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Conclusion

The illustrations given above underline the fact that in a diversity of contexts and historically separate traditions, there is a convergence of concerns and interests. This convergence is accentuated by the increasing mobility of modern society whereby people not only move more easily from one church to another but also move in and out of active participation in the life of the church. This challenges the churches to accept each other's members and to devise rites for the renewal of Christian commitment. Above all it challenges them to rethink both paedobaptist and believer-baptist practices (including modes) in the perspective of the missionary nature of the Church. This may well involve the mutual acceptance of several different patterns of initiation.

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Review: E. A. Payne.

Review

Baptist Roots and Identity. By J. K. Zeman. Baptist Convention of Ontario and Quebec, 1978. 43pp.

The Believers' Church in Canada: Addresses and Papers from the Study Conference in Winnipeg, May 1978. Edited by J. K. Zeman, Walter Klaassen & J. D. Rempel. Baptist Federation of Canada and Mennonite Central Committee (Canada), 1979, 410 pp. \$9.95 (Canadian).

The Diary of Joseph Dimock. Edited by George E. Levy. Lancelot Press, 1979, 207 pp. \$6.95.

These three publications are welcome because they come from Canada, but also because of their content. In each of them Professor J. K. Zeman has had a hand. Born in Czechoslovakia, he is now after

30 years in Canada on the staff of the Acadia Divinity College, Wolfville, Nova Scotia.

In the booklet *Baptist Roots and Identity* he makes good use of his European background by citations from the Czech Brethren and the Swiss Anabaptists. He stresses—as do all these publications—the concept of “the believers’ church”, a phrase said to have been coined by Max Weber and more recently defined by George Hunston Williams as “a community of personal believers of the reborn and only these”. Zeman treats Baptist principles under the headings: a believers’ church, a free church and an obedient church, suggesting that there are more unresolved questions as to the implications of the third than in the case of the other two. (A small but unfortunate slip leads him to credit Dr. John Ryland instead of his father with hesitation about Carey’s plea).

Both American and Canadian Baptists have tried of recent years to foster relationships with Mennonites and other groups under the umbrella of the believers’ church concept. There have been conferences in Louisville (1967), Chicago (1970) and Malibu, California (1975). The second of these publications gives the main papers and responses at Winnipeg (1978). The participation of Professors Zeman, J. H. Yoder (Goshen), William Klassen (Manitoba), Walter Klaassen (Waterloo, Ontario) and Franklin Littell (Philadelphia) is evidence that the recent conference had serious scholarly support. Others who took part were Dr. Harold Mitton, Principal of Acadia Divinity College, the Rev. Fred Bullen, Secretary of the Baptist Federation of Canada, and the Rev. S. J. Mikolaski, now in Sioux Falls. This volume should certainly find a place in libraries in this country.

Joseph Dimock (1768-1845) was the first Baptist minister born and ordained in Canada. His ancestors went to New England in 1637. Deeply influenced by Whitefield and Jonathan Edwards, his diary follows their pattern. It contains hymns and poems he collected or composed and a list of the 275 marriages he conducted—a gold-mine for genealogists. This is intended as the first of a series under the general title “Baptist Heritage in Atlantic Canada”.

Baptists in Canada have been subject to a number of divisive influences. There is as yet no comprehensive history of the denomination, though George Levy and Stuart Ivison have dealt with certain areas and periods. The holding of the 14th Congress of the Baptist World Alliance in Toronto in July, 1980, makes these new publications additionally timely.

ERNEST A. PAYNE.