corrupting others for personal gain and blunting the cutting edge of conscience (2:12). Dissolute living which is oblivious to its social responsibilities (4:1).

Tom Wolfe, the author of *The Right Stuff* and inventor of the title the “me generation” for the 1970s predicted that the 1980s would be the “purple generation”: the decade of class, status, symbol, style. He is proving to be right. Amos cautions Christians not to be so concerned about their own lifestyle as to forget social responsibilities. Are Christians re-writing the Great Commission to say “Go ye into all the world and photograph every creature?”

2. Abusing Self-interest

Christians are uncomfortable with the language of self-interest. The language of the 19th century which attempted to ethicize self-interest as the “greatest good for the greatest number” is somewhat better, but still not good enough for most Christians. Is the function of society to find socially acceptable ways of fulfilling the interests (wants, desires, passions, inclinations) of each and all?

That is the modern view. In this where does the Christian fit with his conviction that people should qualify their wants and passions morally? It is the task of Christians individually and of the church collectively to direct people’s desires to moral and spiritual ends. In other words, how does the Christian live in the paradox of asserted self- interest on one side and spiritually disciplined passions and spiritually directed life on the other side?

Abused self-interest is a form of economic gouging or scalping. It is failure to pay one's fair share. It is tax avoidance which borders on evasion. It is what David Lewis called "the corporate welfare bums" -- those who draw from the economy primarily to feather their own nests but not to create wealth for others. It is self-interest which is totally selfish (Amos 3:15; 5:11).

Self-interest is never expurgated from any system, as those who have studied collectivist economies with their permanently ensconced elite can attest. Re-defined and morally qualified, self-interest has a place for the Christian in a market economy: it is to produce the very best product or perform the very best service so that the wellbeing of the person who uses it will be enhanced. Thus competition, value and price serve the best interests of all when the self-interest of the producer motivates him or her to create that which enriches or improves the life of the buyer.

In this respect I believe we are somewhat faltering. Too many Canadians concentrate upon the government handout and creative tax avoidance rather than upon self-reliance, productive creativity, profitability and paying taxes. Apart from retirement plans, tax shelters are welfare for the rich. Some rich people don't

pay much taxes. I think the Christian is obligated to pay taxes and to create enterprises which will enrich the economy (I'm aware that in our time government has not been the best steward of money). We ought to encourage our youth to concentrate not upon unprofitability and tax shelters but upon profitability (efficiency) and paying taxes as an important aspect of Christian citizenship. Consistent with this I think it would be better to tax gross revenues not net income in order to tax failure and to encourage success. At present we let the losers go untaxed. For me this is not merely an economic question but also an ethical one.

3. Denying Opportunity

I think that the most important point Amos makes, and one which is very appropriate to our time, concerns economic repression: contriving the system to deny opportunity to others, especially to the beginner. It is the evil of cartels, of closed groups, of limited freedom, of disallowing risk. This represses majorities, minorities and individuals and is punitive for the total economy of a society.

The book of Amos is replete with specific indictments: The subversion of justice including bribery and excessive penalty (2:6), arbitrary government (3:9), extortion (3:9, 5:11), perjury (5:10), plain injustice (2:7; 5:10, 12; 6:12). The abuse of power: repression and hounding (2:7; 4:1; 5:11; 8:4), denying free speech (5:10; 7:10-13). All of these were calculated to preserve privilege while denying opportunity to new entrants to the marketplace and to civil and political power.

I believe that citizens may reasonably and legitimately expect their government to protect opportunity for all. Great care must be taken not to deny opportunity to anyone. Cartels are intended to reduce aggregate supply and to drive up the price for the few. Unemployment is a special case of resource idleness. Labour cartels simply increase unemployment so that the loss to workers outside the cartel is greater than the gains accruing to those inside the cartel. W. H. Hutt has shown that in the early history of South Africa interaction between the Dutch and the Africans was extensive. The subsequent cartelization of white labour has produced apartheid.

In Canada marketing boards, cartels, unions all deny opportunity. They blockade the path to wealth for the many in the interests of the few, all in the name of "orderly marketing." Three years ago I sat at dinner in the home of a Baptist chicken farmer in New Brunswick. Recently he had been fined for overproducing fryers because his operation was so efficient he didn't sustain the average losses to market maturity.

This is sheer lunacy. Marketing boards have usually driven up the prices of commodities. More important, "quotas" (now themselves expensively marketed) prevent newcomers from entering the market. The net effect is to keep out the beginner. How can the newcomer to Canada break into the economy when so

many segments are closed-off preserves?

While unemployment is a serious issue, fortunately Canada does not yet have a large, unmanageable underclass of those who are outside the mainstream of the economy and alienated from society. For those who are currently unemployed we need to offer whatever assistance is appropriate and to encourage them to better themselves. In my childhood and youth we were never poor, only broke. I think that this is a fine motto for a Christian.

Protestants have traditionally taught the virtues of diligence, thrift and integrity. Thus Christians of evangelical persuasion have been almost invariably upwardly mobile. They have deferred gratification in order to be productive, family providers and faithful taxpayers. And, as often as not, once they "made it" they discovered they really didn't need it in quite the way early deferral seemed to indicate so they gave it away to missions, schools and colleges and other altruistic ventures.

Lest anyone tag me as an old-fashioned, out-of-date market economy Christian (which I am), I hasten to say that this is the wave of the future and that wave is already lapping our shores. How are your and my children going to pay for our national fiscal follies? If it is done at all it will happen only through productivity. This is what the new generation of young adults is seeing. It is a Christian mandate to create wealth. Only in this way can the needs of our country's unemployed and poor be met and the suffering of the world's poor be mitigated. To create wealth is really a euphemism for "get to work."

+++++

Editor's emphases:

In my childhood and youth we were never poor, only broke.

To create wealth is really a euphemism for "get to work."

+++++