

may be morally upright, one may have lived a very sheltered life and yet still be in revolt against God. Emil Brunner gives a clever turn to the name Original Sin by saying that it means sin or revolt against one's Origin, which is God. Sin is resistance to Him who lays His hand upon every living soul saying: "I have loved thee with an everlasting love, thou art Mine." A theology which regarded sin as ignorance and the Gospel as enlightenment had not begun to grapple with this terrifying question: Why do we resist God? The root principle of sin—pride, superbia, *hubris*—is the only answer. All that can be said about it is said in *John* xvi, 9. Sin is refusing to believe in Christ, and a conscience smarting under this conviction is the first sign of the Holy Ghost at work.

That all of us resist God, till Grace subdues our stubborn hearts, that all of us are responsible for this resistance to God and yet, paradoxical as it is, that this is an inevitable fact of our human nature—these three marks, universality, responsibility and yet inevitability—appear to be the essence of the profound mystery of Original Sin. KENNETH C. DYKES.

### THE PART-TIME MINISTRY.

THE following was sent as a private letter to the Editors from our fellow-member, W. J. Back, Minister of Drummond Road, Bermondsey. In view of its importance, we sought and received permission for publication.—ED. BOARD.

"I have had no experience on working in a 'Fellowship' in a country district, but what I have learned in Bermondsey satisfies me that grouping is not the method for the City. Nothing but the personal influence of the man on the spot, 'their pastor,' whom in dark days they wanted to support, would have held our people together. Drummond Road could not support a whole-time pastor and indeed does not need it. A part-time ministry, therefore, seems to be the more likely solution of the difficulty than a grouping scheme; but the Baptist Union has set its face against part-time ministries ...

"This raises another question. Dr. Dakin would agree that we part-time men are Baptist ministers and the question is, ought not the Union to offer such men some form of recognition? Some twenty years ago I was called upon to resign from the official list because I did not feel led to become a full-time man and the reason given was that, to remain on the list would cause complications and bring claims on the Superannuation and Sustentation Funds. I am sure you will agree that the Baptist Ministry ought not to be put upon a cash basis. As you know I am an Accountant and a partner in a City firm, and, among other things, have a seat on the Examining Board which confers our qualifications. I do not think I have been hampered in any way by lack of the Union's recognition, nor do I feel that recognition would now make any difference to me personally. It is this which makes it possible for me to write freely.

"Having regard to the post-war needs of our churches, should not the whole situation be reviewed in the interests of the churches and of those who will come after us? Would it not be statesmanlike—(a) to recognise part-time ministries, like that of Carey, and enter the names in the official list on due satisfaction of call, capacity and service? (b) To explore the possibility of providing facilities for training such men, probably by correspondence, conducted by some of the College Tutors, such as is done in other professions like that of Accountancy? (c) To lift the ban on the 'over 40's' in the case of such honorary, or part-time men? Such names could be denoted in the lists by asterisks, indicating that they had no claims on the Funds of the Union.

"There would probably never be a great number, though at this time there are three in Bermondsey, two being Accountants in practice, and one a Company Secretary, all Baptists, though only myself ministering in a Baptist church. I wonder how many there are in other parts of the country?"

"I do not write for publication; I have no complaint of being 'cold shouldered,' on the contrary I have always received the heartiest fellowship and co-operation from the 'full-timers.' I am quite content to continue myself without any recognition; though I am not sure that the Union should be content—but I think that the matter is of importance for the future of our work and for younger men who may succeed us in this kind of ministry."

### A PASTORAL PROBLEM.

(A Reply).

My dear Brother,

I have read with interest and sympathy, your outburst in the *Fraternal* regarding pastoral visitation. I know exactly how you feel and venture a reply, based on thirty years experience. I feel I must do so, because in my opinion visitation, whilst it can be tedious and laborious, is in the long run the most rewarding part of our work. I beg you not to grow weary too soon.

It must be said at once that to discuss the subject is useless if there is not in our hearts a genuine love of humanity, a conviction that there is nothing more interesting than people, whether in the church or out of it. An afternoon in the garden or with one's books, is not to be compared for interest with an afternoon with people, even the very ordinary people with whom we have to do in a Baptist church. I am surprised you talk about "duty" visits. What is all our ministerial work but duty? There will come times when you feel strongly that your people have a duty to you, but you have a duty to them, and that is to know them thoroughly, which is possible only as you visit them. Visitation is rather like sermon-making. It is of no use sitting down and waiting for the inspiration to come, you must get on with it, reading, writing, thinking—dull, dutiful work, but in the end there comes the lighting up of the mind, the warming of the heart, and you have your sermon. So in visitation, if you wait for people to send for you, or until some peculiarly interesting case comes your way, you may have to wait a long time. Do not worry because they do not send for you. When they asked you to be their minister they invited you to their homes and hearts, therefore visit them.

Further, do not despise the social call. Your Lord did not. To establish a social contact is often the necessary step to a spiritual contact.

I gather you are attracted to the work of the psychiatrist, as many of us have been in our time. In the end however, the approach of the Christian minister is not, and ought not to be, the same as that of the psychiatrist. He can offer a diagnosis of what is wrong, but when it comes to putting it right he is in difficulty. As ministers we know of a cure for the soul's complaints, but only by prayerfully surrendering ourselves to the guidance of God can we know how and when to apply it. Pastoral visitation needs such spiritual preparation.

May I also remind you that your visitation makes your pulpit ministry more effective. When people know you in the home, they listen the more intently to your words from the pulpit. We are very